

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. VII.

ROCHESTER, N. Y., THIRD-DAY, AUGUST 21, 1855.

No. 4.

THE REVIEW AND HERALD

IS PUBLISHED

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

TERMS.—One Dollar for a Volume of
26 Numbers.

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

JAMES WHITE, Editor.

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

With 4000 paying subscribers we can publish the Re-
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The Truth Endureth.

THEORIES, which thousands cherish,
Pass like clouds that sweep the sky.
Creeds and dogmas all may perish,
Truth herself can never die.

From the glorious heavens above her,
She has shed her beams abroad,
That the souls who truly love her,
May become the sons of God.

Worldlings blindly may refuse her,
Close their eyes and call it night;
Learned scoffers may abuse her,
But they cannot quench her light!

Thrones may totter, empires crumble,
All their glories cease to be;
While she, Christ-like, crowns the humble,
And from bondage sets them free.

God himself will e'er defend her
From the fury of her foe,
Till she in her native splendor,
Sits enthroned o'er all below.—Selected.

WHAT IS THE LAW?

BRO. WHITE:—Will you allow a stranger to say a word in the *Review*. I have been somewhat an attentive observer of the brethren of your faith, or rather, I should say, of their operations for the past few months; specially since September last, having then had for the first time, an opportunity of hearing an exposition of your views through Bro. Cornell and Loughborough; and am doubtless the individual referred to by Bro. Cornell in Oct. 10th, I think, of the *Review*. Since then through the politeness of Bro. Titus of this place, and who I have every reason to believe is veritably an heir of grace, I have frequently looked over the pages of the *Review*, besides having given some little attention to some of the smaller works published at your Office—all of which are now before me, and in which you say a great many good things, and I believe true things too, as well as good.

On the "Sabbath Question," I am frank to say, You are right; as are also our Seventh-day Baptist brethren—provided under the New Dispensation (Gospel age) any one point of time, or any one day of the week is more holy than another. The seventh day is most emphatically the Sabbath, provided we are now shut up to any one day as the rest day or period of holy time.

But without stopping to argue that question, as the matter both for and against, is all before me, I will come at once to the point before my mind. I will say, however, that I love the doctrine of Christ's second, actual appearing, and in its publication I bid you God speed.

The consideration I was after is this—I have just been reading in the *Review* and elsewhere, the answers to the following question,

WHAT IS THE LAW?

Bro. Cornell in No. 27, Apr. 17, asks this ques-

tion, under the caption, "The last work of the Church," and the text, "Bind up the testimony; Seal the law among my disciples," &c. In fact a great deal, a very great deal is said in the *Review* upon this simple topic. Indeed Bro. Waggoner has a little work of 128 pages almost entirely given to this question. Nor are these all, others besides yourselves have written and written largely upon this theme. Andrew Fuller has an article on the law, the perpetuity of the law, &c. After all I cannot say that the answers given and views taken are altogether in harmony with my own mind. Perhaps I am dull. But then I cannot feel that I am to blame as long as I try to see. And in what I say I may not seem very orthodox. But orthodoxy in these days don't amount to much unless it is pretty certain that it is the *doxy* of God's Bible, and then even, I am sorry to say in a great many cases but little attention is paid to it, even among Protestants who hold that "the Bible alone is a sufficient rule of faith and practice." I reverence God's holy Word, but the opinions of men I will take for what they are worth and no more, if I know it. I despise their *ipse dixit* whenever, and wherever that dictum seeks to control my conscience; be it politics or religion, no matter.

But to the question, "What is the law?"—"The law of God," &c. Bro. Cornell says, "From the scriptures already quoted we learn that the terms law and commandments are used interchangeably, referring to the same code;" meaning, I suppose the code of the "ten commandments." This may be so in the scriptures he has quoted, they being in the first chapter which I have not seen.* But, if Bro. Cornell means to make this a general rule—as I think he does; for he says, "And it is a fact worthy of notice that where the phrase, commandments of God, occurs in the Scriptures," though I am not certain that precisely that phrase does occur more than once in the Bible, "it almost invariably refers to the ten commandments written upon tables of stone." I join issue with him. The terms law and commandments may be used interchangeably and they may refer to the ten commandments so-called; but that this is an invariable rule, or "almost" an invariable rule I deny. When Bro. Cornell presents his testimony I will examine it.

The truth is, the Jews arranged the Old Testament Scriptures into three grand divisions: 1st. THE LAW, which comprised the five books of Moses, also known as the *Pentateuch*, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. 2d. THE PROPHETS, also divided into the former and the latter. The former prophets comprised the books of Joshua, Judges, 1st. and 2d. Samuel, and 1st. and 2d. Kings. The latter prophets included all the prophetic books except the book of Daniel. 3d. THE PSALMS, so styled because the Psalms of David stood first in the division, styled also *Cetubim*, which comprehended all the remaining inspired writings. For proof I refer you first to the arrangement of any common Hebrew Bible. Second to the New Testament Scriptures where these divisions are fully recognized. John i, 45. We have found him of whom Moses in the law and the prophets did write.

Luke xvi, 16. The law and the prophets were until John.

Matt. xi, 13. "All the prophets and the law prophesied until John."

* Since writing the above, I have seen Bro. C's. first chapter, and am constrained to say that from the scriptures quoted, we learn no such thing, as that the terms law and commandments are used interchangeably and refer exclusively to the code of "Ten commandments."

Luke xxiv, 24. These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Verse 27. And beginning at Moses, (the law,) and all the prophets he expounded unto them in all the Scriptures the things concerning himself. Acts xxvi, 22. I continue unto this day, &c., saying none other things than those which the prophets and Moses (in the law) did say should come.

But I have said enough to prove my point—Three grand divisions—The Law—The Prophets and The Psalms or The Cetubim.

THE LAW was the grand statute and contained all the commandments of God. It was full also of Jesus Christ.

THE PROPHETS were the expounders of that law. They were constantly calling the attention of the people to the true import of the commandments, the statutes and precepts of Almighty God as revealed in the law, blessing them when they obeyed, and cursing them when they disobeyed. The prophets also were full of Jesus Christ.

