

THE ADVENT REVIEW, AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

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THE REVIEW AND HERALD.

TERMS.—See Last Page.

TO THE DYING CHRISTIAN.

FAREWELL! We sorrow not for thee
As those who have no hope:
In Christ thy slumber sweet shall be
Till He shall raise thee up.
In glorious robes thou then shalt shine,
In Jesus' presence live,
Surrounded by the host divine,
Glory to God shalt give.

Soon shall descend the Lord from heaven—
The dead in Christ shall rise!
Eternal Life will then be given:
All saints will share the prize.
Glorious hope! we then shall meet
Again—no more to part—
With joy undying and complete:
What comfort to our heart.

See 1 Thess. iv, 13-17. [Ed. Bible Examiner.]

THE AMERICAN TRACT SOCIETY, VERSUS

THE NEW TESTAMENT.

ON THE CHANGE OF THE SABBATH.

"An unjust judgment proceeding from a layie is bad, from a priest worse, still worse from a college of priests, and from a general council superlatively bad." JEROME.

As highly as we esteem the *American Tract Society* for the good things they have done, and are doing, we find cause for regret that they do not undeviatingly confine themselves to the Scriptures as a guide in matters of religion; but that in some instances they have made statements, not warranted by the scriptures, but are entirely gratuitous, and are calculated to mislead the minds of their readers. Error loses none of its bad consequences by being supported by many advocates: nor is the truth less valuable and excellent for having but few. When the irreligious conspire against the Lord, and when his professed friends array themselves against his holy law, and use false and deceptive means to supplant their sentiments, though they may be associated in numbers that would vie with the stars of heaven, yet, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision;" their violent dealings will eventually recoil upon their own heads. The precious Book of God is the standard of gospel truth, and we rejoice that it is in the hands of the community, and that they are not under the necessity of taking for granted, what cunning and designing men introduce for the commandments of God, unless it is found in his word; for now it may with propriety be said, that "*The ignorance of the law is no excuse for its violation.*"

The article referred to as exceptionable may be found in tract 177, page 6, entitled, *The Institution and Observance of the Sabbath*. If an enlightened Christian society, of such pre-eminent talents, so extensive in infidels and resources, can, in the face of all Protestant christendom, make such absurd and false statements, to subvert an unscriptural cause, we shall cease to be astonished at the innovations of the less enlightened and more bigoted hierarchy of Rome.

In remarking on the exceptionable article in the Tract, we do not wish to countenance Sabbath profanation, but only to correct improper statements, and show the imposition which is practiced on the community, and what measures are resorted to, in order to render the Sabbath of the Bible unpopular and obsolete, by sustaining the day imposed by human authority. We will take the ar-

ticle in course, and point out as we pass, some of the false statements which are made, and calculated of themselves, to make erroneous impressions on the mind, and endeavor to illustrate the subject and place the truth in its proper light.

In the first place we will notice the manner in which he introduces the article. "Without entering into the merits of the hypothesis, (says the writer,) which supposes that the true Sabbath of the creation was lost in the time of Joshua and Hezekiah, by the unusual prolongation of some days, we shall introduce arguments more within the observation of general readers." To which we remark, that the writer here holds out false colors, and uses this argument just as unarmed merchantmen use wooden guns and painted ports, to give a resemblance of strength, for the purpose of keeping the enemy at bay; for it is at once discoverable that the week is not divided by the length of its days, but by the days themselves; and the order of the weeks could not be deranged if one day should tarry eight and forty hours: the next would take its number and order. But allowing the argument to have weight, the rule would work the wrong way; for no reason can be given why another day should be received into any week, because the days had been unusually long. But this is all unnecessary, for when our Saviour was on earth, he recognized the Sabbath then in observance; and all controversy is therefore at an end.

In the next place the writer says, "Here it should be remembered that the keeping of the precise seventh day may be considered a part, from the design of the institution itself, which was that one seventh portion of our time should be dedicated to rest and religious purposes." Here is an assertion which is unauthorized by the Bible, and the writer is unable to be responsible for the consequences of perverting the truth so grossly. In the first place, in the institution of the Sabbath, [Gen. ii, 2, 3,] no requirement is made for a seventh portion of our time; but on the seventh day God ended his work, "And God blessed the seventh day and sanctified it, because that in it he had rested." That the Sabbath was made for man, we have the testimony of our Saviour; but a seventh portion of time is nowhere spoken of in connexion with the Sabbath, but only the seventh day. It may be urged that the seventh day is a seventh of our time. It may now be, but there is not the least proof that that was the case when the Sabbath was instituted; for we cannot ascertain whether all the days previous to the creation of the sun or solar system, (which was on the fourth day,) were of the same length with the seventh, they might, or might not have been. So that the doctrine of the seventh portion of our time, fails either by scripture, or by any certain analogy, nor will he find relief in any other part of the Scriptures which are in every place referring to it, expressly for the seventh day, and he cannot in any wise screen himself from the suspicion of down right presumption and willful perversion of the Bible.

Again, "It may be asked, [says the writer,] 'upon what authority has the day been changed?' In reply to this, we answer, Upon the same authority by which it was first instituted. The Saviour of the world declared himself to be 'the Lord of the Sabbath;' having the same authority to change it as to institute it." There is no dispute as respects his power to change the Sabbath, or to have annihilated the world; but the question is, did he do it? where is the evidence? The writer has ingeniously acknowledged that there is no mention made in the gospels of such a precept from him. Now if

it is not in the Scriptures it is in no part of the Christian religion, but an innovation.

The writer assumes that on his resurrection day he finished the work of redemption, and made this the plea for the sanctification of the day; but the Scriptures no where attribute to his resurrection the completion of the work of redemption. Our Saviour said on the cross, "It is finished," and bowed his head and gave up the Ghost. The scriptures state that he redeemed us to God by his blood, and arose for our justification.

Again as an evidence of the change of the Sabbath, he states, "On the first day of the week he met two of his disciples going to Emmaus, and opened their hearts to understand the scriptures: and on the evening of the same day, he met the eleven when Thomas was absent, and gave them his blessing." This is his first proof of his sanctioning the day. "Again, eight days after, being the first day of the week, when the disciples were together and Thomas with them, Jesus chose this day again to meet with them." To these statements we will reply,

1st. His meeting his two disciples going to Emmaus, and blessing them, instead of being an argument for his sanctioning the day, is on the contrary a proof that the day should be secularized; because his disciples were traveling about fifteen miles, without any pretence of a religious purpose, and away from the place where the disciples were; and Jesus did not reprove, but blessed them in it.

As to his meeting the eleven on the evening of the same day, we observe that they were together for fear of the Jews, and sat at meat, the doors being shut, when he appeared and reproveth them for their unbelief. This was not a meeting for religious purposes, but for fear of the Jews. In regard to his meeting with them eight days after, the Bible does not state that it was the first day of the week; and any person that can count eight can see the deception. One day after the first day evening would have been the second day evening; and eight days after could not be on the first day of the week, but the second, which would go as much to prove his sanction of the second day as the first.

Again, he states that "although Christ met frequently with his disciples, no mention is made of any other but the first day of the week, and this always in connection with the assembling for religious purposes—having chosen it above the rest and called it by name, our Saviour authorized the observance of it by his own practice, which with us ought to have the force of law."

If ignorance was the cause of this gross misrepresentation, it would be tolerable; but this cannot be plead. No mention is made of his meeting with his disciples at all in connection with their assembling for religious purposes, and but once of his meeting with them on the first day, and that when they were sitting at meat with closed doors, for fear of the Jews. As to our Saviour's authorizing the observance by his own example and practice, we will recite the particulars relating to it. Previous to his passion it is allowed he observed the seventh day; after his resurrection, he met the two disciples attending to their secular business, (traveling,) and caused their hearts to burn within them; the same evening he met the eleven while they were together for fear of the Jews, and sat at meat, and reproveth them for their unbelief, and afterwards said, "peace be with you." Eight days after, which was the second day of the

week, at evening he met them again and said, "peace be unto you."

Some days after he appeared to his disciples as they were fishing; and again at Galilee, but no mention of the particular day or of any meeting for religious purposes. Now any person can at one glance see that no example for first-day observance can here be plead, but the facts go to prove it a secular day; and if "his example and practice has the force of law," we are guilty if we do not use it as such.

