

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."

VOL. VI.

ROCHESTER, N. Y., THIRD-DAY, SEPTEMBER 19, 1854.

No. 6.

THE REVIEW AND HERALD.

IS PUBLISHED WEEKLY

At South St. Paul-st., Stone's Block,
No. 23, Third Floor.

TERMS.—One Dollar a Year, in Advance.

J. N. ANDREWS, R. F. COTTRELL, URIAH SMITH,
Publishing Committee.

JAMES WHITE, Editor.

All communications, orders, and remittances should be
addressed to JAMES WHITE Rochester, N. Y. 109 Mon-
roe Street, (post-paid.)

Leading Doctrines.

The Bible, and the Bible alone, the rule of faith and duty.
The Law of God, as taught in the Old and New Testaments,
unchangeable.

The Personal Advent of Christ and the Resurrection of the
Just, before the Millennium.

The Earth restored to its Eden perfection and glory, the fi-
nal Inheritance of the Saints.

Immortality alone through Christ, to be given to the Saints
at the Resurrection.

COMING OF CHRIST.

BY A. M. A. CORNELL.

He comes to raise the sleeping just,
Who long have slumbered in the dust;
His voice will break their long repose,
And snatch them from the last of foes.

He comes to change the waiting ones,
Who now endure the world's cold frowns;
Their feet are planted on the rock;
They fear not though a little flock.

They hear the peace and safety cry,
The token of destruction nigh,
And know the fearful doom that waits
The scoffer, who his coming hates.

Sinner! dost thou not dread thy doom?
The retribution hastens on,
Stern justice lifts the avenging sword,
To slay the mocker of God's word.

O then repent ere the decree,
He that is filthy let him be,
From the stern Judge's lips shall fall,
And thou for rocks and mountains call.

Sweet Mercy still doth plead for thee;
O then to Jesus quickly flee;
His blood can wash thy sins away;
Then haste, 'tis fatal to delay.

God's perfect law no more despise,
But have his fear before thine eyes,
And keep the faith of his dear Son,
That thou mayst wear a glorious crown.

Eternal life! the prize is worth
Far more than all the wealth of earth;
Then on that treasure fix thine eyes,
Till thou shalt win the blessed prize.

Battle Creek Mich. Aug. 15th, 1854.

MAN NOT IMMORTAL:

THE ONLY SHIELD AGAINST THE SEDUCTIONS OF
MODERN SPIRITUALISM.

BY D. P. HALL.

(Continued.)

THE word *spirit*, like the word *soul*, in popular style, has one stereotyped and definite idea attached to it. In theology, spirit is defined to be the soul; and the "immortal soul" is defined to be the "deathless spirit." Spirit is soul, and soul is spirit; and so we might play from one term to the other everlastingly, and who would be the wiser.

The spirit, then, is the same little embryotic angel, the same deathless, intelligent entity, that the *soul* was in our previous investigations. Has man, then, connected with his visible and tangible, material entity, another invisible, intangible, imma-

terial, spirit entity? so that he is two men in one man? two entities, and yet but one man? dead and alive at the same time? in heaven and in the grave, or in hell and in the grave, at one and the same time? These would seem to be very curious queries to one unlearned in the sublime inconsistencies of popular theology.

Man has a spirit, it is confidently urged; therefore the *unity* and *mortality* of man cannot be true. That man has a spirit, be it distinctly remembered, is admitted on all hands. The controversy does not turn upon this point. Those who hold to the immortal soul, or deathless spirit, would be glad to have this recognized as the issue, and they do very frequently represent it as such; but this is not the truth! I should be glad to see the minds of the honest disabused upon this point. Popular theologians would like to fix no-soulism, no-spiritism, upon those who call upon them to prove the soul immortal, and the spirit deathless. They find it much more convenient to turn to the word spirit, in their Bibles, than to find proof that the spirit is an intelligent and deathless creature, separate from the body.

The query, then, is not whether man has a spirit, but what does the word *spirit* so frequently used in the Old and New Testaments, mean? The word *spirit*, like other words in the Bible and other books, does not invariably convey the same shade of meaning. The signification is to be determined by an examination of the subject, and context. Before tracing this word through the Bible, and trying to ascertain its various significations, we will examine its original import. *Ruah* is the original Hebrew, and *pneuma* the original Greek word translated spirit. *Ruah* is derived from *ruah*, "to blow," and *nesme*, "to breathe," and signifies, primarily, wind, air, breath. *Pneuma* is derived from *pneo*, "to breathe," "to blow," and signifies the same as the Hebrew *ruah*.

There is nothing, then, in the original import of these terms, to favor the idea of the spirit's being an intelligent creature, much less an immortal or deathless one, but quite the contrary.

We will note the fact in the first place, that not only man, but the beasts have a spirit. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. iii, 21. If the spirit is an immortal or deathless creature, capable of existing out of, and independently of, the body, then beasts are in possession of such a nature: the only observable difference is, the place of destination: man's spirit goes up, and the beast's goes down. It is the same spirit: they pass, it is true, into different localities at death. The same is urged of the spirits of men: all do not go to the same place; so we must not only have a heaven and hell for the spirits of good and bad men, but we must have another place for the spirits of beasts; and why send them all to one and the same locality, seeing their characters in life are quite different: some are disobedient and vicious, while others are mild and obedient.

In the original phrases, applied to all creatures, there is no distinction. Gen. vi, 17. "And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the (*ruah chayim*—spirit of lives, or) breath of life, from under heaven: and every thing that is in the earth shall die." Gen. vii, 15. "And they went in unto Noah into the ark, two and two of all flesh wherein is the (*ruah chayim*—spirit of lives) breath of life." Verse 21. "And all flesh died that moved upon the earth, both of fowl, and of cattle,

and of beast, and of every creeping thing that creepeth upon the earth, and every man." Verse 22. "All in whose nostrils was the (*nesmeth ruah chayim*—breath of the spirit of lives,) breath of life, of all that was in the dry land died." Verse 23. "And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things." All without distinction are classed together. The same *spirit* animates all. If it is a living creature in one, it is in all; and more than this, if the spirit be a living creature, it died also; for all the living creatures in the earth died, except Noah and his family, and those in the ark with him.

1. THE TERM SPIRIT SIGNIFIES BREATH. James ii, 26. "For as the body without the *spirit* (margin, breath) is dead, so faith without works is dead also." The body is made alive by the breath, (*spirit*) so faith is made alive by works. Job xxvii, 3. "All the while my breath is in me, and the *spirit* of God is in my nostrils." (Margin, the *breath* which God gave him.) Rev xi, 11. "And after three days and an half the Spirit of life (*breath of life*) from God entered into them." Isa. xlii, 5. "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and *spirit* to them that walk therein." In this parallelism *spirit* and *breath* mean the same.

Eze. xxxvii, 5. "Behold I will cause *breath* to enter into you, and ye shall live."

Verse 6. "And put *breath* in you and ye shall live."

"8. "But there was no *breath* in them."

"9. "Come from the four winds, O *breath*, and breathe upon these slain that they may live."

"10. "And the *breath* came into them, and they lived."

Verse 14, is an explanation of all these occurrences of *breath*. "And shall put my *spirit* in you and ye shall live."

Eccl. iii, 21. "Who knoweth the spirit (*breath*) of man that goeth upward, (is breathed out upward) and the spirit (*breath*) of the beast, that goeth downward (is breathed out downward towards the earth) to the earth." The spirits of these two classes, man and beast, are declared in verse 19, to be *breath*: "For that which befalleth the sons of men befalleth beasts: even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one (*ruah*—spirit, or) *breath*." The same word (*ruah*) occurs in the three instances, and should have been uniformly translated. Numerous instances of like import might be adduced under this head, these are brought forward as samples merely.

2. THE TERM SPIRIT SIGNIFIES LIFE. Job xxxiv, 14, 15. "If he set his heart upon man, if he gather unto himself his *spirit* (life) and his *breath*; all flesh shall perish together, and man shall turn again unto dust." Eccl. xii, 7. "Then shall the *dust* return to the earth as it was: and the *spirit* (breath or life) return unto God who gave it"—as it was. "And man go to his long home"—into the grave. Eze. i, 20. "For the spirit (life) of the living creature was in the wheels." (Margin, life.) See the same in verse 21. "See the same in Eze. x, 17. Luke viii, 54, 55. "And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit, (life,) came again, and she arose." Ps. xxxi, 5. "Into thine hand I commit my spirit. (Life.)"

We will notice all the places where the death of Christ is recorded: See Matt. xxvii, 50. "Je-

sus, when he had cried again with a loud voice, yielded up the *ghost*." Mark xv, 37. "And Jesus cried with a loud voice, and gave up the *ghost*." Luke xxiii, 46. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my *spirit*; (life;) and having said thus, he gave up the *ghost*." John xix, 30. "When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the *ghost*."