THE PSALMS, Hagiographia, "the holy writings," contain the hymns and songs of God's people, the sayings of their wise men, and certain all-important prophecies. The Psalms also were full of Jesus Christ; and therefore beginning at Moses he expounded unto them in all the Scriptures the things concerning himself. Blessed Book; and palsied be the hand of the man that would detract aught from the Old Testament Scriptures.

The next question is, How are these terms, "The law," "commandments," &c., used in the New Testament Scriptures, and elsewhere even? Bro. Cornell says that they "almost invariably refer to the ten commandments written upon tables of stone." I deny it, and claim that they are general terms and not only "almost invariably refer," but refer altogether to the commandments or statutes of God in general as presented in THE LAW. Whence has arisen this Ten commandment scheme! (I mean no disrespect.) Why is it? On what principle or by what law, are these ten commandments so-called, made to have such a pre-eminent prominence over all the other commandments of God. The fact is his commandments are many; and they are all "perfect converting the soul," regulating the life and conduct of the individual. The ten commandments are not a tenth of all the heaven imposed obligations of the law. Then why select these and trumpet them from one end of the land to the other leaving the multitude unnoticed. Whence is it, I ask again that these ten commandments alone, are taken by the Am. Tract Society, yourselves and others, placed upon cards and scattered over the world like the leaves of autumn? Whence their denomination, "the code," par excellence. I am constrained to say, "This ought ye to have done and not to have left the other undone."

But says one, Are not these "the moral law?" Who says, kind reader, that they are the moral law. Bro. Cornell, Bro. White, and others, say so I know; but who are they? The question is, Does the Bible say so. Will you please give me the "chapter and verse" and oblige,

Yours truly,

Suppose now, I lay along side by side two of God's holy commandments, dare you say that the one and not the other is a part of the moral law, and, if so, which will you take?

1. Thou shalt not kill. Ex. xx, 13.

2. Thou shalt not oppress the stranger. Thou

shalt not follow a multitude to do evil. Thou shalt not wrest the judgment of thy poor in his cause. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, nor shalt thou fear thy God, &c. Ex. xxii, 21; xxiii, 2, 6; Lev. xix, 14.

I might mention many others, but these are enough to illustrate. Now which are the moral law, and on what principle do you make the precept, Thou shalt not kill, a part of the moral law and not the others?

But say you, "The former and not the latter was written upon the tables of stone." Then you maintain, do you, that just so much and no more as was written on the tables of stone constitute the moral law of God. Well, let us look into this a little: it is an important point; and you do well to take heed lest after all you yourself become obnoxious to the crime of "abrogating" a part of God's law, or what is equivalent thereto, by magnifying a part while you leave the remainder in total obscurity: just as I should do, if I magnified nine of the commandments and left the fourth to go into oblivion. But how do you know that just so many and no more of the commandments of God were written on the tables of stone? Why, say you, the Bible says so. Does it indeed! then that must end all controversy. But where does the Bible say so? I have not had the good fortune to find the chapter and verse yet, and therefore am not certain that I know just how many commandments, or how much and no more was written by the finger of God upon the tables of stone. I know that a certain number of commandments were written there; because the Bible in plain English says so: "And he wrote upon the tables the words of the covenant, the ten commandments." Ex. xxxiv, 28. But I do not know that no more were written there: indeed I have reason to believe, as I think, that a great many more than the ten commandments were written there. The fact is, it is a *naked assumption* that ten commandments and no more were written on the tables of stone; and I challenge the proof. But say you, Don't the Bible say, "and he added no more?" Certainly it does, but what of that? The Bible says too that "Cain dwelt in the land of Nod." But what of that! And it says a great many other things equally as good and equally as true. But what of that? How does that help us out of our difficulty? I answer, Not at all. But say you, If the Bible says that the ten commandments were written by the finger of God upon the two tables of stone, and then says, "And he added no more," must not that for ever settle the question? What question, kind reader? Why say you, The question as to the number of commandments written upon the tables of stone definitively. I answer, No. The Bible may say and say of a truth that the "ten words" were written by the finger of God upon the tables of stone and then add, "And he added no more," and still not say what you claim it does say. The question now is, And he added no more to *what*? Why, to the two tables of stone, say you. But hold, the Bible does not say so; and I go farther, I say it does not intimate any such thing. Indeed as expressed above, it intimates directly the reverse of this. Because the Bible expressly says, [Ex. xxxii, 15,] that the tables were two, and that they were "written on both their sides, on the one side and on the other were they written." Again, God says to Moses, [Ex. xxiv, 12,] "Come up to me in the mount and be there, and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them." Now from the size of the ark made expressly to contain these tables of stone, we concluded that the size of the plates, or tables rather, could not have been far from about two by four feet. This will give a surface of some *thirty two* feet which was all written over. God could write a great deal on so much space; and I have no doubt he did. So much then for the two tables of stone.

But say you, What about that Bible, "And he added no more?" Bro. Cornell has quoted it, Bro. Waggoner has quoted it, (page 21,) Bro. Loughborough has quoted it, Bro. White has quoted it, and, in fact, we have all quoted it, and I thought

that was a settled point surely. So it is a settled point, dear reader; and we shall have no difficulty with it the moment we understand all the facts. The expression, "And he added no more," is found in Deut. v, 22. Moses is rehearsing the circumstance of the giving of the law at Sinai, as recorded in Exodus, and after having repeated what God had said with an audible voice to all the people from the summit of the mountain, he adds in the 22d verse, "these words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more." But why did he add no more? Why did he not go on,—why stop by saying, thou shalt not covet, &c. In verses 23 to 30 inclusive of this same chapter Moses gives the reason why the Lord "added no more," why he ceased to speak in this awfully terrific manner, and a good reason it was too. But what did God do with these words which he spake with his own mouth unto all the people from the summit of the mountain? Moses tells us, "and he (God) wrote them in two tables of stone and delivered them unto me;" and here we have them, they are not lost. Here is a sublime instance of the Great Preacher, God, attempting to extemporize before a congregation of earthborns; but so awful was the subject, and so terrible was the voice of the Preacher, that the people could not endure it, and therefore he turned away and wrote the remainder, putting in what he had already said, and gave it unto Moses, and he taught it unto the people.