The writer having settled the question as it respects the sanctification of the first day by the example and practice of Christ, as the true Sabbath, argues the transfer of the blessing from the seventh to the first day, by the following circumstances: 1st. He opened the hearts of two of his disciples to understand the Scriptures, and met with the eleven, "and breathed on them, that they should receive the Holy Ghost;" [John xx, 19, 23;] which was fulfilled on the day of pentecost, which, he vainly pretends, was on the first day of the week. Be this as it may, the scripture is silent in respect to it, and no possibility remains for ascertaining the day of the week, only that it was the fiftieth day from the passover, which commenced the fourteenth day of the first month, and occurred at the time of our Saviour's crucifixion; but if any particular regard is paid to the day on which this gracious outpouring occurred, it was to be regarded as *pentecost*, for as such, and such only, is it mentioned. And these circumstances are all that the writer brings to prove the change of the blessing from the seventh to the first day of the week; and what more did he in opening the understanding of the disciples while they were attending to their business, (i. e., traveling,) than what Christians daily experience when spiritually minded? What was intended by his breathing on them, more than that he administered peace to them, we know not; which also took place on the second day (or Monday) evening, at his second meeting with them.

In the next place the writer brings his arguments for a change "*from the practice of divinely inspired apostles*," of which he states that "nothing is more evident from the Acts of the Apostles and the early history of the church, than that our Lord's first disciples and their immediate followers met for religious worship uniformly on the first day of the week, which was afterwards called the Lord's day." And he mentions once in the course of Paul's ministry, that a meeting is named on the *first of the week*, which was at Troas; which is all the meeting on the first of the week, which the Scriptures do mention, except the evening which he first met the eleven. So that the writer has nothing to justify the assertion which he has made, that the disciples met *uniformly* on the first day of the week. The meeting at Troas being a night meeting, and altogether an occasional one, we will examine the practice of the apostles in this respect. The Jews commenced the day at sunset, as will be seen by turning to Gen. i, the even was before the morning. Mark i, 32; Lev. xxiii, 32, and which is agreed to by most authors. Dr. Chambers in his Cyclopaedia, states that "the civil day begins at midnight: yet the ecclesiastical, or scriptural day begins at the evening." * * *

The directions which Paul gave to the Corinthians, respecting the collection for the saints, does not imply a meeting on the first day of the week, but to lay by himself in store, or at home, as some ancient versions have it, but as a private collection only, and contrary to the practice of church collections, that each might have by him, on Paul's arrival, what he designed to bestow; and doubtless as his arrival was immediately to be expected, the earliest opportunity to make the investigation and collection was to be improved; and as the brethren would hear the epistle read on the Sabbath, it should be their first business on their return to their homes. So upon investigation of this subject, after examining the passages quoted by the writer, there is but a shadow of evidence of any regard to the first day by the primitive churches, and even this shadow of semblance, it is found, may fairly be explained away. But should we

turn our attention to the circumstances that our Saviour did observe the seventh day, during his incarnation, and that after his resurrection it was still the custom of the apostles to meet on the Sabbath in the synagogue, at the river side with the Jews on the Sabbath, "with the Gentiles on the next Sabbath," (see Acts xiii, 14, 27, 42, 44; xvi, 13; xvii, 2; xviii, 4, and sundry other places,) that the writer of the Acts does speak of the Sabbath, and speaks of their frequent meeting on it. When we take into view the direction of our Saviour to his disciples, forty years after his passion, to pray that their flight from Jerusalem be not on the Sabbath day, and that when speaking on the moral law he said, whosoever breaketh one of these least commandments, and teacheth men so, shall be called least in the kingdom of heaven, [Matt. v, 19,] and that James said, "If ye fulfill the royal law according to the scripture," &c., "ye do well." "For he that keepeth the whole law, yet offendeth in one point is guilty of all; for he that said, do not commit adultery, also said, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James ii, 8, 10. And from the analogy he might have said, He that said, do not kill, said also, remember the Sabbath to keep it holy. "*The seventh day is the Sabbath of the Lord thy God.*" Now if we keep the whole law, and offend in this, we are guilty of all. That Paul also said, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. We must believe that the apostles did observe the seventh and not the first day for the Sabbath; and as there is not the least shadow of scripture evidence that the Lord's day [Rev. i, 10] was intended for the first day of the week, we pass it by without further notice, and will briefly recapitulate the whole of the evidences, in the light in which they stand, for the change of the Sabbath from the seventh to the first day of the week.

In the first place, the day of the birth of our Saviour, or of his death, or ascension, have as strong claims on us for observation as that of his resurrection, for aught the Scriptures say, or reason would dictate. 2. The day of the week on which he arose cannot be ascertained by the scriptures, as will be seen by attentive reading of the foregoing; but admitting it to have been on the first day of the week, which the writer positively asserts, the evidences of its claims are as follows: 1. Jesus met two of his disciples traveling the road, and conversed with them, but did not reprove them for secularizing the day by traveling fifteen miles, without any pretence to religious purposes. 2. He met the eleven first-day evening, while they were assembled *for fear of the Jews*. 3. He met with them eight days after, which was on the second day, or Monday, (not the first day as is erroneously stated by the writer in the tract.) The next evidence of regard of the first day (as claimed) is the meeting of the disciples on pentecost, a feast of the Jews, without any information of what day in the week it was. The next is the meeting of Paul on the night part of the first day, at Troas (probably) at the close of the Sabbath, and his departing on his journey on the first day morning. The next is his directing his Corinthian brethren to lay by them in store, or, as some ancient versions have it, at home, as God had prospered them, on the first of the week, what they designed to bestow on the poor saints at Jerusalem, without even a request for a meeting for that purpose. Again, (Rev. i, 10,) "I was in the Spirit on the Lord's day," which applies only to the Sabbath, as Christ said he was "Lord of the Sabbath day." These evidences, if properly considered, would be of themselves, sufficient to show any person who is not blinded by the prejudices of education, that no regard was paid to the first day as holy time. But when we consider that the phrase, first of the week, is not in the original text, it puts the matter at rest with all candid and attentive readers of the scripture.

The writer having gone through with his scripture testimonies for the first day of the week being the true Christian Sabbath, he gleans a little from ecclesiastical history, and appeals to the Fath-

ers, Justin Martyr, Tertullian, and Origen, in confirmation of his position, and quotes Ignatius, who wrote in the first century, "Every lover of Christ celebrates the Lord's day as the most excellent and chief of all days." It would be well here to state, that we place but little confidence in the writings of the Fathers, for two reasons. First, because they were uninspired, and were as likely to follow their own conceits and human reasonings, as good men of our day; many of whom are in gross error in regard to observances, and St. Paul has informed us in his epistles, that the mystery of iniquity did already work, and that a falling away should come; and Peter said in his second epistle, [Chap. ii, 1,] "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies;" "and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness they shall with feigned words make merchandise of you." &c. Now, with these cautions from the holy and inspired apostles, we are not willing to take the writings of the Fathers as a rule, unless they agree with the Bible, and then they are of no use. Second, because the writings of the Fathers have passed down to us through the church of Rome, and many corruptions and interpolations may be in them; for it was a popular thing with the Romish clergy, to do evil that good might come; (hence all their lying miracles) but since the writer of the tract places confidence in them, we will introduce some quotations from the same, and others of the fathers, and ecclesiastical historians, and then leave the reader to judge whether "The whole current of ecclesiastical history shows that it has been the constant and uninterrupted practice of the church throughout the world, since the days of the apostles, to observe the first day of the week as the true Sabbath."

We will first notice those to which he alludes, and show that although they are pressed to give evidence on one side of the question only, yet they will nevertheless explain themselves, so as not to oppose the Sabbath. His quotation is from Ignatius; we will show from unquestionable authority, that he has not been fairly quoted in some instances. There is probably a diversity of opinions concerning Ignatius' epistles, as the different copies are differently expressed; and many who know the corruptions of papists, conclude that it has been, (if ever genuine,) greatly corrupted. As some copies have been acknowledged so, the passage from Ignatius, which has been much circulated to answer the purposes of the first day institution, which the writer of the tract has partly quoted, we will give, as is expressed in an acknowledged interpolated epistle. "Instead of sabbatizing, let every Christian keep the Lord's day, the day on which Christ arose again, the queen of days, on which our life arose, and death was conquered by Christ." Ep. interpol. ad. Magnes. Is. Vossi. Edit. p. 140. "The longer epistles which go under the name of Ignatius, are supposed to be genuine, and read (META TO SABBATISAI,) not instead of sabbatizing, 'but after observing the Sabbath let every Christian keep as a festival the Lord's day,' &c.—Ep. ad. Magnes. Is. Vos. Ed. p. 35.—*Corinthwaite*. Nor are the quotations from Justin Martyr and Tertullian against this doctrine. They might meet on Sunday, and consider it one of their chief days, and yet not disregard the Sabbath. Yet all the custom mentioned by Justin Martyr and Tertullian, are far from being apostolic. For instance, the mixing water with the wine in the Eucharist; and according to Tertullian—*Lucius*, cent. 3, fol. 86. "Tertullian says, that the passover and pentecost were solemn days for baptizing." Fol. 96. "The passover is said to be one of the Christian festivals;" the controversy about which, he says, was agitated in divers places: of which we have abundant testimony, after the introduction of festivals. Athenatius, bishop of Alexandria, said they assembled on the Saturday; not that they were infected with Judaism, but only to worship Christ, the Lord of the Sabbath.—Dr. Care, p. 175. "Athenatius shows the day of ecclesiastical assemblies to be the Sabbath,