We have cited four instances of giving up the ghost, and now inquire what it means. Parkhurst in his Greek and English Lexicon says, "And it may be worth remarking that the leading sense of the old English word *ghost*, is *breath*, and is from the same root with *gust* of wind; and that both these words are plain derivatives from a Hebrew word signifying to move with violence; whence also *gust*." Bible vs. Tradition, *giving up of the ghost*, (margin.) Parkhurst translates, a puff of breath; Good, a scattered breath; Prof. Pick, "Breathed out the breath. To give up the ghost, is to breathe out the breath, the life." Acts vii, 59, 60. Stephen calls upon the Lord Jesus to receive his *spirit*, (life,) but Stephen *fell asleep* (or died.) Numerous instances where the sense of spirit is life, might be cited. To give up the spirit, to commend the spirit into the hands of God, is to resign the life. The life of the christian is hid with Christ in God, and when he who is our life shall appear, they will also appear with him in glory.

3. THE TERM SPIRIT, STANDS FOR MIND, THOUGHTS, AFFECTIONS, TEMPER, DISPOSITION. Gen xli, 8. "And it came to pass in the morning, that his *spirit* was troubled. (His mind perplexed.)" Ex. vi, 9. "But they hearkened not unto Moses, for anguish of spirit, (of mind.)" 1 Kings xxi, 4, 5, 7. The circumstance which occurred between Naboth, and Ahab king of Israel and Jezebel his wife. Verse 3. "And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house, heavy and displeased. But Jezebel, his wife, came to him, and said unto him, *Why is thy spirit so sad?*" Verse 7. "Arise, and eat bread, and let thine heart be merry." Place the expressions, "heavy and displeased," "spirit so sad," and "heart be merry," side by side, and I think no one will fail to see the signification of spirit in this case. 1 Tim. iv, 12. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in *spirit*, in faith, in purity." In *spirit*, (in temper, disposition, &c.) Col. ii, 5. "For though I be absent in the *flesh* yet I am with you in the *spirit*, joying and beholding your order; and the steadfastness of your faith in Christ." "With you in *spirit*." Does this teach that the Apostle's deathless, thinking spirit left his body and went to another locality on a visit, and there rejoiced with the brethren, &c. If so, Paul must have been a dead man during the interval; for James says, The body without the spirit is dead. The idea I apprehend to be simply this: Paul's mind, thoughts, &c., were with them: he remembered them, though absent from them. This phrase in any other book could be very easily understood; but the Bible some people apprehend is not to be dealt with in a rational manner! sad mistake!! If in addressing my friend by letter, I should say, though absent from you many hundred miles, yet am I with you in spirit, no one would dream of any possible misunderstanding. Ps. li, 10. "Create in me a clean heart, O God; and renew a right *spirit*, [disposition,] within me." Rom. viii, 9. "Now if any man have not the spirit [disposition] of Christ, he is none of his." Prov. xvi, 32. "He that ruleth his spirit, [temper,] than he that taketh a city." Eph. iv, 23. "And be renewed in the spirit of your mind." (Renewed in disposition.) Many more such instances might be brought under this head, but these will suffice for samples.

4. THE TERM SPIRIT, STANDS FOR THE WHOLE PERSON. John iv, 24. "God is a Spirit." God is certainly a personal being. See Heb. i, 3. "Who being the brightness of his glory, and the express

image of his person." Whose person? God's. See verses 1 and 2. The Son of God, Jesus of Nazareth, is a Spirit! 1 Cor. xv, 45. "And so it is written, The first man Adam was made a *living soul*, the last Adam was made a *quickening spirit*." The angels are spirits. Heb. i, 14. "Are they not all ministering spirits?" The angels are certainly personal beings. See Ps. lxxviii, 25. "Man did eat angel's food." Gen. xix, 1. And there came two angels to Sodom. "Lot saw them, asked them to tarry over night, and wash their feet." They did eat, they lay down, they took hold of the hand of Lot, &c. Read the chapter. Gen. xxxii, 1. "And Jacob went on his way and the angels of God met him." "He said, This is God's host." The whole history of angels, shows most conclusively that they are personal beings. They are called *spirits*.

The saints when born again, will be spirits. John iii, 6. "That which is born of the flesh is *flesh*; [not a compound of flesh and spirit;] and that which is born of the Spirit is *spirit*." (Not a compound of flesh and spirit.) Again, Christ is a quickening spirit, an immortal and incorruptible person, or being. The saints at the first resurrection are to have bodies like his glorious body; i. e., immortal and incorruptible. Again, see Luke xx, 35. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, [out from among the dead ones,] neither marry nor are given in marriage: neither can they die any more; [or again;] for they are equal unto the angels." They too are spirits.

1 John iv, 1-5. "Beloved, believe not every spirit, [person,] but try the spirits, [persons,] whether they are of God; because many false prophets are gone out into the world." The false prophets, are the spirits referred to. They are not invisible or intangible. You may see them any day in these times. Heb. xii, 9. "Shall we not rather be in subjection to the Father of spirits and live." 1 Pet. iii, 18-21. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the *flesh*, but quickened by the Spirit, by which also [i. e., by the same Spirit which made Jesus alive] he went and preached to the *spirits* in prison." (Persons in the prison house of death.) When did this same Spirit that quickened Jesus preach to the persons now dead? When once the long-suffering of God waited in the days of Noah. The recorded transaction runs like this: God by his Spirit moved upon righteous Noah, who by the Spirit of God in him, warned the wicked antediluvians of their coming doom. They were destroyed. The spirits in prison, are those wicked ones in death, in the prison house of death.

In concluding upon this topic we will notice three other instances of the word spirit where it has evidently another signification: Matt. xiv, 26. "And when the disciples saw him walking on the sea, they were troubled, saying, It is a *spirit*; and they cried out for fear." Mark vi, 49. "But when they saw him walking upon the sea, they supposed it had been a *spirit*, and cried out." Luke xxiv, 37. "But they were terrified, and affrighted, and supposed they had seen a *spirit*." Verse 39. "Behold my hands and my feet, that it is I myself: handle me and see: for a *spirit* hath not flesh and bones, as ye see me have." In the three instances above quoted, the word *spirit* is from the Greek, *phantasma*, not *pneuma*, as in other places, and signifies a *phantom*; that is, an appearance, an optical illusion, or an apparition. Parkhurst in giving the significations of *pneuma*, mentions a great variety of uses. 1. The material spirit, or air in motion. 2. The human soul or spirit. 3. Temper, disposition of the soul, &c. The Spirit of God, of Christ, of adoption; the Spirit of grace, of truth, of promise; the spirit of the law; and so on to almost any extent.

Now from the various uses of the word spirit, we would like to know which is the little embryo-angel in man? Is there a single instance in which the word spirit points out an entity in man's body? This is the first request, and the mildest form in which it can be presented. If spiritualists cannot point us to one thus saith the Lord, for this, if

this cannot be proved, every thing built upon it must of course fall. A great many get the cart before the horse, to use a homely phrase. They talk very largely and fluently about the immortality, deathlessness, intelligence, responsibility, powers, and attributes of the spirit, without so much as offering one single proof, touching the existence of such a spirit entity. Let such do one thing at a time, and commence at the right place. First, prove the existence of such an entity in man; then prove its intelligence, immortality and deathlessness; and lastly, that it can leave the body and carry off all its intelligence, responsibility, &c., and exist as an intelligent creature, independently of the body. Here is work enough to last such some time. The significations of the word spirit as it is used in the Bible, will certainly furnish them little aid. Every single instance is a death blow to such a view.

In closing our remarks upon the signification of the word spirit, we invite attention to the fact that the word spirit is frequently used in scripture to point out a principle, or essence, which pervades the atmosphere, and perhaps all space, giving life and energy to all created intelligences. It is the vital principle in the breath or atmosphere which when inhaled magnetizes the blood, and imparts to it its life. It is not the air itself, but it is in it. It is not the life itself, but the cause of it. It is not the mind, the thoughts, &c., but it is the principle which operates upon the brain, and causes all mental phenomena. It is not the life, intelligence and sensation, but that which, when brought in contact with the organized man, produces all these.

After having examined the words soul and spirit as faithfully as my limits will allow, I am confident that not the slightest countenance to the popular soul and spirit can be found in the Bible. Its origin must be traced to some other source. Its true source is easily determined. We will inquire after its origin in another place: suffice it to say just now, that it does not find its origin in the teachings of holy writ.

The words soul and spirit are frequently used, and we believe all that the prophets, Jesus and the apostles, affirmed of them, most willingly and faithfully; but we are by no means bound to believe all that the heathen, unenlightened by wisdom from above, may affirm; nor all that a corrupt Roman Catholic, or Protestant church may attach to them in their catechisms and creeds: especially seeing that they cannot adduce one single thus saith the Lord for their entire theory upon this subject. We do most earnestly and candidly ask for one single text of scripture which declares the soul or spirit to be an intelligent creature in man, or one single text which declares the soul to be immortal, or the spirit deathless. If no such scripture can be adduced, why will the honest and conscientious believers in the perfection of the holy Scriptures, longer cling to this Heathen and Roman Catholic tradition!

[To be Continued]

THEY WILL MAKE AN IMAGE TO THE BEAST.

BY M. E. CORNELL.

"Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live." Rev. xiii, 14.

BEFORE we can ascertain what would constitute an "image to the beast," it will be necessary for us to know of what the "beast" was composed. Most commentators agree with us that the beast with seven heads and ten horns, whose work is so definitely marked in the first part of this chapter, is a symbol of the Papal church. We believe this for the following reasons; viz.,

1. That church has fulfilled every specification in the prophecy.

2. When a prophecy is applied in the right place, there will be a perfect fitness in the application. And when not rightly applied, there will not be a perfect fulfillment of all the specifications laid down.