But you say again, Does not James style the law of ten commandments the royal law, and thus give them a pre-eminence? I answer, No. James does not call the law of ten commandments the royal law. James says, [Chap. ii, 8,] If ye fulfill the royal law, Thou shalt love thy neighbor as thyself, ye do well. The royal law, then according to James is the great law of love, and not the law of ten commandments. And this is the *moral law* of the Bible. Expressed in full it stands thus: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke x, 27; Deut. vi, 5. All else in the Bible, ten commandments and all, are but particulars deduced from these two great, all-comprehensive principles. The one belting the entire brotherhood of mankind; and the other linking us all to the throne of God. Here is unchangeable, irrepensible law. Here is moral law; law from which there is no release, no nor ever shall be. To keep this law then, is the whole duty of man. And in order to seal this law among the disciples; THEY MUST NOT ONLY KEEP "THE TEN COMMANDMENTS," BUT EVERY OTHER COMMANDMENT, STATUTE, LAW, OR PRINCIPLE LAID DOWN IN THE WORD OF GOD AS A LAW OF THE RACE.

There are laws, rules, regulations and commandments relating to societies and to individuals under certain circumstances and in certain localities which are of force only while the conditions which called them into being shall last. But the law, Thou shalt not kill—Thou shalt not steal—Thou shalt not oppress the stranger, &c., are particulars deduced from the general principle, Thou shalt love thy neighbor as thyself, and are therefore of universal obligation. And yet there is a sense in which those who are united to Christ are delivered from all these even; for Paul expressly says, [Rom. vii, 6,] "We are delivered from the law." What law? "The law of Moses," says Bro. Cornell, meaning the law of carnal ordinances which stood only in meats and drinks; and divers washings. But here Paul and Bro. Cornell are at loggerheads. For Paul says, looking at the law from Bro. C's stand-point, Paul says it is the law of ten commandments; for he says, We are delivered from the law, that being dead wherein we were held, we should serve in newness of spirit and not in the oldness of the letter. What shall we say then—Is the law (from which we have been delivered) sin? (or are we delivered from it because it makes us to sin?) Nay I had not known sin but by the law, (that very law from which we have been delivered.) For I had not

known sin except the law had said thou shalt not covet. But what law is it which says thou shalt not covet? Why it is the law of ten commandments. What law then is it we are delivered from? Why, the law of ten commandments, of course.

But, Bro. White, I have already written a great deal more than I intended when I commenced. This is long I know, but I could not say less, nor have I said the half I have to say; and if it should prove that I have not completely exhausted your own patience and that of your readers this time, though I believe you hold to the patience of the saints, you may hear from me again. With many wishes for your success, and with many prayers for the blessing of God to rest upon his own pure unadulterated truth, I subscribe myself,

Yours truly,

S. A. TAFT.

Ypsilanti, June 16th, 1885.

REMARKS ON THE ABOVE.

It is with much pleasure that I have read the above article from Eld. Taft, although there is some disagreement between him and the *Review* and its writers. The spirit is brotherly and kind, and we hail with joy the criticisms and reviews of our position by those whose hearts are open to the truth, and with whom we can investigate the Scriptures without any of that harshness that too often characterizes controversies on points of religion. I like his frank confession on the "Sabbath question;" still I look upon the acknowledgment that the seventh day is the Sabbath, if there is any in this age, as a very slight concession for a Bible student to make, considering the entire absence of any evidence for any other. On the other hand I was rather astonished that one who appears to have examined the subject with so much care, should introduce a *proviso* in the case. That the Sabbath is a divine institution all must admit; that it is confined to the seventh day is evident from the Scriptures; that God commanded its observance by a well-defined law is also true. And as a law must be definite in its terms, in order that we may clearly understand our obligation to the law-giver; so any amendment, alteration, or repeal, must be equally plain and definite. If there is any wisdom or justice in the alteration or repeal, if we are bound to conform to such alteration or repeal, then it needs also to be stated in plain terms, that we may not continue in useless observances, or depart from established usages without good and sufficient reasons. I consider that doubts are not allowable in matters plainly revealed. The clear light of revelation on the rest, sanctification, and commandment of the Sabbath, imposes upon Bro. Taft the obligation to show that the doubt implied by him is allowable, or that the obligation to observe the commandment may have ceased. In this, as in all other cases, an unnecessary inference is without authority. But I am well satisfied that (1.) every objection brought against the Sabbath is merely inferential, there being no positive evidence against the Sabbath law; and (2.) every such inference is unnecessary, there being no passage of scripture expressed in such terms as to oblige us to infer that the Sabbath law is no longer of force. But we shall see that Bro. T. does not even leave himself much room to doubt as he proceeds to argue on the nature and extent of "the whole law."

Bro. T. has fallen into the too common error of supposing that the ten commandments are not the holy covenant which God commanded his people to perform, but only a *part* of his covenant. Before producing the evidence of scripture on this point. I will quote the words of one who looked at this law with a lawyer's eye, for the express purpose of ascertaining if any thing could be added to or taken from it so as to make it better. His conclusion was that it was perfect.

We need not stop to particularize on the first four. If, from a principle of love to God, we have no other gods before him, abstain from image worship, and reverence his holy name, and his holy day, we shall doubtless fulfill the great law of love concerning our

direct relation to God. Of the others, the person above alluded to says:—

"The fifth defines the peculiar duties arising from the family relation. Injuries to our neighbor are then *classified* by the moral law. They are divided into offences against life, chastity, property and character. And I notice that *the greatest offense in each class* is expressly forbidden. Thus the greatest injury to life, is murder; to chastity, adultery; to property, theft; and to character, perjury. Now the greatest offense must include the less, of the same kind. Murder must include every injury to life, adultery every injury to purity, and so of the rest; and the moral code is closed and perfected by a command forbidding every improper *desire* in regard to our neighbor." And when we consider further that these comprehensive precepts are to be observed from an active principle of love to our neighbor, the perfection of the code is at once perceived and acknowledged. If one scripture is given, *defining evil*, or showing *what it is*, and another forbids our following a multitude to *do evil*, I consider that the second is incomplete without the first.