the dominical day, the second of the Sabbath, (which some suppose to be Monday) and quantum sabbati, (Wednesday probably.) Magdeburgenses, 4th cen. fol. 224. Ambrose, bishop of Milan, (A. D. 390) said, "When I come to Rome I fast on the Sabbath; when I am here I do not fast." Cent. 5, fol. 436. Here it should be noticed that fasting was only used on the Sabbath where they were wishing to bring it into disrepute. "Sozomenus has delivered down the fact that at Constantinople, and almost amongst all, the Christians did assemble upon the Sabbath, and also on the first of the week; but at Rome and Alexandria not so." Magdeburgenses, 4th cen. fol. 224. Cent. 5, fol. 477, they say on the authority of Sozomenus, that the "ecclesiastical assemblies in Rome, were not upon the Sabbath, as in other countries." Soz. lib. 7, chap. 19. Augustine says, (speaking of the fasts on the Sabbath, and the diversity of opinions on it,) "If they should say that it was sinful, they would condemn the Roman church, and many places near to it, and farther from it; and if they should think it sinful not to fast upon the Sabbath, then they should blame many eastern churches, and the far greater part of the christian world." Chrisostom's letter to Jerome.

Athenatius, (Hom. de Sem. fol. p. 1060, and Socrates Scholasticus, the ecclesiastical historian, liber 5, chap. 21,) who testifies that the Sabbath was used to celebrate the holy mysteries (or church ordinances) or in most parts of the world, his words are these: "Touching the communion there are sundry observations and customs; for though in a manner all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath day after other, yet the people inhabiting Alexandria and Rome do not use it, the Egyptians adjoining to Alexandria, together with the inhabitants of Thebias of a tradition do celebrate the communion upon Sunday." This, says a learned writer, was in the fourth century, between the years 380 and 397. (Bamp. inquiry.)

We will add a few more testimonies, to show that early writers did agree, and those of more modern times acknowledge what we contend for to be correct, and that the primitive christians did observe the seventh and not the first day as the Sabbath.

Constantine passed an edict and sent it to all the governors of provinces, that they should forthwith observe the dominical day; that they should honor holy days consecrated to martyrs, A. D. 321. Eusebius' life of Constantine, fol. 58-60. Constantine admonishes all the subjects of the Roman empire that they should keep holy the days dedicated to the Saviour, and likewise those which are Sabbaths should be honored, or worshipped, and gave a law to the presidents of all nations, that they observe the DOMINICAL day according to the will of the emperor, and that they should honor the days of the martyrs. The emperor constantine commanded that the dominical day should be free from hearing causes and doing business except husbandry or tillage. Lucius, cent. 4, fol. 41.

Grotius says, "Therefore the christians also who believed Christ would restore all things to their primitive practice, as Tertullian teacheth in monogamia, kept holy the Sabbath, and had their assemblies on that day, on which the law was read to them, as appears in Acts xi, 21, which custom remained to the time of the council of Laodicea, (about 365) who then thought meet the gospels should be read on that day. These things considered [says he] refute those who pretend that the first day of the week, or Lord's day, is substituted in the room of the Sabbath, for there is no where any mention made of such a thing by Christ or his apostles; and whereas the christians met on that day on which the Lord arose, as well as on the Sabbath. They did not this from any divine or apostolic practice; but from the liberty granted them by voluntary consent." Grotius' Explanation of the Decalogue.

After all that has been brought to prove the point in question, and which we think has fairly put the matter to rest, as respects the observance

of the seventh day for the Sabbath until changed by the church of Rome; so far at least as the testimony of the fathers can or will be considered testimony, which however we consider far from dictating any part of our duty for reasons afore mentioned.

"The Bible only is the religion of Protestants," and unless our religionists at the present day will consent to be governed by the Bible as sole director, we may well fear a second relapse of the church into a philosophical religion, (which is already making its appearance, and taking bold strides to defeat evangelical faith,) from which a recovery will be hopeless. Let us, then, undeviatingly attend to the Bible, take its plain and obvious sense, make it the man of our counsel and the rule of our faith; remembering the momentous caution in Revelation xxii, 18, 19, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city." "Whosoever, therefore, shall break one of these least commands, and shall teach men so, shall be called least in the kingdom of heaven."—An old Tract.

The Tempters Within.

THE sinners that entice from within are the man's own thoughts and desires. There is quite an army of these in a young man's breast. Thoughts have wings. They pass and re-pass unobserved. They issue forth from their home in the heart, expatiate over every forbidden field, and return like doves to their windows, through the air, leaving no track of their path. These thoughts become acquainted with sin. They are accustomed to visit the haunts of vice without detection. They revel unchecked in every unclean thing. They open up the way, and prepare a trodden path on which the man may follow. A gossamer thread is attached to an arrow, and shot through the air unseen, over an impassable chasm. Fixed on the other side, it is sufficient to draw over a cord; the cord draws over a rope; the rope draws over a bridge, by which a highway is opened for all comers. Thus is the gulf passed that lies between the goodly character of a youth fresh from his father's family, and the daring heights of iniquity on which the veteran libertines stand. The sober youth stands on the solid platform of religious and moral worth. No one can think it possible that he should go over to the other side. But from the brink on this side he darts over a thought which makes itself fast to something in these forbidden regions. The form no one saw, as it sped through the air, but it has made a lodgment in that kingdom of darkness, and the deeds of wickedness will quickly follow when the way has been prepared. "Out of the heart," said he who knows it, [Matt. xv, 19,] "proceed evil thoughts." Exactly that is what we expected; but what come out next? Murders, adulteries, fornications, thefts, false witness, blasphemies." That is a horrible gang. How quickly they come on! How closely they follow their leader! Murders and adulteries march forth unblushing; but they follow in the wake of evil thoughts. Oh, if the fountain were cleansed, the streams of life would be pure. So thought David, when, in agony of grief, despairing of his own efforts, he cried, "Create in me a clean heart, O God!" This is the root of the evil, and no cure will be thorough or lasting that does not reach and remove it.

Humiliation and Glory of Christ.

ONCE was there a man on the earth who had the form of "a servant," and was "without any comeliness for which he might be desired." That was Jesus! But he has dipped his raiment in the sun, and is clothed with his royal garments down to the feet." Once a mob surrounded a helpless prisoner, and cried "Crucify, crucify!" That was Jesus! But now "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Once they took a man, and plaited a fillet of sharp thorns for his diadem, and pressed it cruelly upon his temples. That was Jesus! But "on his head now are many crowns." Once they hung a man upon a cross, and great was his shame, and awful his agony. That was Jesus! But now, "honor and majesty are before him—strength and beauty are in his sanctuary." Once a man went down, not merely to the grave, but "descended into the lower parts of the earth." That was Jesus! But now "he has ascended up, far above all heavens that he might fill all things." At Isaiah's date, Jesus, it is true, had neither been manifest

ed nor slain—far less exalted. Nevertheless, the vision anticipates all events connected with him; and, conducting us amid the heavens after that the Son of God has returned thither, shows us the man of grief and conflict, now the "only potentate." Our Lord has been to earth—has been to Bethlehem—in the wilderness—in the garden—on the cross!—but in the very flesh in which he contended and vanquished, has he entered again within the veil, to "reign before his ancients gloriously!"

What a Saviour, then, is our Saviour! "His visage was so marred—more than any man—and his form more than the sons of men;" but "behold my servant he has prospered, and so shall be exalted, and extolled and be very high." Men and brethren, look and wonder! The green earth lying under the rays of evening, is beautiful—the still waters, gliding in sweet murmurs to the deep, are pleasant—the stars at midnight are glorious in their very silence—what more bright or sublime than the sun when it prepares to run, like a bridegroom, its race? Yet in all these there is no beauty, no sweetness, no lustre compared to what beams forth from the man Christ Jesus "sitting on his throne!" Most lovely is the world to you—most excellent all the world contains;—how ever on you lies! how near your heart! But oh! if once the soul has had a view of Christ in his gloriousness, there only will its eye rest. There, in one surpassing beam, blaze all the rays of the infinite, supreme, eternal, holy Godhead; and we cannot help exclaiming with David, "O Lord, our Lord, how excellent is thy name in all the earth, who hath set thy glory above the heavens."