3. We have no record of any power that ever performed a similar work.

4. History establishes the fact that the Roman

Catholic church, when clothed with civil power, has exactly fulfilled every point in the prophecy; therefore the beast is a symbol of the Roman Catholic church, united with the government.

From verse 11, and onward in this chapter we have a minute description of these United States, under the symbol of the two-horned beast. Now if the above reasons are valid, the prophecy of the two-horned beast is permanently fastened upon this government. The two lamb-like horns are found here. The dragon voice is heard here. The great wonders and miracles, by which the people are being deceived, are performed here. This is the last specification mentioned before the making of the image; therefore we have no reason to doubt but that the time has come for the saying to go forth, *Make an image to the beast*. When the beast had the dominion, all in authority must be Catholics. The popular sentiment then was that none should hold offices in the government, except they professed the Catholic faith. (The popular religion at that period was Catholicism.) They legislated upon religious subjects, and required all men to conform to the popular institutions and dogmas of Papacy, or suffer and die. The image must be made in the United States, where Protestantism is the prevailing religion. Image signifies likeness; therefore Protestantism and Republicanism will unite; or, in other words, the making of laws will go into the hands of Protestants, when all in authority will profess the popular sentiments of the day, and make laws binding certain religious institutions upon all without distinction. Before such a work can be done here, speeches must be made in favor of such a change. Men of influence and talent must advocate from the pulpit and through the press, the necessity of sending men to congress and the state legislature, who are professors of religion, and will legislate in favor of popular religious institutions. This would be saying to the people, *Make an image to the beast*—let Christian men hold the reins of government.

This work has commenced in earnest in Michigan. The saying has gone forth, that "Christian men" (Protestants) "should rule." In proof of this we copy a few sentences from a sermon lately preached in Jackson, Mich., by the pastor of the M. E. Church in that place, and published by the request of fifteen of the citizens of the village, such as Lawyers, Physicians, Merchants, &c. The pamphlet is entitled, "*The political duties of Christian men and Ministers.*"

A SERMON FOR THE TIMES.

Over the request, the object of the sermon is given as follows:—

"The design of this Sermon is, to defend the political rights and privileges of Christian men and ministers, and to teach that conscience should take the place of party prejudice in the choice of our rulers; and it is now published in accordance with the following request:

REV. J. S. SMART—

DEAR SIR: The undersigned, having listened to your Sermon on the 'Political Duties of Christian Men and Ministers,' and believing its sentiments to be such as should be disseminated at the present time, do respectfully solicit a copy of the same for publication."

We omit the names of the signers, as they are probably all unknown to the readers of the *Review*, except C. P. Russel.

As we copy from this Sermon we will italicize those parts which have a particular bearing upon the subject under consideration, that the reader may the more readily see our object in the quotation, and save us the trouble of making lengthy remarks.

On page 4, speaking of religion and politics, we read the following: "And is not the man who attempts to put asunder what God hath so evidently joined together, an enemy to all good government?"

Again, on page 6, speaking of the rights of ministers, he says: "I claim that we have, and ought to have just as much concern in the government of this country, as any other men. . . . We are profoundly interested in the prosperity and permanency of this government." &c. Page 12. "How absurd it is for the people of any nation to think of enjoying

peace and prosperity long under the government of impious and unprincipled rulers. A greater curse could not fall upon this, or any other country, than that it should be governed by infidel and licentious politicians. It is not only a great folly, but a great sin to elect such men to rule over us. There is no such thing as banishing conscience from politics. It is just as much a 'moral act' to vote as it is to pray." Remarks. If it is a "moral act" to vote, then the man who will not vote is an immoral man, and the same with regard to prayer; so that the man who does not vote or neglects to pray is not, according to this sermon, fit to occupy any responsible station in this government; for the main drift of the sermon is to show that none but "moral men" should hold the reins of government." And as nearly all the praying men who do not belong to some of the popular sects, are men that will not vote, we conclude that when Mr. Smart, and those who signed the request acknowledging that they believed his sentiments, see their desire accomplished, they will see the making of laws in the hands of sectarian men.

This conclusion is strengthened by the following from page 13: "Let the voice of virtue be heard though it be feeble. But thank God, we are not alone. We are the mass of the people. Virtue in this country is not weak; her ranks are strong in numbers, and invincible from the righteousness of her cause. Invincible if united! Let not her ranks be broken by party names."

This last extract speaks too plain to be misunderstood. Let us review it. After hiding himself and other ministers and religious men behind the word virtue, the speaker says: *We are the mass, &c.,* and goes on to boast of strength and numbers. We inquire how many! The prophetic word answers, The number is 666, which is the whole number of the name of the beast. Rev. xiii, 18. But Mr. Smart says: "Let not her ranks be broken by party names." Ah, this is as we expected. The whole family of *Babylon* must agree and unite to defend certain leading doctrines and institutions which they all believe from the mother (Catholic church) down through all the 666 names, even to the youngest of the daughters. (Protestant sectarian bodies.) As Mr. Smart says on page 4, "No man's profession should screen him from the rebukes of the divine law," and that it is duty to "protest against all the wrong doings of men," we shall feel the greater liberty to make use of his words. Let us hear him again. Page 8. "Now I trust I have made it sufficiently plain that it is right and proper to mix religion with politics; that is, to breathe truth, and honor, and justice, and purity, and love, into the nostrils of our political system, that it may become an immortal being and that God may pronounce it very good." Again on Page 16, after speaking of intellectually tall, and morally upright men, he says: God grant that such men may be promoted to rule over us, and that all political brambles may be plucked up by the roots, that the existence and honor of this republic may be immortal."

Now if we understand the sentiments expressed by this minister, and believed by those who requested their publication, they can be summed up as follows: Let praying men that will perform the moral act of voting for men that believe in praying and voting, (which as we have seen are very scarce out side of sectarian churches) be promoted to rule over us. And then under such an administration let our political system become an immortal being, or as expressed in the closing words of the sermon, "God grant that the existence of this republic may be immortal."

The word, immortal, signifies endless existence, not subject to change, indestructible. Then we shall understand these men, that they want the reins of this government to pass into the hands of professed "Christian men," and then exist to all eternity. Our Saviour teaches men to pray, "Thy kingdom come," but the prayer of these men is very different. It is virtually as follows: "Lord let not thy kingdom come to all eternity; because if thy kingdom comes the honor and existence of this republic cannot be immortal."

Again, if Mr. Smart's prayer should be granted, the word of prophecy must fail; for it plainly teaches that God's kingdom shall break in pieces and consume all earthly kingdoms and stand forever; [Dan ii, 44:] but if this republic should become indestructible, in the hands of sectarian men, there would be one set of rulers and one earthly government which could not be destroyed.

That men who have not yet seen the light of present truth should utter such sentiments as are expressed in the sermon from which we have now taken a few extracts, is not so great a marvel; but that a man who has once been enlightened concerning the destiny of all earthly governments, should acknowledge to the public, that he believes such sentiments and that they should be disseminated at the present time, is a mystery not easily solved, unless it be upon the principle laid down by Jesus Christ in these words: "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness," Matt. vi, 23. Or perhaps the principle laid down by the apostle John, will better explain this case: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. 1 John ii, 10 11.

When we consider the fact that the leading doctrines which are held by the mass of the Protestant sects, are in harmony with those of the Catholic, and that already the authorities are legislating upon religious subjects, and laying heavy penalties upon men because they will not violate their own consciences in regard to sacred and religious principles, we cannot doubt that the "image" will soon be complete. Certain elements which now exist, will, when united, make a perfect image to the beast which had the wound and did live. The saying has gone forth that these elements must be combined; that it is perfectly right and proper that these elements should be mixed together. How rapidly and how sure is this work progressing. The word of prophecy cannot fail. The final test will surely come. Already we hear a dragon voice with dreadful threatening: *Profane not our institutions, lest ye suffer.*

Who then shall be able to stand! O ye fellow pilgrims that have endured small tests, a greater is before you. A mighty final struggle. We shall need great faith. O let us gather it for a treasure and we shall go through. But we must first go to battle. Yes war is declared between the dragon and the commandment-keepers. See Rev. xii, 17. But is the battle near? See the spirits going forth to all the world. Hear that voice "*Make an image!*" These words are spoken low, but distinct. Watch! do not dare to slumber now. Let us see to it, that we have on the whole armor. The decree is already written out in the minds of men, and will soon be signed. Then will be heard the dreadful proclamation, *Ye shall neither buy nor sell if ye receive not the mark! Ye shall be killed if ye worship not the image of the beast!* Must we come to this? must we pass the solemn test? Yes there is no way of escape. The sure word marks it thus, and it is inevitable. Then we will now resolve that we will sooner die than worship that image, or receive his fatal mark. The faithful will be delivered. Zion's number all sealed will hear the voice of God, and victory will turn on Zion's side. The saints will give a mighty shout of victory over the beast and his image, and sing the song of deliverance on Mount Zion. O glorious hope! Blessed prospect now just before us. It fills my soul with glory! Dear saints may we be there.

Saline, Mich., Sept, 5th 1854.