I am not satisfied that Bro. Taft is correct in saying that there were more than the ten commandments on the tables of stone. His *supposition* of the size of the stones amounts to nothing at all, unless he can also show the exact size of the letters used in the engraving. In the English translation of the decalogue there are 304 words; which, with the modern improvements in printing, may be placed on a surface of a few square inches; yet with the usual sized letters made by stone cutters on marble slabs and monuments, it would take nearer ten stones the size of the commandment tables to receive so many words. Now if Bro. T. knows that the stones were just the size of the inside of the ark, and has any data by which he can arrive at a just or fair conclusion as to the size of the letters used, I would be glad to consider them; but if he has not, we must then conclude that he has failed in his argument, precisely in the manner that he imputes a failure to us; to wit, by putting forth a "*naked assumption*," which cannot be proved. True, Bro. T. says he has no doubt the Lord did write many more thereon; but that does not prove it. It only proves that his doubts, on some points, are much more easily removed than mine. I will here give my reasons for believing that there were no more than the ten commandments written on the tables of stone.

When the Lord made a covenant with the children of Israel, he placed his promises before them with the condition that they should obey his voice indeed and keep his covenant. Ex. xix, 5. By a comparison of scriptures we find that these were but two different modes of expressing the same thing: when they heard his voice on mount Sinai he declared unto them his covenant which he commanded them to perform. But Bro. Taft seems to think that he declared only a small part of his covenant; for he admits that he declared no more than the ten commandments with his own voice, for to that declaration the words "he added no more" apply. But there stands the scripture: "The Lord spake unto you out of the midst of the fire, ye heard the voice of the words but saw no similitude, only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments, and he wrote them in two tables of stone." Deut. iv, 12, 13. The ten commandments were his covenant complete. Moses rehearsed them to the children of Israel, and said: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more; and he wrote them in two tables of stone, and delivered them unto me." Deut. v, 22. One more text to show the identity of the ten commandments as the covenant of God: "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And he wrote upon the tables the words of the covenant, the

ten commandments." Ex. xxxiv, 28. The tables were therefore the tables of the covenant; and the ark in which they were placed was the ark of the covenant. On this testimony of Scripture I am willing to rest the question for the present; and if Bro. Taft thinks the proof is not sufficient, I will engage to notice it further when he produces any proof whatever for his position.

I suppose he will not ask us to consider the arrangement of the Old Testament by the Jews, a correct one, making "the Law" to comprehend the five books of Moses. The arrangement is an arbitrary one, not founded on any necessity therefor in the Scriptures; neither do the texts he quotes from the New Testament prove what he adduces them to prove. That "Moses in the law" wrote of Christ is correct beyond a doubt, as the law of Moses but pointed to Christ: that sanctuary, priesthood, and system of sacrifices were but types of his offering himself for us, and pleading his blood in the Sanctuary in heaven. Heb. viii, 1-5. But that "the law" included the five books of Moses, and that "the whole law," so understood, was written on the tables of stone, will not probably be contended for. But if Bro. Taft chooses to maintain that there were other moral precepts beside the ten commandments on the tables, I shall not consider myself bound to contend with him—I am willing to meet him on the ground he has laid down in his remarks on the nature and extent of the law. Speaking of the two great principles, he says: "All else in the Bible, ten commandments and all, are but particulars deduced from these two great all-comprehensive principles. The one belting the entire brotherhood of mankind, and the other linking us all to the throne of God. Here is unchangeable, irrevocable law. Here is moral law—law from which there is no release—no, nor ever shall be. To keep this law is, then, the whole duty of man. And in order to seal this law among the disciples, they must not only keep the ten commandments, but every other commandment," &c. This is good testimony, and to the point. If the ten commandments are deduced from these two great principles, as the Saviour proves, and Bro. Taft admits, then the conclusion is unavoidable that the Sabbath commandment is a part of that "unchangeable, irrevocable law—from which there is no release—no, nor ever shall be." And that this idea was also in Bro. Taft's mind appears in that he says, "we must not only keep the ten commandments," &c. thus showing that however much he may include in the moral law, the ten commandments certainly belong there. Such being his position, I shall, of course, expect to find him keeping God's holy Sabbath without delay. Though I do not admit that there are moral duties not referable to the ten commandments, I am quite willing he should carry out the principle he has laid down for "sealing the law;" that is, faithfully keep all the ten commandments, and as many other moral precepts as he can find in the Bible.

Bro. T. quotes, Thou shalt not kill—thou shalt not steal, &c., and says they are deduced from the general principle of love, "and are therefore of universal obligation. And yet there is a sense in which those who are united to Christ are delivered from all these, even. For Paul expressly says, [Rom. vii, 6,] We are delivered from the law. What law? 'The law of Moses,' says Bro. Cornell, meaning the law of carnal ordinances," &c. I must think Bro. Taft is mistaken about Bro. C.'s referring Rom. vii, 6 to the law of Moses. That is not according to the belief of Bro. C. as expressed to me, or of any other who teaches the third angel's message. It is contrary to all the writings on this subject published at the Review Office. Bro. Cornell, also, in his pamphlet entitled, "The Last Work," on pages 12, 13, refers to this connection (Rom. viii) as being the ten commandments. But he that as it may, we have here an expression from Bro. T. that there is a sense in which those who are united to Christ are delivered from these precepts

which are moral and of universal obligation. I notice this because there are many who contend that to be delivered from a law is to be freed from obligation to obey it. But Bro. Taft does not take this position, and his remarks lead in a contrary direction; I presume he believes, as we also do, that we are delivered from the law, in the sense of the scripture, without being released from obligation to keep it.