The Day of Atonement

The following description of the ceremonies of this great day is from the Encyclopedia of Religious Knowledge.

THE DAY OF ATONEMENT, was the tenth of Tisri which nearly answers to our September. The Hebrews call it *kippur* or *chippur*, pardon or expiation, because the faults of the year were then expiated. The principal ceremonies were the following: The high-priest, after he had washed, not only his hands, and his feet, as usual at common sacrifices, but his whole body, dressed himself in plain linen like the other priests, neither his purple robe, nor the ephod, nor the pectoral, because he was to expiate his own sins, together with those of the people. He first offered a bullock and a ram for his own sins, and those of the priests, putting his hands on the heads of the victims, and confessing his own sins, and the sins of his house. Afterwards, he received from the princes of the people two goats for a sin-offering, and a ram for a burnt offering, to be offered in the name of the whole nation. The lot determined which of the two goats should be sacrificed, and which set at liberty. After this, the high priest put some of the sacred fire of the altar of burnt-offerings into a censor, threw incense upon it, and entered with it, thus smoking, into the sanctuary. After having perfumed the sanctuary with this incense, he came out, took some of the blood of the young bullock he had sacrificed, and carried that also into the sanctuary, and dipping his fingers in it, sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary, or most holy. Then he came out a second time, and beside the altar of burnt offerings killed the goat which the lot had determined to be the sacrifice. The blood of this goat he carried into the most holy place, and sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary: from thence he returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat. During this time none of the priests, or people, were admitted into the tabernacle, or into the court. This being done, the high-priest came to the altar of burnt-offerings, wetted the four horns of it with the blood of the goat, and young bullock, and sprinkled it seven times with the same blood. The sanctuary, the court, and the altar, being thus purified, he directed the goat which was set at liberty by the lot, to be brought to him, which being done, he put his hand on the goat's head, confessed his own sins, and the sins of the people, and then delivered it to a person to carry it to some desert place, and let it loose, or throw it down a precipice. (See Scape Goat.) This being done, the high-priest washed himself all over in the tabernacle, putting on other clothes, (some think his pontifical dress, his robe of purple, the ephod, and the pectoral,) sacrificed two rams for burnt-offering, one for himself, and the other for the people. The day was a great solemnity of the Hebrews; a day of rest, and of strict fasting.

CHRIST KNOCKING AT THE DOOR.—To see a prince entreat a beggar to receive an alms, would be a strange sight; but to see a king entreat the traitor to accept of mercy, would be a stranger sight than

that; but to see God entreat a sinner—to hear Christ say, "I stand at the door and knock," with a heart full and a heaven full of grace, to bestow upon him that opens—this is such a sight as dazzles the eyes of angels.—*Bunyan*.

BABYLON FALLEN!

"AND he cried mightily with a strong voice, saying Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. xviii, 2.

Where is there a person throughout the length and breadth of our land, who, with an honest heart and a reflecting mind, can read this scripture and not at once come to a candid conclusion that it has a perfect application to the various multiplied sects and creeds of professed Christians, and that we live in the very day when this scripture is having such a perfect fulfillment, and so plain to be seen that we cannot for a moment doubt it.

If the word *babylon* signifies confusion, and is derived from *Babel*, does it not apply most correctly to the present, fallen, confused state of the nominal Churches in our land? If any one has any doubts as to the fallen state of the Church at the present day: I ask why are they so very different from what they were thirty, forty, fifty and sixty years ago? Can we not remember, my dear brethren and sisters, the times and seasons, even in our day, when we have been in some warm-hearted revivals, where the power of the Lord was manifested in the conversion of souls? Why do we not see the power of the Lord displayed in the awakening and conversion of sinners now as we did a few years ago? Ah! the truth is clear—they have drunk in the spirit of the world—they have gone greedily after the world. Timothy says: [Chap. iv:] Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron. I ask, why have they become so popular, so proud, so dressy, so fashionable and so gay? Most certainly it is true that they are fallen, and have become just what the Revelator predicted: the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Take for instance the Methodist Episcopal Church, as a body, and what were they forty or fifty years since? A more humble, sincere, devout, holy, godly people could scarcely be found. A Methodist minister's wife related to me not long since, the fact that in the city of Boston, when she lived there, some fifty-eight years ago, every member of the M. E. Church could distinctly be recognized as they passed up and down the streets in Boston, by their dress, their look and appearance. Is it so at the present day? Certainly not. Professors of religion at the present day walk hand in hand with the worldling. The most keen eye can discern no difference. Go to the bar-room and you will there see no difference between the professor and the non-professor. Go to the theatre, and will you there find members of the churches? Yes, scores and scores of them. Go to the caravan and the circus, where you will see one or two of Satan's agents, dressed up in the shape of, and acting the part of, a clown, and will you not there find a Christian? No, no, you will not find a true Christian in such a place. But you may look for, and you will be sure to find, vast numbers of those who profess to be Christians, and belong to any and all the nominal churches in our land. Go to the ball-room, and who do you find there to join in the giddy dance? Why, you will most assuredly find there many who belong to the Church, and have vowed before God and the Church to forsake the world and to live a godly life. But ah! where are they? You will find them nowhere else but in fallen Babylon.

My heart rejoices, and I am glad, and I will give God the glory that, unworthy as I am, I have been

honestly influenced to join this company of come-outers so unpopular in these last days, and keep all the commandments of God. O that the Lord would lead us to see and feel more than ever the importance of holy living, and an entire consecration of all we are and have to the service of the Lord.

It is now about ten months since I commenced keeping God's holy Sabbath, and during this time I have many times felt to rejoice in God who has brought me to see the light. I am not sorry, neither have I seen a repenting moment for having embraced the seventh-day theory. It is full of truth, that pure Bible truth, that the seventh day is the only Sabbath of which we have any account. And I may safely say there are multiplied thousands who would be ready to embrace and keep the seventh-day Sabbath if it was only popular; if it only corresponded with creeds or sects; but thanks be to God, who, under the last message of mercy is drawing out the remnant who are prepared to stand on Bible truth, though professors of religion may laugh and deride and circulate all manner of false reports against those who keep the Bible Sabbath; yet God and truth are on our side. "If God be for us, who shall be against us?" The inquiry has gone forth from every portion of our country, and from every professedly orthodox, christian Church in the land, why are not sinners powerfully awakened and converted to God as in former days? Why are not our ears saluted with the cry of trembling penitents, "What shall I do to be saved?" Why is it that there is not to be found a revival spirit among all the nominal Churches of America? It certainly is true that there never was a time when there seemed to be such an eager grasp after riches, honor, the pleasures of the world and the praise of men, as at the present time, and that too by the professed followers of the Lord Jesus. It is the constant study of professed ministers of the gospel during the whole six days of the week, how and what they shall preach when Sunday comes, so as to please proud, haughty sinners. I will cite to only one instance which happened not long since under my own observation: I was seated one pleasant morning in a fine, costly meeting-house of the Baptist denomination. As soon as the congregation were collected and seated, their pastor arose and with a smile said, Let us sing to the praise of God the hymn recorded on page — of their hymn-book. Soon the choir composed of more than half sinners who made no profession of religion, and with a dancing master at their head arose and sung the hymn. This man who led the choir and taught the singing-school in that place, also taught the dancing-school. I ask, Is all this amalgamation, of the church and the world to the honor and the glory of God? And yet this is only one instance out of a thousand. Think of it, brethren and sisters, who belong to the different churches who profess to be true Sabbath-keepers, and are looking for the speedy coming of the Saviour. Think of the world and a world of professors. Think of their dress and gay ornaments. Do you wish to be like them? Will true, honest-hearted followers of the Lord Jesus under the third angel's message imitate or pattern after the world or any of its fashions? I hope and pray not. Listen a moment to what a true servant of the Lord has said: 1. Tim. ii, 8-10. I will therefore that men pray every where, lifting up holy hands without wrath and doubting. In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but which becometh women professing godliness with good works. Where is the honest searcher after truth who does not at once see that Babylon means the different churches, creeds and sects and that they are in a fallen state and have truly become the hold of every foul spirit and a cage of every unclean and hateful bird? But God has raised up in these last days honest men who have gone forth to sound the last note of warning, and give the cry, "Come out of her my people." O that God would clothe them with humility; for they need much grace to face an opposing world, a fallen and corrupt church, and to meet thousands who are laughing and scoffing

at the doctrine respecting Christ's second coming. O how truly are the Apostle's words being fulfilled before our eyes every day. 2 Pet. iii, 3, 4. Knowing this first that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? &c. And very many of these scoffers have a regular standing in the so-called Christian churches. Brethren, I only testify to things which I know to be true. I meet with scoffers every day as I pass through the streets of Battle Creek. One of them said the other day, (when he saw a kite in the air.) Warren, there is the white cloud, when are you going up? But these things only tend to strengthen my faith in the speedy coming of Christ. Brethren and Sisters, be faithful; and by the grace of God I will try to meet you where the wicked cease from troubling and the weary are forever at rest.