"Poor worldlings! what will ye do when the span-length of your forenoon's laughter is ended, and when the weeping side of Providence is turned to you?" Luke vi, 24.

"Sin's joys are but night-dreams, thoughts, imaginations, and shadows." Rom. vi, 21; Eccl. i, 7-10, Rutherford.

THE REVIEW AND HERALD

"Sanctify them through thy truth; thy word is truth."

ROCHESTER THIRD-DAY, SEPT. 19, 1854.

SABBATH DISCUSSION.

Meetings at Clarence—Positions Taken, &c.

FOR several weeks the subject of the Sabbath has attracted considerable attention at Clarence, Erie Co. N. Y. The Disciple Preacher, [Eld. Bartlett,] and the Seventh-day Baptist preacher, [Eld. Babcock,] each delivered a discourse on the subject, in the Disciple Meeting-house at that place. The Methodists then had a discourse on the subject from one of their Ministers. Since, Eld. Bartlett has reviewed Eld. Babcock's discourse; and Eld. Babcock has an appointment to review both the discourses of the Methodist minister and Eld. Bartlett. Our brethren at Mill Grove and vicinity were anxious that Bro. J. N. Andrews should speak to the people at Clarence, on the Sabbath question; and an appointment was given out for him to preach in the Disciple Meeting-house the 10th, at 2 o'clock P. M. But it was ascertained that Bro. Andrews was too feeble to fill the appointment, and we were requested by Bro. R. F. Cottrell to fill it. This we consented to do, if he would state to the people one week beforehand, that we were to preach instead of Bro. Andrews, that they might not be disappointed.

The congregation was not very large from several causes; but those present *came to hear*. They listened three hours without manifesting any degree of uneasiness. As we were not present to hear former discourses on the subject, it was not our design to notice positions taken by others, but to present the plain, Bible view of the question. We read the words of the great Teacher:—"And he said unto them, The Sabbath was made for man, and not man for the Sabbath." Mark ii, 27.—Positions taken:—

1. The word "man," here used in its unlimited sense, means the entire race—Adam and all his posterity.—This being the case, we may expect to find the record of the institution of the Sabbath at an early date—Read the record in Gen. ii, 2, 3. "And on the seventh day God ended his work which he had made; and he rested on the seventh from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

The record mentions no commandment to Adam to keep the Sabbath; but this circumstance does not prove that he did not keep it. It is a fact (and facts are stubborn things,) that the Sabbath was kept, and its violation rebuked by the God of heaven, before the commandment [Ex. xx] was given. Ex. xvi, contains no commandment to keep the Sabbath, while it does contain a record of the keeping of the Sabbath thirty-two days before the ten commandments were spoken to Israel. If kept thirty-two days before the commandment was spoken, why may it not have been kept 2500 years before?

It cannot be supposed that Moses, in giving the brief sketch of the creation, the flood, &c., gives a full account of *all* of God's instructions to man during 2500 years! Indeed Jude speaks of "Enoch the seventh from Adam," who "prophesied;" yet the record does not mention his prophecy.

The Sabbath is a memorial of the true God, the maker of the heavens and the earth, and the fourth commandment the only one of the ten which reveals him. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." The reason for the institution is as old as the world; and it is the most natural thing in the world, that the institution should run parallel with it. If men had always observed the Sabbath they never would have forgotten their Creator. It is the great bulwark which God erected

against Atheism and Idolatry. As a sign, it points to creation, and not to Christ, or to believers' rest in this world or the better one, as some vainly think. "It is a sign between me and the children of Israel forever; [now which way does the sign point?] For, in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." As a sign, the Sabbath signified that its observers were believers in the true God, the maker of heaven and earth. As a memorial of Jehovah's rest, it is fitting as to its character and in its time. Rest commemorates rest; God rested on the seventh day of the first week, man should have rested on the seventh day of each week since that time. While those who talk of the Sabbath's being a memorial of the departure from Egypt must take the extremely absurd position that the quiet rest of the Holy Sabbath was designed to commemorate the midnight rush of Israel from Egypt!! But here is another difficulty. The departure of Israel was on the fifteenth of Abib, which occurring but once a year, the event of that day was commemorated annually by the Passover and its connected feast of unleavened bread. Men may as well talk of celebrating our national independence on each seventh day, as to assert that the weekly Sabbath celebrated the Exodus. The above stated facts are in beautiful harmony with the testimony of the Lord of the Sabbath—"The Sabbath was made for man"—for the entire race.

We have no record that Christ ever intimated any change whatever in regard to the observance of the Sabbath; but on the contrary, he declares that he came not to destroy the law, and till heaven and earth pass, one jot or one tittle should in *no wise* pass from it. Matt. v, 17, 18. This is a portion of his first sermon, that ever-memorable sermon on the mount. Neither have the apostles left on record the least hint of any change in regard to the Sabbath. And to say that Christ and the apostles establish the first day of the week as the Lord's day, or Christian Sabbath, by their example, savors more of Catholicism than Protestantism. Heaven has never required of mortals any important duty without a plain precept. But to those who talk of the example of Christ and the apostles for Sunday-keeping, we would say, that there is no record that Christ, after his resurrection, appeared to his disciples in the day-time of the first day of the week, or that any of the disciples met for worship in the day-time of that day. See reply to seven reasons for observing the first day of the week, by J. N. A., *Advent and Sabbath Tracts*, No. 1. In that little Work it is clearly shown that there is neither precept nor example favoring the observance of the first day of the week.

After noticing 2 Cor. iii, and Col. ii, 14-16, we stated that God the Father is our law-giver, and Christ our advocate with the law-giver. Says James, "There is one law-giver, [not twelve, nor two,] who is able to save and to destroy." Chap. iv, 12. Says the beloved disciple, "Sin is the transgression of the law." 1 John iii, 4. Again, "And if any man sin, [transgress the law of the one law-giver,] we have an advocate with the Father, Jesus Christ the righteous." Chap. ii, 1. But if Christ be our law-giver, then we should understand, that if any man transgress the law of Jesus Christ, we have an advocate with Jesus Christ. But who is he? The Papist can answer, The Pope, while the Protestant has no answer.

Said Moses, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. xviii, 15. But who believes that the laws taught by Moses originated with himself? No one. Neither did the doctrine taught by our Lord Jesus Christ originate with himself, while "the Father steps back upon the back-ground." Jehovah said of Jesus, "This is my beloved Son in whom I am well pleased, hear ye him." Then let us "hear him" on this point. He says: "My doctrine is not mine,

but his that sent me." John vii, 16. "I do nothing of myself, but as my Father hath taught me, I speak these things." Chap. viii, 28. "For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I *should* speak" Chap. xii, 49. "The word which ye hear is not mine, but the Father's which sent me." Chap. xiv, 24. Now read the commission to the eleven. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." It follows, then, that the entire doctrine of the New Testament came from God the Father, while Christ, like Moses, took the words from the mouth of the great Law-giver, and spoke them to the people.

As we were closing our lengthy remarks, we observed quite an aged gentleman making his way up into the stand; and as we sat down he rose up, and commenced a review of our discourse. From his introduction we had reason to expect lengthy remarks. He made several misstatements of our position. A portion of the congregation arose to leave. We then requested them to tarry, for we wished to correct some statements before they left, and stated also to the speaker that we hoped he would be as brief as possible, as we must very soon leave to attend an appointment in another place. But the speaker talked on about a half an hour, when we felt compelled, by a sense of duty to be at our other appointment, to rise and state that we must immediately leave unless the speaker could close his remarks and give us a chance to correct misstatements. We took out our watch and begged for five minutes. But this we could not have, unless we would promise to remain and hear on the other side. At this point, a gentleman in the front seat spoke something as follows: "Bro. Brown, perhaps you had better give way." "Well," was the reply, and at once he dismissed the congregation with a short prayer!!

This was something new. We stated to the congregation that, perhaps we had not fully learned the customs of the people in Western N. Y., being a New England man, and that we had never seen a case like it, and had never met with such treatment before. We thanked the kind people of Clarence who had so patiently listened to our lengthy remarks, and hastened to our next appointment. We afterwards learned that this "Bro. Brown," was a Disciple preacher. Our appointment was to preach on the Sabbath question, therefore we spoke our views without mentioning the names or the known views of others. And certainly, under those circumstances, the course pursued by this minister, could not be justified by any enlightened community.

New and Important Works.

We consider the Pamphlet entitled, "*The Law of God: Testimony of Both Testaments*" by J. H. WAGGONER of Wisconsin, noticed in our list of Publications, a most thorough and triumphant refutation of the no-law, no-Sabbath system. This is one of our most important works.

Bro. D. P. HALL of Wisconsin is preparing an excellent work on the Immortality question. Some of his articles have appeared in the REVIEW, which speak for themselves. The work will probably be completed in a few weeks.

Bro. J. M. STEPHENSON of Wisconsin is preparing a work on the Atonement. From what we have seen of the manuscript, we think its value cannot be estimated, and that it will meet the wants of the cause on that subject.