But "time and space" admonish me that I should close. I must express my regret that I have not the privilege of a personal interview with Bro. Taft. But though we may be separated in body, I hope we may be one in spirit. From his writing I have the fullest confidence in his deep love of the truth; and that he will act upon his convictions, so strongly implied in his remarks on the morality, universality, and perpetuity of the law, (including the ten commandments.) It would be a cause of rejoicing to me to know that Bro. Taft was living in obedience to all the commandments of God. I hope he will so live, and that we may all, by patient continuance in well-doing, receive the reward of immortality, have right to the tree of life, and enter through the gates into the city, and and form an acquaintance there never to be marred by absence, united in the bonds of perfect love and peace, never to be disturbed by discord or care.

J. H. W.

The Astonishing Portions.

THE treasures of kings have sometimes been so vast as to pass into a proverb. And yet, what were they but gold or stones dug out of the bowels of the earth, which, amassed to ever so great a sum, could neither give contentment, ensure health, nor lengthen life? But there is a portion of a diviner nature, and infinitely more excellent, which falls to the share of every saint of God; and he himself is this stupendous portion. "The Lord is my portion, saith my soul."

Now, the astonishing wonder here is, that God, in all his perfections, should condescend, through his Son, to be the portion of his people. But this wonder is not alone, but is joined with another, that is in a manner more surprising still, expressed in these words: "The Lord's portion is his people, Israel is the lot of his inheritance."

We know how highly we esteem that which we account our portion. And the pious breathing of the saint is, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion forever." Then, may we not see what value he sets upon his saints, that he, who possesses all things, and has all perfection in himself, should call them "his portion?"

A rich man may condescend to be the prop and friend of a poor man, but will scarcely allow him to be of great account to himself; but here it is otherwise, to the praise of glorious grace, which is not less astonishing in receiving than in giving. He gives the treasures of eternity, which enrich for ever; and receives the cyphers of time, which cannot profit him at all. He gives himself to be ours in his infinite excellencies for ever, and receives us, in all our wants and infirmities, to be his for evermore. Whether is he most glorious in accepting the liftings of faith, "Thou art my God," or in returning the mutual claim, "Thou art my people?" Because God is the portion of our soul, we have hope; and because he sees the travail of his soul, he is satisfied. O what condescension is this, not only to bow down to give himself away to us, but to take us up to himself! Let philosophers dream on of ten thousand inhabited worlds, yet, among them all, the Lord's portion is his people, and Israel his inheritance. The heaven is his throne, the earth his footstool, but his portion is dearer to him than both, purchased at an amazing price, and preserved by almighty power, to an immensity of bliss. Precious and costly things are in the peculiar treasures of kings; how noble, then, and excellent must Jacob be (the choice makes it so) whom the eternal King of kings hath chosen to himself for his peculiar treasure, for whom he will give men, and kingdoms for their ransom! Again, a treasure is that which is laid up for time to come; then God will never cast off his own inheritance, give up with his portion, or throw away his treasure, but reserve all to eternity. Finally, if God be the portion of his saints, why such a struggle to fill their coffers with perishing things? and why so disquieted if they do not succeed?

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, AUG. 21, 1855.

Note from Bro. White.

AFTER the close of the Bristol (Vt.) Tent-meeting we tarried one night and a part of a day with Bro. Tverts and family, of New Haven, who kindly cared for us, and aided us on our way to Boston. We also spent a few days very happily with Bro. Nichols' family of Rochester, and Bro. Folsom's of Summerville. The Lord rewarded them for all their kind and benevolent acts to pilgrims. At Portland, Me., we called on Bro. Chamberlain and Lunt, and were glad to find a few in that city still on the rock of truth. Some have recently become specially interested in the truth. Sabbath, Aug. 4th, met with old friends in Topsham, and were refreshed.

On First-day, in company with several brethren, we attended the meeting of Bro. L. L. Howard, about two miles from Brunswick Village. By invitation of Bro. H. we spoke in the forenoon on the three angels of Rev. xiv. In the afternoon Bro. H. gave a very appropriate and instructive discourse on the exhortation of the apostle James to his brethren to be patient unto the coming of the Lord. His scriptural positions in regard to the organization and perfection of the Church of God, and the restoration of the gifts, were highly interesting. In the evening we spoke on the law of God and the Sabbath, after which several spirited testimonies were given. Bro. H. received his first second advent principles from our lectures in that vicinity about twelve years since. For some years he has been a preacher, and for a year or more took part in the recent time movement. We were indeed happy to meet him again, occupying so good ground. The Lord help him to see clearly the third and last message for the church, and gird on the armor anew for the final conflict. We design returning to Rochester the first of September.

J. W.

Did the Creator Perform a part of his Labor on the Seventh day?

BY J. N. ANDREWS.

MANY suppose that he did. This idea is inferred from Gen. ii, 2. "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." But we think this an entire mistake. The following reasons show that such a view is false.

1. The narrative in Genesis shows that every thing was completed in the work of creation, or to use the expression of the Scriptures, "finished," in six days, and that at the close of that period the Creator pronounced it all "very good." Consequently there was nothing unfinished or incomplete about it. This will be seen from the last verse of Chap. i, and the first verse of Chap. ii. "And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them." This testimony is conclusive. "Thus" says the sacred writer, that is, in the manner and time which he had just stated, "the heavens and the earth were finished, and all the host of them." This is an explicit statement that the Creator's work was finished in six days. The other fact in these verses which marks the close of the sixth day as the point of time at which the work of creation was complete, is this: "God saw every thing that he had made, and, behold, it was very good." Each day, with the exception of the second, it is stated that God saw what he had performed, "that it was good." But at the close of the sixth day it is stated that "God saw every thing that he had made, and behold it was very good." God had pronounced on each part of his work separately that it was good, even saying this on the sixth day after creating the beasts of the earth; but after creating man and arranging the government of the creatures which he had formed, he "saw every thing" and "behold it was very good." Each was perfect in itself, or good: but when all the parts were complete, God saw that the work was very good. It is thus

that the close of the sixth day is distinguished from that of each of the other five.