S. B. WARREN.

Battle Creek, Mich., July 16th, 1854.

Communication from Bro. Curry.

BRO. WHITE:—I have by a recent examination of the Sabbath question, arrived at the conclusion that the fourth commandment is as broad as the others, and with them must stand or fall. The same set of arguments, or mode of reasoning that would do away and abolish one, would do the same with the rest.

I have become disgusted with my own arguments, and those also of others, against the fourth precept of the law of God. I think it becomes a professed christian to bow to, and tremble at, God's word, rather than try to get rid of and despise it. When the wicked and ungodly world, and a proud and scornful church unite hand in hand to oppose the Sabbath, I think there is something wrong in the matter. This was one thing that led me to investigate. I have preached against the Sabbath for the last three years, often; and as often, I have had the applause of the world; and in some cases professors of religion have joined the world in sanctioning it. Thank God, I find it much more convenient to my feelings to obey God than to disobey.

To talk of abolishing the ten commandments and re-enacting nine, is all folly, and shows to what folly men will go, who love not the truth and are determined to support a theory. I thank my heavenly Father that my eyes have been opened to see these errors, and that he has given me grace to reject them.

One week ago I delivered my first discourse to a large and attentive audience, in review of a discourse I had preached two weeks previous against the Sabbath. I thought I would give notice of my change of views; for I am no longer willing to be identified as sailing under such colors. I consider that the review of O. R. L. Crozier is a triumphant argument, and a complete explosion of his position.

I would like to say to those dear brethren who have followed me up from time to time to show me the truth, that I am with them heart and hand to keep God's law, and to teach men so. May the Lord reward them for their labors of love; and I also would give them a hearty welcome to my humble abode; and if they will come to Delhi and preach, I will no longer try to hinder the truth, touching the Sabbath of the Lord.

Brn. Loughborough and Cornell have recently held a tent-meeting at this place. They came in the fullness of the blessing of the gospel, and preached the truth with a commendable zeal, and in all candor. I received some wounds by the truth on the Sabbath question, at that meeting, which led me to examine still farther. I have been faithfully searching for truth, together with my companion, and we have found the rock: thank God.

Affectionately yours, in hope of eternal life by doing the commandments of God.

MANNING CURRY.

Delhi Center, Ing. Co., Mich., July 23d, 1854.

THE LOVE OF GOD.—Oh! does not God who is said to be love, shed over this attribute of his, its finest illustration! when, while he sits in the highest

heaven, and pours out his fullness on the whole subordinate domain of nature and providence, he bestows a pitying regard on the very humblest of his children, and sends his reviving Spirit into every heart, and cheers by his presence every home, and provides for the wants of every family, and watches every sick-bed, and listens to the complaints of every sufferer; and while, by his wondrous mind, the weight of universal government is borne, oh! is it not more wondrous and more excellent still, that he feels for every sorrow, and has an ear open to every prayer.

COMMUNICATIONS.

From Sister Whitcomb.

DEAR BRO WHITE:—The Lord is assuredly gathering the scattered jewels that have been hidden so long beneath the rubbish of this world. There does seem to be some spirit of inquiry awakened here, and several have lately acknowledged to me, that the seventh day was the Sabbath, and that the churches have no Bible authority for the first day. The leading members of the church here, who are set for the defense of their doctrines, do not attempt to vindicate their Sabbath, but dispose of the subject by saying, "We don't know but we are keeping the true seventh day." As if their ignorance would insure to them the blessing of God, whether they were keeping his commandments or not. If they are so willing to have it, that they are keeping the seventh day, why are they so venomous towards those who are openly professing to keep it? Ah, we see their dilemma! They have exhausted every argument in favor of the first day, and now, as their last resort, are obliged to take the position that the *first day* is the *seventh*. But will this avail them? Has it not been the labor of their writers and teachers for ages, to show that the Sabbath was changed from the seventh to the first day of the week, and that they were not keeping it in commemoration of Jehovah's rest at creation, but of the resurrection of Christ? I would cite them to the "Westminster Assembly's Catechism." "From the creation of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day ever since to continue to the end of the world, which is the Christian Sabbath." Does not their little Sabbath Manual, that they all probably have in their houses, testify to the same thing? Now if they have ascertained that they have been keeping the seventh day instead of the first as some of them assert, they should as honest men, humble themselves, make a confession, and commence keeping Monday, which is the first day, if Sunday is the seventh. But as no one thinks of doing this, we consider their assertions a mere subterfuge; and is in reality an acknowledgment that our position is the true one. But say they, we do not keep any of the commandments, we break them all daily. Alas! how many of them will ere long prove this assertion to be true. "Babylon is fallen, is fallen! Come out of her my people that ye be not partakers of her sins; and that ye receive not of her plagues." The signs of the times proclaim that the days of vengeance are at hand. The angry nations are held in check for a few days, until the servants of God are sealed, then they will be let loose. I would say to all the true people of God who are yet in fallen Babylon, (the churches) "Come out of her, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." And to them, and all others who have not yielded to the truth, I would say, make haste and delay not to keep the commandments of God, that your peace may be like a river, and that you may be prepared to stand in the battle in the day of the Lord! "For the great day of the Lord is near, it is near and hasteth greatly! The mighty man shall cry there bitterly! "That day is a day of wrath, a day of trouble and distress, a day of waateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Reader, this is the word of the Lord. Will you con-

tradict it? Dare you say that the great day of the Lord is not near, when he declares that it is? O beware! Let the potsherd strive with the potsherd of the earth, but wo to him that striveth with his Maker! God says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Who dares contradict or gainsay it? "Fear God and keep his commandments for this is the whole duty of man." "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city."

R. G. WHITCOMB.

Munsonville, N. H., July 26th, 1852.

From Bro. Hutchins.

DEAR BRO. WHITE:—On the 1st and 2d inst. I met with the brethren and friends at Lorain. Our meetings at this place were deeply interesting and encouraging. On First-day a goodly number of attentive hearers were present, who listened with interest to the word spoken. I think the way is opening in that vicinity for others to embrace the last message of mercy to this world.

Sabbath and First-day, 8th and 9th, held meetings at Norfolk, which we think resulted in the furtherance of the gospel. Some appear anxious still in that vicinity to know the truth.

The Sabbath and First-day following, met with the church and friends at Bangor. The brethren and sisters there appeared to feel the necessity of taking the shield of faith that they may stand in the coming day.

The brethren in this County contemplate holding some general meetings in a few weeks, for the purpose of getting the truth before the public generally. They desire, providence permitting, that Bro. W. S. Ingraham should be present at the time of these meetings, and labor a while in this vicinity if he can. I design laboring here as long as it may appear to be duty.

A. S. HUTCHINS.

Buck's Bridge, St. Law. Co., N. Y., July 27th 1854.

From Sister Morton.

DEAR BRO. WHITE:—It is a great consolation, and I trust blessing to me to take the *Review*; for I think it is giving meat in due season which feeds my hungry soul. It encourages me to press on and see the end of the race. It is cheering indeed to hear from those of like precious faith scattered throughout this dreary world. When the Sabbath returns I feel very lonely and wish I was with the twos and threes who have met together for prayer and conference. O brethren and sisters, what a precious truth is the third angel's message: how well calculated to draw our affections away from this vain world, to Jesus and heaven, where the Christian's treasures are.

I cannot express my gratitude to my heavenly Father for all his rich blessings to me; but this I can say, "That whereas I was blind I now see." For a long time I was doubting and perplexed, partly from the opposition I had to meet with, and partly for the want of further knowledge of the truth. But now I praise God for the increasing light of divine truth that is continually shining upon my pathway. I am surprised that there are not more who are willing to receive the truth when presented to them, with a "thus saith the Lord" for it. But the time is short; we have only a little while longer to plead, pray, and prepare to meet our coming Lord. I am glad to hear that Brn. Loughborough and Cornell have purchased a tent to labor in: undoubtedly much more good can be accomplished in this way. My prayer is, that the Lord may speed the work until it shall sound with a loud voice. It was at a tent-meeting in 1849 that I publicly professed my faith in the speedy coming of the Saviour. Since that time I have been cheered with the blessed hope of soon seeing him whom my soul loveth.