It is a matter of grateful thanksgiving to God that he has raised up men in Wisconsin to faithfully and ably defend the truth. These brethren have given themselves entirely to the work. But in a nearly new field, in a new country, there are many hardships and deprivations, especially in presenting un-

popular Bible truth, of which those in other portions of the field are ignorant. Many of the friends of the cause in the West are poor; others are in debt, and but very few have yet learned to sacrifice for the cause of truth. These brethren and others we might mention, are intending to enter new places this Fall, and the coming Winter and Spring, where they cannot expect to receive for their labors but a small part of what will be required for their expenses and the support of their families. We would say to our readers in Wisconsin, Let these servants of the Lord share your liberalities. See that they have a comfortable support, that they may go out free to work for God.

We are personally acquainted with these dear brethren, and know that they are "the poor of this world." We have concluded to send to Brn. Waggoner, Hall and Stephenson, one hundred dollars worth of their own books, when all are completed, to be divided among them, as a small remuneration for preparing them for the press; and call on the friends of the cause to send us their donations, as the Lord hath prospered them, to that amount. Brethren, here is a good opportunity to use some of your means to the glory of God. "Honor the Lord with thy substance, and with the first-fruits of all thine increase." You who have given to the cause of missions, &c., here have a chance to do, which will tell to the glory of God. If more than the small sum named shall be received, it shall be expended for publications for preaching brethren in Wisconsin, at the rate of 2000 pages for \$1.

The above statements are made without the least solicitation or hint from the brethren in Wisconsin.

Communication from Bro. Hart.

DEAR BRETHREN AND SISTERS:—In view of the field of labor that is opening before us, we feel deeply the necessity of faithful laborers in the field, such as will feel the weight of the cause, and be willing to sacrifice for the truth's sake. Since the last meeting that we held, which was in Plattsburg, there seems to be the greatest inquiry for the truth that has ever been manifested. The leading members of the Wesleyan church, after hearing at the tent, and then attending an appointment by their request at the school-house, were not satisfied, but said that if we would stay one day more we should have the meeting-house; and we were constrained to stop. Why all this change? I think every Christian will answer that it is because the Spirit of God is operating upon the hearts of the people, and the truth is progressing.

Now is the time for us to labor, brethren and sisters, in this cause. I think we shall be able to get the truth before more minds this season (at least in Vermont) than all the time before since the third angel's message commenced; a class of minds, too, to whom we have not before had access; a class who have long looked upon us as being very inconsistent in our views, but who are now beginning to see that we have a portion, at least of the truth of God; a class that can sit for hours and listen to those truths which are so dear to us: their hearts are made to feel by the power of truth.

In view of the call that is made to know something about this truth, and in view of the fact that the people have an ear to hear, and in many places meeting-houses are open to us, what is to be done? They cannot hear without a preacher. Again the answer comes back, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest," that shall be qualified for the work, and feel the weight of the cause and the worth of souls; who will realize that the last note of warning will soon be past and then it will be too late to labor: the harvest will then be ended. And while I have seen the enemy at work in various ways to hinder the progress of truth and at the same time have seen some with a disposition to stand still, while he is carrying on his work of detention, I have felt that we were in extreme danger of being guilty of the blood of souls. Are these facts, brethren, or is it my imagination while I look at these

things? I think these are facts; and that there is a disposition on the part of many of us to take our ease. O brethren, may that "wo" never be pronounced upon us, which is pronounced upon those who are at ease in Zion!

There is something that we can all do in this great work. Some may think that when the latter rain is poured out, it will do a great work for them. I would ask these if ever they obtained a blessing, unless it was down low at the feet of Jesus. I think that there has been a disposition on our part to lay off a part of the armor, that we are exhorted to put on. The enemy is encamped all about us. If there ever was a time when it was necessary to have on the whole armor, it is now. Let us gird on the truth that it may have its sanctifying effect on our lives. The truth must be carried out in all our doings, in order for us to be like a city set on an hill. I am satisfied that we can do much by our works. Let us then take hold of these matters, putting works and faith together, which will make both stronger, and then move forward in the great work that is before us.

JOSIAH HART.

Plattsburg, Sept., 6th, 1854.

SIXTEENTH OF EXODUS.

THIS chapter seems to be very much in the way of our no-Sabbath friends, and it seems very unfortunate for them that it is in the Bible. They reject the Sabbath as instituted in Gen. ii, because no command to keep it is there given.

One takes his stand at Mt. Sinai, and says, Here the Jewish Sabbath was instituted; but the sixteenth of Exodus, which proves that the Sabbath was known and observed, at least a month before Israel came to Sinai, stares him in the face. The Sabbath is here acknowledged as a part of the law of God.

Another beholding the calamity of his brother, and observing the rock on which he split, takes his position in the wilderness of Sin, congratulating himself on the strength of this position; for, says he, the Sabbath is nowhere commanded in the record, till you come to the sixteenth of Exodus. Here he locates the making of the Jewish Sabbath; but what is his astonishment, when he finds that the Sabbath is not commanded here; so that, if a commandment is necessary in order to finish the institution, we must come to Sinai for it.

Our Saviour said, "The Sabbath was made for man." We take the ground, that it was made at the time when God rested on the seventh day, and then blessed and sanctified it, because that in it he had rested. He did not bless and sanctify the day for himself to rest upon; but after he had rested, he blessed and sanctified it, as we think for man; and his reason for this was, that he had rested upon it. At that time the Sabbath was made for man.

No, says the objector, the Sabbath was made for the Jews in the wilderness of Sin. It was not finished at the creation, because it was not then commanded. We understand him, then, that Jehovah commenced the work of making a Sabbath for the human family, at the creation, to commemorate that event; that after getting it about two-thirds, or three-quarters done, he gave up his design, and laid it aside, where it lay unfinished for 2500 years; that when he had brought Israel out of Egypt as far as the wilderness of Sin, it came into his mind to give them a Jewish Sabbath, to commemorate their deliverance from Egypt; so he takes up that old, unfinished Sabbath, and finishes it off fit for Jewish use, in these words: "To-morrow is the rest of the holy Sabbath unto the Lord." This accounts for the reason given for the institution in the fourth (Jewish) commandment: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

When we hear men exclaiming, with the greatest emphasis, that we hear nothing of the Sabbath from the account of the creation down to the days of Moses, a period of 2500 years, we feel like in-

forming them that Moses wrote the first of Genesis, as well as the last of Exodus. And that the history of the creation was probably written after the giving of the law at Sinai.

How much better to look at things in their natural order. We find the Sabbath existing, and the Israelites having a knowledge of it in the wilderness of Sin. A month after this the law is given at Sinai, and the Lord gives a reason for the Sabbath as old as the creation. Then Moses, being instructed by Jehovah, gives a brief history of the world, from the creation down to his own day, and in doing this, states the fact, that God rested on the seventh day, and then blessed and sanctified it. There is no necessity for him to go back there, and commanded Adam to keep it. Israel were keeping it before they came to Sinai, where the first commandment on record for keeping it was given; and the inspired testimony of Moses assures them that it was not merely a human tradition, but that it was instituted by God himself at the beginning.

The truth of God will bear investigation, and the more we examine it the brighter it shines.

R. F. COTTRELL.

DUTY OF PARENTS TO THEIR CHILDREN.

ONE of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. iii, 2. And do parents realize their responsibility? Many seem to lose sight of the watch-care they should ever have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are raised, and then punish them in anger.

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Parents, have you forgotten that which is written in the Holy Word: "He that spareth the rod hateth his son." Children are left to come up instead of being trained up. The poor little children are thought not to know or understand a correction at ten or twelve months old, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength.

The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure, and shut his presence from our assemblies. His wrath is kindled for these things, and he will not while these things exist, go out with Israel to battle against their enemies. The enemies of our faith will be suffered to triumph on account of God's displeasure.

Parents stand in the place of God to their children and they will have to render an account, whether they have been faithful to the little few committed to their trust. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? children that might have been saved had you filled your place, and done your duty as faithful parents should.

God says: "I know Abraham, that he will com-

mand his household after him," and God gave him the honor of being the father of the faithful. Parents, it is your duty to have your children in perfect subjection, having all their passions and evil tempers subdued. And if children are taken to meeting, they should be made to know, and understand where they are. That they are not at home, but where God meets with his people. And they should be kept quiet and free from all play, and God will turn his face toward you, to meet with you and bless you.

If order is observed in the assemblies of the saints, the truth will have better effect upon all that hear it. A solemnity which is so much needed will be encouraged, and there will be power in the truth to stir up the depths of the soul and a death-like stupor will not hang upon those who hear. Believers and unbelievers will be affected. It has seemed evident that in some places the Ark of God was removed from the church, for the holy commandments have been violated and the strength of Israel has been weakened.

Parents, correct your children. Commence while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength.

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God and ask him to help you. Tell him that you have done your part, and then in faith ask God to do his part, that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. He will love to answer your prayers. Through his Word he has enjoined it upon you to correct your children, to "spare not for their crying," and his Word is to be heeded in these things.

It certainly must bring God's displeasure upon parents when they leave him to do what he has left, and commanded them to do. God corrects us when we disobey, and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil temper. Check the very first manifestation of passion. Break the will, (but do it with feelings of tenderness, and with discretion,) and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he that is so particular as to observe the falling of the sparrow; he that noticed and commended Abraham's faithfulness, will not pass by your efforts. He that never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts.