2. Not only is there nothing in the various other records of the creation week, to give the least idea that any part of the work of creation was performed upon the seventh day; but they directly teach the reverse of such an idea. "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." Ex. xx, 11. "It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Chap. xxxi, 17. "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Heb. iv, 4. These texts we think fully meet the point. The first shows the reason why God requires men to labor six days and to rest on the seventh. It is because he performed all his work in six days and rested on the seventh. If he labored on the seventh day his example and his law contradict each other: for the very law which requires men to rest during the entire seventh day requires them to follow in this the example of the Creator. The second text is placed immediately after a solemn prohibition of any labor on the seventh day. Ex. xxxi, 15, 16. And it declares that this Sabbath of rest after the six days of labor is a sign between God and Israel his people, for in six days the Lord accomplished his work and on the seventh he rested and was refreshed. If God wrought the six days and a part of the seventh and then solemnly forbade his people to labor on the seventh day that their observance of that day in this manner, after six days of labor might be a sign of his own labor and rest at creation, there is a manifest inconsistency, such as nowhere appears in God's dealings with men. The third text simply presents the seventh as the rest day of the Lord—a fact which is emphatically set forth in those scriptures in which it is called the Sabbath of the Lord—a term which literally signifies his rest day.

3. The word translated "ended" in verse 2d is by some eminent critics rendered "had finished." This would show that when the seventh day commenced the work of creation was complete; thus agreeing with every other part of the divine record. It is not improbable that this is the true idea. It is thus rendered in the "London Quarterly Journal of Prophecy," see also the "Cottage Bible."

4. But the following note from Dr. Adam Clarke's Commentary is worthy of particular notice:

"On the seventh day God ENDED, &c. It is the general voice of Scripture, that God finished the whole of the creation in six days, and rested the seventh; giving us an example that we might labor six days, and rest the seventh from all manual exercises. It is worthy of notice, that the Septuagint, the Syriac and the Samaritan, read the sixth day instead of the seventh; and this should be considered the genuine reading, which appears from these versions, to have been originally that of the Hebrew text.—How the word sixth became changed into the seventh, may be easily conceived from this circumstance. It is very likely that, in ancient times, all numerals were signified by letters, and not words at full length. This is the case in the most ancient Greek and Latin MSS. and in almost all of the rabbinical writings. When these numeral letters became changed for words at full length, two letters nearly similar might be mistaken for each other: *vau* (ו) stands for six, *zain* (ז) for seven; how easy to mistake these letters for each other, when writing the words at full length, and so give birth to the reading in question!"

This statement of Dr. Clarke respecting the Septuagint, the Syriac and the Samaritan, is worthy of attention. The Septuagint was translated from the Hebrew about 300 years before the Christian era.

The Samaritan Pentateuch is much more ancient than this; some even preferring it as an original, preserved in the same condition in which Moses left it. The Syriac version is by some supposed to have been made from the Hebrew as early as the apostles' days, while others think it as late as the second century. See Buck's Theological Dictionary; Clarke's Commentary; Murdock's Syriac Testament, page 511.

Tent Meeting at Roosevelt.

THIS meeting was well attended, although held in a very busy season of the year. (in the midst of harvest.) The meeting continued over two Sabbaths and First-days. On both First-days our Tent was well filled. Some brethren came in from other places. Our social meetings were spirited and solemn.

After pitching the Tent, we learned that one Eld. Brown, a Protestant Methodist minister, had an appointment to preach, on the second First-day, a discourse on the immortality of the soul, in a school-house near by the Tent. After Eld. Brown's friends learned that we had an appointment for the second First-day, (the time that Eld. B. was to preach,) they commenced circulating reports that we had given out the second appointment on purpose to draw away the Eld.'s congregation. It would be well for such, perhaps, to read the appointment in the *Advent Review*, which was written before Eld. B. gave out his appointment. As there seemed to be quite an excitement getting up in the minds of the people, some of the Eld.'s friends (as inconsistent as their proposition looked) thought we had better give up our meeting in the Tent, and go to the school-house and hear the Eld. We were not much in favor of a congregation of 1000 going into a small school-house. At this juncture we sent a proposition to the Eld. to preach in the Tent in the afternoon, and we should claim the privilege of reviewing his discourse. To this he consented, and gave a discourse at 1 o'clock, occupying 1½ hours. He occupied his time, 1st. in striving to draw a distinction between *immortal, immortality and eternal life*. 2d. He quoted a class of texts to show that our eternal life commences here when we believe on Christ. 3d. He claimed there could be no true religion unless based on the immortality of the soul. He wound up by quoting the texts commonly used to show the conscious state of the dead.

We endeavored to weigh all his scripture testimonies, and show the harmonious testimony of the Bible that we are dependent on Christ for eternal life, as the Eld. himself had proved by the class of texts he had quoted to show that our eternal life commences here when we believe on Christ. It seemed to be a hard matter for the Eld. to maintain his gravity because we would not keep up the distinctions he had made between immortality and eternal life.

These meetings held in Roosevelt, we trust, will tell for the advancement of the cause of Christ.

On the second Sabbath we enjoyed the privilege of witnessing five planted in the likeness of Christ's death. One of these had commenced the observance of the Sabbath but a few weeks since. The others had not been long in the way.

At the close of the second Sabbath, we met at the house of Bro. T. Finch, and enjoyed a heavenly season in attending to the ordinances of the Lord's house.

J. N. LOUGHBOROUGH.
R. F. COTTELL.

Vanburen, N. Y., Aug. 4th, 1855.

From Bro. Cottrell.

DEAR BRO. WHITE:—The New York Tent is now at Van Buren, Onondaga Co. We had meetings here last Sabbath and First day, and have appointments for the next. Some that have been interested in the late time movement are interested to hear the reasons of our faith, and will doubtless soon see clearly that we have the truth.

Some strange things occur in these days. On Thursday evening before our tent meeting commenced, a minister of the Christian denomination, (one that commenced a discussion with Bro. Hall in Pennsylvania,) had a meeting at the school house in this neighborhood. At the close of the meeting, the text, "Run, speak to this young man." (Zech. ii, 4,) pressed with considerable weight upon his mind, he therefore gave an appointment for the next evening to speak from it. The meetings have been continued every evening, and this evening is the sixth. Last evening the Baptist and Methodist ministers were present, the former taking a part in the exercises and it seems that they all are determined to have a rival.