I little thought I was breaking one of the greatest commandments in God's holy law, but I did it ignorantly and I trust my heavenly Father has forgiven me.

It has been over a year since I learned to love the

holy Sabbath together with all the precious truths of the third angel's message. Now I can say, "O how love I thy law, it is my meditation all the day." The *Review* is the only means I have of hearing from those who believe in the present truth. I have been teaching in a district where they are all Universalists; but I am now spending a few days with the friends (seventh-day Baptists) in Nile, to regain my health. I anticipate entering my school again next week. Brethren, pray for me that my strength fail not.

I have circulated some books on the non-immortality of the wicked, state of the dead, &c. One firmly believes the truth, on the subject, others are favorably inclined. I think much good might be done if some one could come and give a few lectures here.

Yours waiting for the consummation of the Christian's hope.

LOUISA M. MORTON.

Nile, N. Y., July 26th, 1854.

From Sister Wells.

DEAR BRO. WHITE:—As I am spending the Summer with a sister residing in this place, and as we are deprived of the privilege of assembling ourselves together to worship, and to exhort one another as formerly, and to do so (as we are commanded) so much the more as we see the day approaching, the *Review* comes to us indeed a welcome messenger; and I realize its worth, and how highly those prize it who are separated and alone, far more than when I had a weekly sitting among brethren and sisters at their meetings. I am striving to keep all the commandments of God, not in letter only but in spirit, that I may finally have right to the tree of life and have an admittance through the gates into the city.

When I see how few there are who are keeping the whole law of God, (there are no Sabbath-keepers here but Bro. and Sr. Palmeter with whom I reside,) I feel to pray the Lord to speed the message. O send out thy light and thy truth that the message may go with mighty power, that honest people may believe and come to a saving knowledge of the truth, that they may be shielded in the day of the Lord.

Your sister, striving to overcome and to be prepared for the coming of Jesus.

H. S. WELLS.

Verona, N. Y., July 27th, 1854.

Keep the Truth.

SOLOMON charges us to "buy the truth, and sell it not." Purchase it at any price, and part with it at none. Many have refused to give its price, and others have parted with it, infinitely below its worth. Paul, who had made great sacrifices to obtain this precious pearl, when writing to the Christian Hebrews, who had also given their all for it, said, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Not a few have done this. A poor girl, who resided on the seacoast of England, was asked, when dying, by a clergyman, what she thought of Jesus; her reply was beautiful and sublime—"Jesus," said she, "I cleave to him as the limpets to the rocks." Excellent girl, who does not almost envy her? Yes, the Christian will cling to Jesus in spite of everything. The stormy ocean, hurling its destructive fury around, only causes the limpets to cleave to the rocks more firmly. So was it with Job; the more heavily his sorrows fell upon him, the more fully did he determine, "Though he slay me, yet will I trust in him."

When tempted to desert the truth, or to renounce the cause of Christ, "we may," says Andrew Fuller, "imagine the martyrs calling to us. One may say, 'Hold it fast; I died in a dungeon, rather than forego it.' Hold it fast, says another, 'I bled for it.' 'Hold it fast,' says a third, 'I burned for it.'"

Let this duty be considered as practically developing on every one who has named the name of Christ. Let us boldly confess Christ, and cleave to him constantly, that so we may humbly expect that he will own us in the presence of his Father and an assembled universe.

EVIL SPEAKING.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. xii, 37.

Of things which we so careless name,
How little kindles to a flame;
The unruly tongue no man can tame.

"They say" (and so it must be true)
What would, did we but rightly view,
Prove false and vanish as the dew.

Abroad from evil lips it flies,
And reaches, soon, a wondrous size,
As mountains, oft, from mole-hills rise.

Or as the torrent in its flow,
Or as the Winter's rolling snow,
Lose nothing as they onward go.

Far better rob one of his gold;
For this could be restored four-fold;
But never what is wrongly told.

As in the lightning's path we find
Its scathing tracks are left behind;
So is this influence on the mind.

Then deem it not a little thing;
A whisper borne on silent wing,
May reach a heart that feels its sting.

Nor think ye lightly of the deed,
Broadcast to fling the poisonous seed,
That springs to many a deathly weed.

Thou Hypocrite! why vainly try,
From motives to free thy brother's eye;
First, in thine own, the beam desory.

As if a fabric thou couldst rear,
Of others' faults, thyself to clear;
More guilty thus dost thou appear.

If temples for God's Spirit meet—
No fountain with pure streams replete,
Sends forth both bitter and the sweet.

O that we could this lesson learn;
From every thing, away to turn,
But what does only us concern.

Then should we know and see and hear,
The more of joy, the less of fear,
And half our trials disappear.

A richer harvest we should reap,
A better record angels keep;
And many smile, where now they weep.

By this we quench Love's holy light,
And scatter when we should unite,
And darken all that else were bright.

But they in Charity abound,
Who, faultless, will the throne surround,
And in their mouth no guile be found.

How much we've spoken ill or well,
Whether to wound or soothe it fell,
Eternity alone can tell!

O then how wilt thou be o'erwhelmed,
Though well the current thou hast stemmed,
If by thy words thou art condemned! A. R. S.

SELECTIONS.

Lord, what wilt thou have us to do!

In these last fearful moments of trial, many are inquiring for oil. The wise also are seeking carefully to know the will of God respecting individual duty. At this crisis how life giving is a "thus saith the Lord." Our compassionate Saviour, in Luke xii, remembers our case, and gives us specific directions. He says that, at this time we should consider the ravens and the lillies, and take no thought what we shall eat or what we shall put on, for our life is more than meat, and the body is more than raiment. Also, that we should not seek these things, neither be of doubtful mind, but rather seek the kingdom of God, and all these things shall be added unto us. Fear not, little flock, for it is your Father's good will to give you the kingdom. Sell that ye have, and give alms, &c., for where your treasure is, your heart will be also. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for the Lord when he will return from the wedding. Here we see plainly that he is speaking to those who shall be waiting when he comes the second time without sin unto salvation. It is the same class as that to which he refers in the parable of the virgins, who shall come out from the world and the nominal church on their faith in a coming Bridegroom. These directions could not have applied to any other generation; for ever since the curse it has been the lot of mankind to earn their bread by the sweat of their

brow; and the Scriptures declare, that he that sleeps in seed time, shall beg in harvest. But we are now brought to a test like that of Noah. Those who continue planting and building, buying and selling, through unbelief in this last warning, like those who were thus engaged in the time of the flood, will be swept away, and have their portion with unbelievers. The chronology of this chapter is indisputable, for the Saviour in answer to Peter, who inquires, "Lord, speakest thou this parable unto us, or even to all," replies, blessed is that servant whom his Lord when he cometh, shall find so doing.

In Luke xvii, while speaking of the state of the world at the time of his second coming, he exhorts those who shall then be living, thus: "In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away, and he that is in the field let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it, and whosoever shall lose his life for my sake shall preserve it. We understand then, that the Lord would make an example of us before this ungodly generation, and that he calls upon us, in an imperative and definite sense, to forsake ALL for his truth. We have long professed to believe in his near approach, and now he is trying that profession. We may not aspire to the glory of translation with any less faith than had Enoch and Elijah. If we are children of Abraham we must act his faith, and if we are saved like Noah, it must be through a faith that condemns the world. Yet a few days, and all is over. The Lord help us to know the time of our visitation, that when he comes we may not cry in despair, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and done many wonderful works, when he shall profess unto us, I never knew you; depart from me, ye that work iniquity." But let us be among the humble and contrite ones, who trust in Jesus, and love and wait for his appearing.

What is the Glorious Liberty of the Children of God?