Parents, above every thing, take care of your children upon the Sabbath. Do not suffer them to violate God's holy day by playing in the house or out of doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about, and suffer them to play upon the Sabbath, God looks upon you as Sabbath-breakers. Your children, that are under your control, should be made to mind you. Your word should be their law. Will not parents wake up to their duty before it shall be too late, and take hold of the work in earnest, redeem the time, and make unsparing efforts to save their children?

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then by bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back.

When the destroying angel was to pass through Egypt, to destroy the first-born of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their door-posts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through with this process, there was no difference made between them and the Egyptians.

The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Learn your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for our children. He that said, "Suffer little children to come unto me, and forbid them not," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord. E. G. WHITE.

THE SABBATH OF THE LORD.

In attacking an old theory it appears as it does in making an attack on a fortified town or castle, it requires a good degree of skill and experience. The siege must be carefully and judiciously planned, and all the avenues should be strictly and diligently guarded: the attacking party should be well entrenched with good and sufficient breast-works, and then with a magazine well stored with ammunition and the siege properly prosecuted, it seldom happens but that the besieged must in time yield to the besiegers; though it may take weeks, and months, and even years, to effect it. So in the subject before us, "Precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." Isa. xxviii, 10.

I commence this article with hesitancy, knowing my weakness, and inability to write any thing that will be edifying to a Christian public, it having been but a short time since I embraced the present truth; yet I can say with our dear brother Wm. Miller, that since then, I have felt that I had a new Bible, as it never read so plain before. "Days should speak and the multitude of years should teach wisdom; but there is a spirit in man and the inspiration of the Almighty giveth them understanding. Therefore I said hearken unto me, I also will shew mine opinion." Job xxxii, 7, 8, 10.

In treating of the law of the Sabbath we must begin where the Sabbath first began, which carries us back to the first week of time. Gen. ii, 2, 3. "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God had created and made." After God had finished his work he rested on the seventh day. He then blessed and sanctified it; and he here assigns the reason why he blessed and sanctified it; and it was because that on it he had rested from all his work. We hear no more about the seventh day until after the children of Israel left Egypt; though there is no doubt but that the Sabbath was observed by all the holy men of old. But we will pass to the time that the Israelites left Egypt. On that fifteenth day of the second month they came to the wilderness of sin.

Ex. xvii, 22-30. "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning." Verse 25. "And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See for that the Lord hath given you the Sabbath; therefore he giveth you on the sixth day

the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

Here is plain and positive scripture testimony that the Sabbath had been previously instituted as the Lord speaks of it as a thing that was well known and understood among the people; as he says, "How long refuse ye to keep my commandments and my laws;" and Moses tells them too that "the Lord hath said, To-morrow is the rest of the holy Sabbath." We have no other account of any but the one instituted on the first week of time; and although the Israelites might not have had the privilege of keeping holy the day in Egypt, yet in all probability the theory of it was taught and they well understood it: if they had not it would have been inconsistent to have accused them of breaking his commandments and laws.

We will pass to the time when the Israelites encamped in the wilderness of Sinai, which was on the fifteenth day of the third month after leaving Egypt. The Lord here proclaims with an audible voice, the law of the ten commandments; and when he comes to the law of the Sabbath he tells them to Remember the Sabbath and speaks of it as a subject well-known, and charges them to remember it, not forget it, but remember it to keep it holy; for it is his Rest-day, his holy Sabbath. Here, too, a definite time is specified: it was the seventh day. And had the Sabbath day been always remembered there would have been no Pagans, no Idolaters, no Heathen: we should have heard nothing of deism or atheism: God would always have been worshiped in the beauty of holiness: times and laws would never have been altered: we never should have had Sunday instituted by "His Holiness Lord God the Pope," for the holy Sabbath of the Lord.

When I think how God's holy day has been desecrated by the professed followers of the Lamb, and by myself in particular, through the tradition and commandments of men, and Sunday substituted in its place, and at last that I should be brought to hear the truth in my old age, when the lamp of life is about flickering in its socket, I am led to cry out, "Mercy and truth have met together, righteousness and peace have kissed each other."

In further treating of this subject we will consider the number seven, and there is no other number so often mentioned in the Bible, as that of seven. The first seventh day brought the holy Sabbath of the Lord; and when Noah had built the ark, to the saving of himself and family, he was commanded to take of clean beasts and of fowls by sevens, while of the unclean only by pairs. See Gen. vii, 2, 3. Verse 4, reads, "For yet seven days, and I will cause it to rain upon the earth." And seven is so often mentioned, not only in the Old Testament, but also in the New, that if it were possible to attach divinity to numbers, I would say that seven was a divine number; but I think our opponents cannot accuse us of sacrilege, if we at least call it a sacred number.

In Deut. xv, we have the law of release, or where the poor were sold, or become bond men. Verse 12 reads: "And if thy brother, a Hebrew man or a Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee." Here the number seven is recognized again. And not only were the inhabitants to keep the seventh day holy, but the land was to have the privilege of resting every seventh year. See Lev. xxv, 1-7. "And the Lord spake unto Moses in Mount Sinai saying, Speak unto the children of Israel and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed; for it is a year of rest unto the land, and the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for the stranger that sojourneth with thee, and for thy cattle and for the beasts that are in thy land, shall all the increase thereof be meat." Thus they were neither to sow their fields on the seventh year or to reap the fruit of that which grew of itself; and if it should be asked what they should subsist on, we will give the answer that the Lord gave. Verses 20-22. "And if ye shall say, What shall we eat the seventh year? behold we shall not sow nor gather in our increase, Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year and eat yet of the old fruit until the ninth year until her fruits come in ye shall eat of the

old store." Here blessing and mercy and goodness are promised as the reward of obedience and these are but temporal blessings in this world, while glory immortality and eternal life await the faithful in the world to come.

But we pass to the time of some of the prophets. Neh. ix, 13, 14, speaks of God's giving the people right judgments, true laws, and good statutes and commandments, and making known to them his holy Sabbath. In Chap. xiii, Nehemiah speaks of closing the gates on the Sabbath; of the merchants' lodging about the walls on the Sabbath day and bringing wrath upon Israel by profaning the Sabbath. God tells the eunuchs that keep his Sabbaths. [Isa. lvi.] that he will give them in his house and within his walls, a name better than of sons and of daughters, even an everlasting name that should not be cut off. Also the strangers that joined themselves to the Lord and kept his Sabbaths from polluting them, their sacrifices and offerings should be accepted upon his altar, and he would bring them to his holy mountain, and make them joyful in the house of prayer. Now all these blessings were promised on a strict obedience to the Sabbath and "the Lord is not slack concerning his promise." 2 Pct. iii, 9.

Isaiah lviii, 13, 14, speaks of the blessings promised to Sabbath-keepers. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it." All the honor that one could wish for in this life, is here promised; for he would make them to ride on the high places of the earth and feed them with the heritage of Jacob. Ps. lxi, 5. "For thou O God hast heard my vows, thou hast given me the heritage of those that fear thy name." Ps. cxix, 111. "Thy testimonies have I taken as a heritage forever; for they are the rejoicing of my heart." Isa. liv, 17. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." We here see that Sabbath-keeping is the corner stone and foundation of every other blessing. No weapon formed against them should prosper, and their righteousness should be of the Lord, and he would feed them with the heritage of Jacob.

From Jer. xvii, 21-27, we may learn the high estimate that the Lord puts on Sabbath-keeping. Speaking of the Sabbath to his ancient people, he says that if they would diligently hearken to the Lord and bear no burden through the gates into the city on the Sabbath day, but hallow the Sabbath day, "then shall there enter into the gates of this city, kings and princes, sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. And they shall come from the cities of Judah and from the places about Jerusalem, and from the land of Benjamin, and from the plain and from the mountains, and from the south, bringing burnt offerings and sacrifices, and meat offerings, and incense, and bring sacrifices of praise unto the house of the Lord. By the two verses quoted above, we see the great joy and rejoicing it produced in the hearts of those who then observed the Sabbath to keep it holy, and blessed be God! it produces the same now. Now see by verse 27, the contrary effect, or the curses that follow the Sabbath-breaker: "But if ye will not hearken unto me to hallow the Sabbath day and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Sabbath-keeping, then, was to decide the fate of Jerusalem. The contrast is truly drawn, that if they would keep the Sabbath of the Lord, the city should remain forever; but if they desecrated the Sabbath, then the city should be burnt with fire that should not be quenched.

The Sabbath was also given to be a sign between God and his people. Eze. xx, 12. "Moreover, also, I gave them my Sabbaths to be a sign between me and them that they might know that I am the Lord that sanctify them." Verses 19-21. "I am the Lord your God; walk in my statutes, and keep my judgments, and do them, and hallow my Sabbaths, and they shall be a sign between me and you that ye may know that I am the Lord your God. Notwithstanding the children of Israel rebelled against me: they walked not in my statutes, neither kept my judgments to do them; which if a man do, he shall even live in them; they polluted my Sabbaths:

then I said I would pour out my fury upon them, to accomplish my anger against them in the wilderness." Eze. xxiii, 38. "Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths." Also Chap. xxii, 8, 26. "Thou hast despised nine holy things, and hast profaned my Sabbaths." "And have hid their eyes from my Sabbaths and I am profaned among them." Eze. xlv, 24, speaking of the priests, says: "And they shall keep my law and my statutes in all mine assemblies, and they shall hallow my Sabbaths."