It seems somewhat singular that the people should be so suddenly awakened, at this very busy, and even hurrying time of haying and harvesting, to attend to their spiritual wants, so long neglected, and to labor for souls. It is also strange that the orthodox denominations, who have always accused the Christians of denying the divinity of Christ, should now so cordially unite with them like brothers in one common cause. It puts me in mind of the incident of Pilate and Herod's becoming friends.

But we have confidence that the cause of truth will move forward in this place, and that the honest will take a stand, with Bro. Walker and his family, in favor of the commandments of God and the faith of Jesus.

R. F. COTTRELL.

Aug. 14th, 1855.

Duties of Christians.

WHEN we look around over the world, and see how little attention is paid to the duties of Christianity, well may we exclaim with the prophet, Darkness has covered the earth and gross darkness the people. The professed church is joined hand in hand with the world, and with her eyes closed to God's word is fast rushing down the world's broad way to ruin, to the great conflict that is soon coming on the world to try all those that dwell upon the earth. In view of these things, what are the duties of the christian? We will let the Word answer the question. We will examine.

1. The duties of the Christian.
2. What is forbidden in God's Word.
3. The blessings attending such as obey.

1. The first duty of christians is to love each other. The lawyer asked Jesus this question: Which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. xxii, 37-40.

A new commandment I give unto you, that ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another. John xiii, 34, 35. Read also John xv, 12, 13, 17; Rom. xii, 9, 10; xiii, 8-10; Gal. v, 13, 14; Eph. iv, 2; v, 2. In Phil. i, 10, Paul gives the reason why we should love each other: "That ye may approve things that are excellent; that ye may be sincere, and without offense till the day of Christ."

It is also the duty of christians to admonish each other. Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. Matt. xviii, 15. See also Luke xvii, 3, 4; Gal. vi, 1; Col. iii, 16; 1 Thess. v, 14; 2 Thess. iii, 14, 15.

2. Christians should bear rebuke and admonition from each other. The Psalmist while making supplication to God, exclaimed, Let the righteous smite me it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head. Ps. cxli, 5.

As it is the duty of Christians to admonish each other, there is a right way to do it. Much good may result in reproving a brother if done with the spirit of meekness. As each spirit will beget its own likeness, before we give reproof we should be certain that we have the meek spirit that Jesus possessed. How often it has been the case that professed Christians have reprov'd with a harsh, overbearing spirit that has caused God's children to be grieved and burdened for weeks or perhaps months, when one kind word spoken in the spirit of meekness would have removed all difficulty and love and union have been the result. Oh, for that love for each other that Jesus had for us; that union of spirit, that emanates from God, that forbearance that will cause us to overlook each other's faults. Oh, for that charity that our Saviour taught. If we are the children of the Lord we shall seek for it as for hidden treasures.

How rich is the possessor of these gospel graces.

Truly we are pilgrims and strangers here seeking for a city that hath foundations whose builder and maker is God.

Paul, in his epistle to his Corinthian brethren, speaks of the sin of ancient Israel; that though they drank of the same spiritual rock, and all ate of the same spiritual meat, yet they were some of them idolaters and fell in the wilderness. Paul tells us these things happened for our admonition upon whom the ends of the world are come. (1 Cor. x, 11.) Again in Prov. we find testimony to the point. Reprove not a scorner lest he hate thee; rebuke a wise man and he will love thee. Give instruction to a wise man and he will be yet wiser, teach a just man and he will increase in learning. Prov. ix, 8, 9, again, He is in the way of life that keepeth instruction, but he that refuseth reproof erreth. Prov. x, 17, also read chap. xiii, 1; xviii, 15; v, 10. How great the difference now in the professed churches.— Their eyes are closed, their ears are shut against hearing reproof, and they are fast sinking into darkness and error.

3. Christians should be of one mind. Behold how good and how pleasant it is for brethren to dwell together in unity: it is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. Ps. cxxxiii, 1, 2. Jesus' testimony is to the point. He prays to the Father that his disciples may be one as he and his Father are one, and here gives the reason; that the world might know that the Father had sent him. John xvii. And the multitude of them that believed were of one mind and one soul. Acts iv, 32. Paul, in his epistle to the Romans, gives the reason why Christians should be of one mind; it is that we may with one mind glorify God, even the Father of our Lord Jesus Christ. Also read 1 Cor. i, 10; 2 Cor. xiii, 11; Eph. iv, 3, 4; Phil. i, 27; 1 Pet. iii, 8. Thus we have noticed a few of the many texts of Scripture that teach that God's children should be of the same mind. Let us then examine ourselves whether we are of the same mind one towards another; and if we find we are not, let us then hasten to comply with the word of God. Do we love God with all the heart? do we love our brethren as we should? do we receive reproof from our brethren as we ought? do we realize that love is the fulfilling of the law? If we do not, then we are not in the place we should be.

We now pass to notice a few of the many sins forbidden in God's word.

Pride is a soul-destroying sin.

Moreover, the Lord saith because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, &c. Isaiah iii. Please read the remainder of the chapter.

Pride is a sin that the world and majority of professors are more or less guilty of; and it is a sin which will sink many a soul down to perdition. Let us hear what the prophet says: "But if you will not hear it my soul shall weep in secret places for your pride, and my eyes shall weep sore and run down with tears because the Lord's flock is carried away captive." Jer. xiii, 17. The prophet predicts the overthrow of that kingdom. If pride is a sin sufficient to overthrow a kingdom, is it not a sin sufficient to shunt one out of the kingdom of God!

We might speak of many other things that are forbidden in God's Word, such as selfishness, backbiting, evil surmisings, contentions, and many other things, but time and space will not permit.

We will now notice the glory attending those that obey.