AFTER we become fully satisfied from the Word of God that the doctrine of Christ's second coming is truth; and feel assured that whether we realize it or not, the Son of man will shortly be revealed in the clouds of heaven, with power and great glory; we immediately begin to search and prove ourselves, whether we shall be able to stand acquitted in that day. It is a thing of small moment, to have an intellectual conviction, that the advent of Christ is near, unless having this hope we purify ourselves even as he is pure. The prophetic warning is given that we may trim our lamps and be ready. What then concerns us most, is, to understand and secure the needful preparation. This we may not learn from the creeds and traditions of men, for they are alike varied, changing and unstable. It is not wise to compare ourselves among ourselves, or rely on former prejudices or borrowed impressions. But it is wise and safe, to inquire of God, by searching the Scriptures without note or comment, to know what is his will concerning us. We first learn that without faith it is impossible to please God, and we must therefore with child-like simplicity, believe every word which he hath spoken. In the old testament, He says, "walk before me and be thou perfect," and in the new, "be ye holy for I am holy," and "without holiness no man shall see the Lord." We also read that "this is his will even our sanctification," and that if we have not the Spirit of Christ we are none of his," and "if any man love the world, the love of the Father is not in him," also, "we know that whosoever is born of God sinneth not," and "he that is begotten of God keepeth himself and that wicked one toucheth him not," and "the blood of Jesus Christ his Son, cleanseth us from all sin." When speaking of the "inheritance, incorruptible and undefiled, and that fadeth not away," it is added, "reserved in heaven for you, who are kept, by the power of God through

faith unto salvation." Then we assuredly understand that we may be cleansed from all sin by the blood of Christ, and have his Spirit abiding in us, and be thus kept by the power of God. John says, "Ye have an unction from the Holy One," and "the anointing which ye have received of him abideth in you," &c, and again, "herein is our love made perfect that we may have boldness in the day of Judgment, because as He is, so are we in this world." "There is no fear in love, but perfect love casteth out fear, because fear hath torment." "He that feareth is not made perfect in love." And in another place we read, "every one that is perfect, shall be as his master," and again, "this also we wish, even your perfection," and "are ye so foolish having begun in the Spirit, are ye now made perfect by the flesh," and above all things put on charity, which is the bond of perfectness."

It is then the glorious privilege of all believers, [Rom. vi,] to be made free from sin, and become servants to God, having their fruit unto holiness, and the end everlasting life, and to "know and believe the love that God hath to them," and thus believing to be filled with his abiding presence, and that joy and peace and love which casteth out all fear. Again, "As many as are led by the Spirit of God, they are the sons of God, for ye have not received the spirit of bondage again to fear," and "the Spirit also beareth witness with our spirit, that we are the children of God." David says, "He shall redeem Israel from all his sins." And the angel said to Joseph, "call his name Jesus, for he shall save his people from their sins." In Ezekiel, we read, "Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you, I will also save you from all your uncleannesses." Surely this must be accomplished in us during our probation, for there is a time when he that is filthy will be filthy still, and he that is holy will be holy still. Seeing we look for such things, it becomes us to be careful that we attain the Bible standard of holiness, not being easily discouraged by any, who, looking at other standards, may call it presumption to speak of walking with God, without spot and blameless, as though a necessity of sin were laid upon us.

We read that Zacharias and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," and that "Elijah was a man subject to like passions as we are," let us then take heed that we run not into the error of the wicked and follow the modern traditions of men. Jesus said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and "thy neighbor as thyself," but some of our teachers say, this is impossible, and can never be fulfilled until after death; when all admit, that as a tree falleth so it lieth.

Many insist that it is the duty of every one to aim at holiness of heart, and yet deny that it is practically attainable. In these last momentous hours of trial, when men's hearts are failing for fear, and the foundation of the world's theology is shaken, it becomes all those who wait for the coming Bridegroom to search his revealed will to know certainly what is the wedding garment, and how the spirit may be purified and made white; for nothing impure or unholy shall enter there.

Prayer.

PRAYER is the mightiest engine God has placed in our hands. It is the best weapon to use in every difficulty, and the surest remedy in every trouble. It is the key that unlocks the treasury of promises, and the hand that draws forth grace and help in time of need. It is the silver trumpet God commands us to sound in all our necessity, and it is the cry He has promised always to attend to, even as a loving mother to the voice of her child.

Prayer is the simplest means that man can use in coming to God. It is within reach of all—the sick, the aged, the infirm, the paralytic, the blind, the poor, the unlearned—all can pray. It avails you nothing to plead want of memory, and want of learning, and

want of books, and scholarship in this matter. So long as you have a tongue to tell your soul's state, you may and ought to pray. Those words, "Ye have not because you ask not," will be a fearful condemnation to many in the day of judgment.

Look where Stephen Looked.

WHEN believing souls, says the pious McCheyne, seek for peace and joy in believing, they do very generally confine their view to Christ upon the earth. They remember him as the good Shepherd seeking the lost sheep; they look to him sitting by the well of Samaria; they remember him saying to the sick of the palsy, "Be of good cheer, thy sins are forgiven thee;" but they too seldom think of looking where Stephen looked—to where Jesus is now—at the right hand of God. "If you would be whole Christians, you must look to a whole Christ; you must lift your eye from the cross to the throne, and you will find him the same Saviour in all—the same yesterday, and to-day, and forever." It is because he is at the right hand of God, that he is able to save to the uttermost all who come to God by him. How triumphantly does Paul present this glorious truth, as securing the salvation of all believers. "Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us." Bright, indeed, are the future prospects of the true believer, however weak in himself, and however unworthy. Well may he rejoice to say, "I know that my Redeemer liveth."

The Tendency

Of preaching any doctrine is a strong evidence of its falsity or truth. It can never produce any good effect to preach error, neither can it ever be injurious to preach the truth. If therefore we find that the preaching of any doctrine causes iniquity to abound, or the love of any to wax cold, if it lowers the standard of piety, and weans hearts from God; we may know, that however plausible it may appear, it is not approved of God. On the contrary we may know that any doctrine is true which has a tendency to purify the heart and fill us with love to God, which weans our affections from this world, and centres them on one purer and better, or which causes the sinner to forsake the error of his way and to turn unto God.

By the above rule we propose to test the doctrine of Christ's second advent near. It is claimed that its effect will be injurious if it does not prove true. As no evidence of such a consequence has ever been adduced, it will only be necessary for us to show what has been its effect where it has been received, and this has in all cases been most salutary. It has awakened the slumbering christian, and aroused the careless sinner. It has caused sectarian prejudices to be forgotten, and has revived decayed and drooping piety. It has unsealed the prophecies to many an inquiring mind which was before to them a dead letter. It has shown that there is a beauty, a harmony, a simplicity and a fulness in many portions of that word, which had before been veiled in obscurity by those who mystify and spiritualize away its plain and simple meaning. It has been instrumental in the conversion of souls, and has filled the hearts of christians with new joy. It has caused Universalism and Infidelity to tremble before it, and to loose their hold on their ensnared victims; and errorists of every name make common cause against it. It draws the heart of the believer near to God, fills it with joy and peace, in believing, and prompts him to renewed exertion in his Master's service. And it has convinced the sinner of the danger of delay, and of the necessity of making his peace with God at once. These are the results which indicate that it is a cause which is blessed of God, and meets his favor and approval.

On the other hand, we find that preaching against this doctrine has no good effect. It never awakens the sinner; nor alarms the skeptic: neither does it tend to fill the heart of the christian with any of those graces which draw the reclaimed nearer to God; but its effect is directly the reverse. It lulls to sleep the already slumbering christian. It says to the sinner, to-morrow is as well as to-day, so that he need not be alarmed, and invites him to delay repentance. It also conveys the idea that there is nothing desirable in the coming of Christ.

But a still more convincing argument is the fact that all the unbelievers, whether infidel or Universalists, look upon those who oppose it as champions of their own views. On so momentous a question as this they can endure very well all allusions to death and futurity which their allies make, if they will only take common ground on this question.

Such being the effect of preaching the kingdom of God at hand, and denying that it is near, can any

doubt, which it is that meets the favor and approbation of God.—*Signs Times.*

SPIRITUALISM.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily [Private Circles,] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. ii, 1.

"When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 3.

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit," &c. Chap. xviii, 2.

"Whose [Christ's] coming is after [immediately following] the working of satan with all power, and signs and lying wonders." 2 Thess. ii, 9.

"And shall show great signs and wonders, inasmuch, that if it were possible, they shall deceive the very elect." Matt. xxiv, 24.

FROM a Correspondent of the *Spiritual Telegraph*, we gather the following:—

The soil in Maine is still in a virgin state for Spiritualism. In Portland I found a class of minds deeply yet rationally interested in the new gospel. I was vastly refreshed by the noble and congenial souls there engaged; and if every place had the salt of Portland the cause of Spiritualism would never savor of folly and fanaticism. In the hospitality of my learned and venerable friend, James Furbish, and his family, Mrs. Dennet, Mr. Milliken, the Rev. Mr. Hayden and lady, of the New Church. I found the most elevated congeniality and encouragement to the spiritual cause.

I had the honor of breaking ground in Augusta. The friends here are hearty and zealous, and are favored with some good media. In the family of Capt. Smith I witnessed remarkable phenomena in the way of rappings and tipplings of a huge family table. The fine old town of Augusta promises a spiritual harvest.

Boston with its vicinity is still alive in Spiritualism, and shows signs of reviving interest. In Roxbury, East Boston and other suburbs, regular circles are held in halls on Sunday for speaking media and others.