In Mal. iii, 7-9, the Lord accuses his people of going away from his ordinances, and not keeping them, one of which was Sabbath-keeping. "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said wherein shall we return? Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Thus the people, in profaning and desecrating the holy Sabbath of the Lord, were accused of robbing God, and of being a nation of robbers, and were cursed with a curse for so doing. The same language is used in these days that is found in verse 14; that is, "It is vain to serve God: and what profit is it that we have kept his ordinance." In Matt. xii, 8, Christ claims the Sabbath as his day. He says, "For the Son of man is Lord even of the Sabbath day."

It is often stated by our opponents that if the law of the Sabbath was perpetuated in the New Testament, Christ would have some where mentioned it; but this is not the case even with the rulers of this world; for when our legislature meets to enact a code of laws, those laws are of force until the meeting of the next legislature, and then if there is any defect in any of those laws, they are called up and altered or repealed. Now is not this the case, in a measure, with the laws of God, or what he gave at Sinai, both the moral, the ten commandments, and the ceremonial, and they were in force until Christ came, and he then tells us by his servant Paul what laws or sections are repealed and taken out of the way: Col. ii, 14. "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Thus as the law of the Sabbath was not specially acted on, it stands good, according to the rule of all legislation. Only the law of ordinances was done away. Eph. ii, 15. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." Here we see what was abolished and taken out of the way, and that it was no part of the law written on the tables of stone.

But may it not be said in these days, as in the day of ancient Israel, "Thou hast despised my holy things, and hast profaned my Sabbaths." Eze. xxii, 8. The clergy, also, may be compared to the ancient priests. Verse 26. "Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." In Matt. xii, we have an account of Christ's healing the man with the withered hand; and the Pharisees asked him if it was lawful to heal on the Sabbath day; that they might accuse him; and he reasons with them to show them their hypocrisy, and that they were placing a false estimate on the Sabbath. Christ tells his followers to "search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Now as Christ came to be the captain and leader of his people, if any part of the law was to be done away, he certainly would have informed his disciples of it, and what part it was; but he frequently enjoins it upon them to keep the commandments, and thus he sanctions the law.

Not long since I had conversation with a Presbyterian minister and he stated that he thought he had apostolic example for the first day; but when we turn to Mark vii, 7, we find that Christ taught differently. He says, "In vain do they worship me, teaching for doctrines the commandments of men." He said likewise that it was not so much the day, if we only entered into the spirit of it; but I conceive that this is making void the law. In Matt. xxviii, 1, and Mark xvi, 1, and Luke xxiv, 1, we have an account of certain women who came to the sepulchre to embalm their Lord. Matthew says "In the end of the Sabbath." Mark says "When the Sabbath was past;" and Luke, [xxiii, 56] says; "And rested the Sabbath day according to the commandment;" and Chap. xxiv, 1, Now upon the first day of the week, very early in the morning, they came to the sepulchre." John xx, 1. "The first day of the week."

Thus it appears that not only Christ, but also all his disciples rested over the Sabbath according to the commandment; but on the first day of the week they were ready again to commence the avocations of another week.

Christ in giving his disciples instruction respecting their conduct at the destruction of Jerusalem, tells them to pray that their flight be not in the Winter neither on the Sabbath day; and thus looks forward and recognizes the Sabbath thirty-seven years after his death. The writer of the Acts recognizes the Sabbath something like thirty years after the cross Acts xiii, 14. "And went into the synagogue on the Sabbath and sat down." Verse 22 "And when the Jews were gone out of the Synagogue the Gentiles besought that these words might be preached to them the next Sabbath." Verse 44. "And the next Sabbath day came almost the whole city together to hear the word of God." Acts xvi, 13. "And on the Sabbath we went out of the city by a river side where prayer was wont to be made and sat down and spake unto the women that resorted thither." Acts xvii, 2. "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures."

In all the texts above quoted, the seventh-day Sabbath is recognized, not only by Christ, but by his apostles; and if the Sabbath has been altered, it must have been since the days of the apostles; as they all recognize it. Paul declares [Acts xxviii, 17] that he had "committed nothing against the people or custom of the fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Now this declaration would have been false, had he not been a Sabbath-keeper. In speaking of the commandments they are universally enforced not only in the Old Testament, but also in the New. No less than eighteen times are they mentioned in Psalm cxix. Christ repeatedly enforces them. St. Paul says in 1 Cor. vii, 19. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." James speaking of the royal law, says, If we keep the whole law and yet offend in one point, we are guilty of all. 1 John v, 3. "For this is the love of God that we keep his commandments and his commandments are not grievous." Rev. xii, 17. "And the dragon was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." Rev. xiv, 12. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. xxii, 14. "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." Verse 18, 19. "For I testify unto every man that heareth the words of the prophecy of this book, 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, and from the things which are written in this book."

ALVARES PIERCE.

Allegany, Potter Co. Pa., Sept. 3d, 1854.

COMMUNICATIONS.

From Bro. Bates.

DEAR BRO. WHITE:—Since I wrote you last from Arkwright Chautauque Co., N. Y., the way has opened for me to visit some of the destitute parts of the harvest-field further west. The last week I have been laboring in the State of Ohio. At the close of a series of meetings in this place on First-day evening, the Lord was pleased to graciously deepen the work of his last message upon our hearts, by the manifestation of his divine Spirit; which gave edge to his truth, and caused a deep feeling to rest upon the congregation, of the great importance of keeping all the commandments of God, and all the testimony of Jesus Christ, and making speedy preparation "against the time of trouble, against the day of battle and war."

Who that reads their Bibles, and watches the signs of the times, will fail to know that the nations are angry. Rev. xi, 18. "And the nations were angry." What is the next event? Ans. "And thy wrath is come." What is that? Ans. Rev. xv, 7, says that it is the seven last plagues. What effect will the seven last plagues have? Ans. Destroy all the wicked. Rev. xvi, and xix, 19-21. What is the next event? Ans. "And the time of the dead, that they should be judged." By whom? Ans. "Do ye not know that the saints shall judge the world?" When? Ans. "When the Son of man shall sit in the throne of his glory, ye also (the twelve apostles when called forth at the resurrection of the just) shall

sit upon twelve thrones, judging, &c." Matt. xix, 28; Rev. xx, 4.

Then the consecutive order of Rev. xi, 18 is, 1. The angry nations. 2. The seven last plagues. 3. The resurrection of the just, and the commencement of the judgment of the wicked dead.

Dear reader, if you are satisfied that the first event is upon us, viz., "And the nations are angry;" and that the second is coming in quick succession, to destroy all that violate the commandments of God; is it not time to flee the wrath to come. Shall we not begin, with earnest supplication as Daniel the prophet did, in his distress and fasting, and cry, "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;" [Dan. ix, 4;] beseeching him to arouse us from stupor and supineness, and clothe his people with more than mortal energy, to sound with trumpet tone the *third angel's message*; the last call of mercy; that honest souls may flee from the snares of Satan, and disentangle themselves from the amalgamated mass of religious error, and superstition that is now sweeping over this guilty world. Satan will soon fix his fatal grasp upon the finally impenitent, whose distressing cries will then rise above the roaring of the winds, and raging of the seas, "The harvest is past, the summer is ended, and we are not saved." JOSEPH BATES.

Oxford, Erie Co., Ohio, Sept. 12th, 1854.

From Bro. Titus.

DEAR BRO. WHITE:—I esteem as a blessing of great moment, the privilege of hearing from the brethren and sisters through the *Review*; the more, as I am situated at a distance from all who are endeavoring to keep the commandments of God and the faith of Jesus. Yes, I am here emphatically alone, but I will say, as for me and my house, we will serve the Lord. Josh. xxiv, 15.

It has not been long since I became fully decided with regard to the Sabbath; yet my eye has ever followed with delight the unfolding of Bible truths, since first the guilty world was aroused by the sound of the midnight cry.

The Lord has graciously held me from the follies of this age, and established me firmly in the present truth; and I expect to be one of those of whom the Lord says, [Mal. iii, 17,] "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels," &c.

I meet but little of the spirit of opposition; and whenever I attempt to present Bible truth, it is met by chilling apathy. The question with most minds is, is the thing popular? as usually no subject is worthy of attention, on which public opinion is not already made to their hands. This is a bad state of things. Far better to meet with genuine opposition—something out of which a spirit of investigation, and desire for the truth, might grow. Indifference with regard to present truth, on the part of the churches, is a powerful weapon in the hands of him whose working is with all power, and signs, and lying wonders. 2 Thess. ii, 9. O that God would send laborers into this part of the field.

Some of the brethren speak of having trials. This is well; for now is our hope of you steadfast: knowing that as ye are partakers of the sufferings, [of Christ,] so shall ye be also of the consolation. 2 Cor. i, 7. We cannot always expect to glide along in a perpetual course, between calm and storm; for the troublous times under the administration of the beast with two lamb-like horns, is just upon us. Let us stand fast, knowing that whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John v, 4.

JAS. E. TITUS.

Ypsilanti, Washtenaw Co., Mich., Sept. 1st, 1854.

From Sister Paine.

DEAR BRETHREN AND SISTERS:—How cheering to the weary, way-worn pilgrim, to read the encouraging epistles of those of like precious faith. Many times has my heart been cheered, encouraged and strengthened in hearing from you through the *Review*. Though we have some fiery trials to pass through, which seem sometimes to grievous to be borne; yet we have a strong arm to lean upon; a mighty God to trust in, who is acquainted with all our trials and knows best how to deliver us out of them all.

I do not ask for less trials, for I know that it is through trial and suffering that the saints are to be purified and fitted to enter the kingdom. But I do pray for sustaining grace, that I may bear all things patiently and not sin, that they may work out for me a far more exceeding and eternal weight of glory.

While reading in a book, entitled *The Sacred Mountains of Mt. Calvary*, Christ's agony in the garden, and the sufferings of that lovely, sinless be-

ing, as he bore the sins of the whole world, of his love for those who stood weeping around him as he exclaims, "Weep not for me, but for yourselves and your children;" and then in the last and darkest hour when it seemed that the frown of even his Father was upon him; hear that piercing, heart-rending cry, "My God! my God, why hast thou forsaken me," and then to think that all this was endured by the Son of God to redeem us from the curse of a broken law, I felt to exclaim, O that all might see the necessity of keeping all the commandments of God, that they through his death and suffering might be saved.

As I read on in the same book I came to a description of the mount of God, or mount Zion, on which stood this same lovely Lamb, and with him an hundred and forty-four thousand, with his Father's name written in their foreheads, and of that new and lovely song which they sang, my whole soul cried out, I want to be there, I must be there; and by the grace of God I will be there.

From your unworthy sister and companion in tribulation. EMILY J. PAINE.

Barre, N. Y.

FOREIGN NEWS.

THE BALTIC.—France and England have decided to dismantle and abandon the fortifications at Bomersund and in the Aland Islands. They were so badly damaged and wanted so large a garrison to hold them against the enemy, that it was not considered expedient to retain them. It is said they were offered to Sweden on condition of her declaring against Russia, but Sweden refuses to accept on these terms.

On the 26th ult. Napier and Marshal d'Alliviers, proceeded to Hango, in the sight of the Russians, blew up the fortifications and retreated to Abo, where there are 15,000 men in garrison.

The cholera was very bad at Bomersund, particularly among the French troops. It is stated from Copenhagen that Gen. Baraguay d'Alliviers had offered the king of Sweden fourteen millions of francs for the first month, and seven millions for the succeeding months, as a subsidy to be paid on his actively joining the western powers. The British Envoy had had several audiences of the king.

THE BLACK SEA.—The expedition to the Crimea was appointed to sail on the 20th August, although some reports stated the 30th. It was composed of 70,000 men, of whom 20,000 were Turks. The cholera was rather less virulent. The damage done by the fire at Varna was estimated at half a million sterling, and the allied troops were put to great straits by the destruction of part of their Commissariat.

Dates from Constantinople to the 17th of August do not confirm the defeat of the Turks at Kars.

On the 22d Omer Pasha, with 25,000 men and 30 guns, entered Bucharest. His reception was enthusiastic. The cholera continues at Varna. Stormy weather prevailed on the Black Sea. A private dispatch from Varna, dated the 24th ult., says, five ships with troops sailed yesterday, and six to-day. Destination a secret. Opinions gain currency that the first destination of the expedition will be Anapa, and that the fleets will winter there.

To Correspondents.

1. In writing to this Office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Be careful to write all names of persons and places, plainly and distinctly.
3. In all cases give the name of the Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another, be sure to give the name of the Post Office.
4. When the direction of a paper is to be changed, do not forget to mention the Office to which it has been sent.
5. Let everything be stated explicitly, and in as few words as will express the writer's meaning.
6. In writing texts of scripture, be sure to copy from the Bible correctly. It is no small sin to carelessly mangle the Word of God as it does.

If the above directions are complied with, we shall be saved much time and perplexity, and be less liable to mistakes in transacting the business of the Office.

The above is for our Correspondents to read and observe. But very few seem to regard it.

Appointments.

We would say to Friends at Milton, Rock Co., Wisconsin, that Providence permitting, we will be at that place, Fourth-day, Sept., 27th, in readiness to commence a series of meetings if desired.

J. M. STEPHENSON.
D. P. HALL.

PROVIDENCE permitting we will hold a Tent-Meeting at Stoddard, N. H., on land occupied by Hosea W. Dodge, about one mile north of Stoddard Center, on the road leading to Washington, to commence Sixth-day, Sept. 29th at 5 o'clock P. M. and continue over the Sabbath and First-day.

The above appointment is in a new field where the Advent doctrine has not been preached. We received a letter from a friend, kindly offering to furnish the ground, and provide for preaching Brethren and their horses free. We invite our

Brethren who are willing to make the sacrifice, to meet with us, and occupy the small tent, prepared to take care of themselves and unite with us in the work of the Lord.

F. WHEELER.
J. HART.

PROVIDENCE permitting we will meet with the Brn. in Eaton, C. W. Sept. 23d and 24th; Dudsell, Sept. 30th, and continue over First-day; Farnham, Oct. 7th, and 8th C. W. SPERRY.
E. L. BARR.

Business.

Just received.—A few copies of Morton's Vindication of the True Sabbath.

B. S. Sheffield. We sent you a box of books about the 20th of August, as you ordered; have you received it?

H. Barringer Cannot promise to publish your articles. Think you do not take the correct view of the subject. The "image" is certainly false.

Publications.

Sabbath Tracts, Nos. 1, 2, 3 & 4—152 pp. 12½ cts.—postage 1 ct.

The Law of God: Testimony of Both Testaments:—132 pp.—10 cts.—postage 1 ct.

Why Don't you Keep the Sabbath-day? Extracts from Catholic works.—36 pp.—4 cts.

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.

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 cts.

Advent and Sabbath Hymns—30 cts.—postage 5 cts.

Supplement to Advent and Sabbath Hymns—5 cts.

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

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

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.

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. I and II, 40 cents; Vols. III and IV, 75 cents.

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

AGENTS.

| MAINE. | | RHODE ISLAND. | |
|--------------------|---------------|------------------|----------------|
| N. N. Lunt, | Portland. | Ransom Hicks, | Providence. |
| S. W. Flanders, | Canaan. | NEW YORK. | |
| Cyprian Stevens, | Paris. | J. Byington, | Buck's Bridge. |
| S. Howland, | Topsham. | A. Ross, | Caughdenoy. |
| W. T. Hanniford, | Orrington. | David Upson, | Moreland. |
| Wm. Bryant, | Wilton. | R. F. Cottrell, | Mill Grove. |
| NEW HAMPSHIRE. | | John Wager, | Orangeport. |
| J. Stowell, | Washington. | L. Carpenter, | Oswego. |
| S. Bunnel, | Claremont. | A. H. Robinson, | Sandy Creek. |
| MASSACHUSETTS. | | E. A. Poole, | Lincklaen. |
| O. Nichols, | Dorchester. | J. A. Loughhead, | Elmira. |
| O. Davis, | N. Fairhaven. | John Hamilton, | Fredonia. |
| Wm. Saxby, | Springfield. | PENNSYLVANIA. | |
| VERMONT. | | M. L. Dean, | Ulysses. |
| R. Loveland, | Johnson. | J. H. Haggie, | Alleghany. |
| H. Bingham, | Morrisdown. | MICHIGAN. | |
| S. H. Peck, | Wolcott. | Albert Avery, | Locke. |
| Lewis Bean, | Hardwick. | Ira Gardner, | Vergennes. |
| Edwin Churchill, | Stowe. | David Hewett, | Battle Creek. |
| E. P. Butler, | Waterbury. | C. S. Glover, | Sylvan. |
| Josiah Hart, | Northfield. | A. B. Pensall, | Grand Rapids. |
| R. G. Lockwood, | Waitsfield. | A. A. Dodge, | Jackson. |
| Jesse Barrows, | Irashburg. | Wm. M. Smith, | " |
| Alonzo Lee, | Derby Line. | A. C. Morton, | Delhi. |
| E. Everts, | Vergennes. | OHIO. | |
| H. Gardner, | Panton. | J. B. Sweet, | Milan. |
| S. Willey, | Wheelock. | WISCONSIN. | |
| CONNECTICUT. | | E. S. Sheffield, | Koskonong. |
| E. L. Chamberlain, | Mad'town. | T. R. Sheldon, | Rosendale. |
| A. Belden, | Kensington. | CANADA EAST. | |
| | | B. Hills, | Melbourne. |

Letters.

S. Howland, J. N. Andrews.

Receipts.

M. Storr, B. O. Sutherland, R. Smalley, (for F. F. M.) J. M. Towle, H. M. Ayres, D. Beardsly, E. S. Maltby, Geo. Smith, J. Tillison, C. Wikel, J. Erskine, J. W. Stewart, B. Landon, B. B. Brown, Sr. E. Gibson, J. W. Becker, L. W. Nuttall, M. Dennis, W. H. Hilton, R. J. Waterhouse, H. Clark, A. Woodruff, Andrew Woodruff, A. Tinney, I. S. Chaffee, A. G. Adams, each \$1. C. S. Bissell, \$0.50.

To pay Arrears on Vol. V.

B. B. Brown, \$0.75. J. W. Becker, \$0.25.—\$17.32 still due.