The Boston Conference of Spiritualists has taken recent measures to insure a broader public interest.

NEW TESTAMENT "MIRACLES," AND MODERN "MIRACLES."—This is the subject of an essay, now published in pamphlet form, read before the middle and senior classes of Cambridge Divinity School by J. H. Fowler. In regard to it the *Telegraph* says:—

The fact that "the middle and senior class" of a modern "divinity school" would patiently listen to the perusal of such an essay as this, must be set down as one of the most significant signs of the times. The "essay" is here presented in a pamphlet of 100 octavo pages. It is a clear comparative presentation of New Testament and modern facts of a spiritual and so-called miraculous or supernatural character, and we think no one who peruses this production will fail to be convinced, with the author, that the "modern miracles" are sustained by evidence far more abundant than that upon which professing Christians rest their belief in the ancient. Among the collections of facts and testimonies which have been placed before the world upon which the doctrine of the present intercourse with the Spirits rests, we know of none more conclusive, and at the same time more concise, than the pamphlet under review.

FOREIGN NEWS.

EUROPE.

The United States steamship Pacific, Capt. Nye, from Liverpool, arrived on Monday morning at 6½ o'clock.

The Arabia arrived at Liverpool on Sunday the 9th at 7 o'clock morning.

The news is ominous though indefinite, Austria being strongly suspected of playing the game of Russia. There has been no fighting of any importance.

Continental advices of the week regarding the prospects of the harvest have been highly satisfactory. Throughout Italy, including Sardinia and Sicily, great abundance prevails. In Egypt also, the yield is heavy, while there will likewise be a large export from Algeria. In almost all the countries of Europe the high prices of last year appear to have led to an increased extent of cultivation. Throughout Britain there is at least an average yield, although the season is backward.

MORE AUSTRIAN NEGOTIATIONS WITH RUSSIA.

Telegraphic dispatches from Vienna of the 8th and 9th state that unsatisfactory as are the Russian propositions brought by prince Gorchakoff, (brother of the General) to Vienna, the Austrian Government has returned to the work of negotiation. Gorchakoff had an audience of the Austrian Emperor on the 8th. It is not expected that the negotiations can enter into their next phase under a fortnight. Meanwhile Austria undertakes not to enter the Turkish Principalities. The Czar, however, is marching fresh troops into Moldavia.

It is rumored that Prussia influenced Austria to defer the advance of the Austrian army into Wallachia.

It is telegraphed from Berlin that Count Koenigsmark will be the bearer of a Prussian note and will proceed at once to Vienna. Prussia, in this document, invites Austria to join the Cabinet of Berlin in proposing fresh negotiations for the re-establishment of peace.

The *Morning Post* says that, according to Berlin letters, Col. Manteuffel was to leave Berlin for London on a mission, the object of which is to conciliate the opposition that has shown itself to a renewal of negotiations. It is added that the Czar, if a renewal should be agreed to, would even abandon the line of the Sereth, and withdraw all the Russian troops into his own territory.

FROM THE DANUBE.

It seems that the Russians are in no haste to evacuate Wallachia, consequently the Austrian troops have received orders not to cross the frontier into Little Wallachia. From the Aluta downward the left bank of the river is still occupied by the Russians, who are busy erecting batteries on the Transylvanian frontier at Tekutch Piatra, and Okan, in Moldavia. The Austrian steamer Orpad, which left Orsova for Rustchuk on the 3d inst., could proceed no further than Sistova, as the Russians were still at Zimnitsa and Horova. As the steamer returned the Cossacks at Flamanda fired into her.

The French and English troops were continuing to concentrate themselves between Varna and Shumla, with their advanced posts at Sarigheul. On 22d June the allied force arrived numbered 50,000 men, and the division of Gen. Forey and about 4,000 English left at Gallipoli were still to come up.

The general movement of the Russian armies from north to south is in consequence of an order recently given by the Czar, who has little to fear this year for his Baltic provinces, as it is now evident that the French forces assembling at St. Omer cannot be embarked before August, consequently they could not be in fighting order on the Baltic coast before October, which will be too late to commence a campaign. Prussia has therefore been able to remove her armies from the Baltic provinces and Lithuania, and to concentrate them in Podolia and on the Pruth, with their front toward Turkey and Austria. The troops ordered to the south take their way partly by Warsaw and Lublin, and partly through Lithuania and Volhynia, and are concentrated on the Pruth and in the neighborhood of Kamienitz—a spot which, in a strategic point of view, is extremely advantageous. The reserve is posted at Kamienitz, in the form of a semicircle, and as roads branch off in all directions, re-enforcements can easily be sent to any part of the theatre of war. Kamienitz is also the point of operations for the armies that now menace Austria.

ASIA.

From Asia nothing, excepting a confirmation of the recent Turkish defeat.

According to the tenor of the news from Circassia, the new Russian Governor may look to be soon relieved of his duties. The Turks will soon have a powerful ally in the field. The union of all the Circassian tribes against the common enemy is rapidly going on. Already Schamyl hangs on the slopes of the Caucasus with 30,000 men. The Russians are preparing to defend Tiflis, the capital of their Government, against the expected attack. The mountain tribes concentrated by Schamyl have entered an entrenched camp between the rivers Kur and Jori, and their incursions already extend to the immediate neighborhood of the Russian headquarters.

SPAIN.

From Madrid, July 7, a dispatch says that the insurgents have evacuated Aranjuez, and directed their march toward Estremadura. The outposts of the royal troops are at Villa Seguel. The column sent in pursuit of the rebels is commanded by the Minister of War. One hundred men and six officers of the regiment of the Princessa had left the insurgent ranks and laid down their arms at Toledo. Madrid and the provinces are tranquil.

Another dispatch of the same date announces the entry of the royal troops into Aranjuez. It is remarkable, however, that the insurgents should have

maintained themselves so close to the capital now for eight or ten days. Much depends upon the first encounter of the Queen's troops with the insurrectionary force. The people may be, and in places probably are, in favor of the movement, but it must be remembered that the people are without arms, and that the National Guard has long ceased to exist.

Tent Meeting At Stowe Vermont.

There will be a Tent Meeting in Stowe Vt., to commence August 4th, and hold over Sabbath and First day.

Publications.

THE Sanctuary and Twenty-three Hundred Days—76 pp.—8 cts.—postage 1 cent.

Review of O. R. L. Crozier—the Sabbath—48 pp.—5 cts. A Refutation of Claims of Sunday-keeping. . . History of the Sabbath—40 pp.—5 cts.—postage 1 cent.

The Signs of the Times; Spirit Manifestations a sign that the day of wrath hasteth greatly—124 pp.—10 cts.—postage 1 ct.

The Two-horned beast, the United States—52 pp.—5 cents Advent and Sabbath Hymns—30 cts.—postage 5 cts.

Supplement to Advent and Sabbath Hymns—5 cents.

Time and Prophecy—a Poem—25 cents—postage 5 cents

A Word for the Sabbath—a Poem—6 cents.

First Day of the Week Not the Sabbath—32 pp.—3 cts.—

The Seventh Day is the Sabbath—32 pp.—3 cts.

History of the Sabbath—40 pp.—4 cents.

The 2300 days and the Sanctuary—32 pp.—3 cents.

Christian Experience and Views—6 cents.

Supplement to Experience and Views—6 cents.

Solemn Appeal—Speedy Coming of Christ—32 pp.—3 cts.

True Picture—state of the Churches—16 pp.

The Sabbath by Elihu—16 pp.

Both Sides—on the Sabbath—16 pp.

The Sabbath by P. Miller Jr.—16 pp.

First-day of the week not the Sabbath—16 pp.

Review of Objections to the Sabbath—16 pp.

New Time Theory Reviewed—16 pp.

Tracts of 16 pages each can be sent by mail for one half cent an ounce, in packages of not less than 8 ounces.

Sabbath and Advent Miscellany—seven of the above Tracts bound with paper covers—10 cents—postage 1 cent.

Volumes I—IV of the REVIEW, bound in paper covers, Vols. and II, 40 cents; Vols. III and IV, 75 cents.

Youth's Instructor, Vol. I, in paper covers—25 cents.

Letters.

J. R. Towle, J. H. Waggoner, A. B. Pearsall, R. Hicks.

Receipts.

W. Fisher, a friend, R. G. Whitcomb, J Van Nortwick,

H S Wells, each \$1.

Wm. Peabody, \$10. R Stevenson, \$2, (for H. Bowen \$1.)

J. B. Frisbie, \$0.39. J. Bushman, \$0.50. T. Wilsie, \$0.50.

M. L. Gates, \$0.75.—\$104.23, behind on this Vol.

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