If we look to the earth we behold darkness and error, but by the eye of faith we can behold the glory that is soon to be revealed. If we would claim an heirship to that blessed inheritance we have much

to do, and but a short time to do it in. We must overcome by the blood of the Lamb and the word of our testimony. Hear what the Revelator says of those that overcome. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels. Rev. iii, 5. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the City of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. Rev. iii, 12. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my father in his throne. Verse 21. Wherefore are they before the throne of God, and saw him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water: and God shall wipe away all tears from their eyes. Chap. vii, 15, 17.

John saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea. And John saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And God shall wipe away all tears from their eyes and there shall be no more death neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And there shall be no more night there, and they need no candle, neither light of the sun, for the Lord God giveth them light and they shall reign for ever and ever. Oh who would not want such a blessed home? there is but one way to obtain it, which is by keeping the Commandments of God and the testimony of Jesus. Let us seek for those joys that are promised to the final faithful. May God give us grace that we may overcome and inherit eternal life, is the prayer of your unworthy friend.

T. BROWN.

Locke, Mich., Aug. 6th, 1855.

The People and Progress of the United States.

[Everything relating to the prosperity and rapid rise of this Republic will be interesting to our readers, especially, viewed in the light of prophecy, Rev. xiii, 11, &c. We extract the following from an article in the U. S. Magazine for August, 1855. The results here given may be depended on as correct, being compiled from the last census.]

Among all nations, and in all times, the facts usually collected under the head of census statistics, have the deepest value and significance wherever their accuracy can be depended on. All the varying conditions which mark the development of a community in numbers, health, morals, and enlightenment, throughout their infinite details, are thus indicated; and, as it were, daguerreotyped in figures, for the benefit of the historian, the philosopher, the political economist, and of the people themselves.

Unfortunately, such statistics were rarely attended to among the nations of antiquity, except as the exigencies of revenue or military power required some knowledge of the numbers and wealth of the State; and it is on this account chiefly that we must always remain perplexed, and often totally ignorant, of the condition of the earlier communities in many important respects. Statistical science, as it now exists among the most cultivated nations, is at once the fruit and the exponent of a higher civilization. It owes its origin to a couple of Prussian Savans—Achenwall and Schlozer—who lived about a century ago. It has since been further developed, both on the Continent and in Great Britain.

In the United States of America, where, for obvious reasons, this science should be thoroughly attended to, the system of collecting statistics has been poorly arranged, though it has steadily improved from one decade to another. The superior intelligence of

our people, however, may balance the errors of system, and render our statistics as accurate as those of the Old World. And whenever our means for pursuing statistical investigation shall be as well adjusted as they are at present in England, we may look for results more satisfactory and important than have yet been obtained in any part of the world. Though a large force has been employed much of the time during the last four years by the Census Bureau at Washington, the returns are not yet all reduced, and the statistics of crime and mortality would each fill a volume the size of the compendium;—at present, the results given under these heads are very limited.

Figures are sometimes said to be eloquent—they are never more so than when made to exhibit the character and progress of a distinguished people—the figures and the results of the historian often speak more forcibly, and to the point, than the most laborious display of words. Besides, it is in tables that the aggregated and compared results of the census are most easily exhibited, and many important elements brought together within reach of the eye on a single page.

AREA OF THE UNITED STATES.

All facts relating to the climate and topography of a country are properly included in statistical science. Although we have made but slight progress toward a full knowledge of the meteorology, or physical geography of our continent, like that already attained by the science and statistics of Europe; yet even rough and general details, often approximate in their accuracy, must be of considerable interest. Think for a moment of the countless relations existing between man and the world he inhabits, and you soon perceive that the greater part of these depend on the climate and geography of the earth. It is not a matter of small account or interest whether we have above us skies of lead or azure—a brisk and pure air, like that of Scotland and the Alps, or an atmosphere heavy and surcharged with mist like that of the Norwegian coasts—whether the earth beneath us is regular or abrupt in level, and what is the nature of its forests, lakes and rivers.

Science, aided by many practical observations, has already mapped out Europe in all these respects, and more; and we long to see the work begun in our own country, but it must, of course, await the more complete spread and growth of the people. We ought to say, however, that much is being done in this kind of investigation by the Coast Survey, and that, too, in such a thorough and extensive manner as to excite the admiration of Europe itself. Most of the results we shall copy under the present head, were ascertained, either wholly or in part, through the labors of this and the Topographical Office. Seeking for the most natural division of our territory into sections, and one more in accordance with its main geographical features than any hitherto adopted, Mr. DeBow separates the Republic into four great divisions, or slopes. These are—1st. The Mississippi Valley, comprising all that portion of our country drained by the Mississippi and its tributaries. 2d. The Pacific slope, including all that territory whose waters enter the Pacific Ocean. 3d. The Atlantic slope, drained by all the waters which enter the Atlantic north of the Mississippi Valley. 4th. The Gulf slope, or that portion of territory whose waters flow into the Gulf of Mexico. The following table shows the number of square miles included in each of these divisions of the Union, and also the area of several European States, with which the reader may make some interesting comparisons:—

| | Square miles. | Ratio to total area. |
|---|---------------|----------------------|
| Mississippi Valley, | 1,217,562 | 41.47 |
| Pacific Valley, | 766,002 | 26.09 |
| Atlantic Slope north of Mississippi Valley, | 627,065 | 21.35 |
| Gulf slope, | 325,537 | 11.09 |
| Total area, | 2,936,166 | |
| Area of the United States at the peace of 1783, | 820,680 | |

AREA OF SOME EUROPEAN COUNTRIES.

| | | | |
|------------------|-----------|--------------------|---------|
| Russia in Europe | 2,120,397 | Prussia, | 107,921 |
| Austria, | 257,368 | Spain, | 182,270 |
| France, | 207,145 | Turkey, | 210,585 |
| Great Britain, | 121,912 | Sweden and Norway, | 293,313 |

To these, Mr. DeBow adds the area of 26 other European States, the whole making only 3,811,594 square miles. The territory of this Republic covers over one-third the entire area of the North American continent. It is nearly ten times as large as that of Great Britain and France combined; three times as large as the whole of France, Britain, Austria, Prussia, Spain, Portugal, Belgium, Holland and Denmark together; one and a half times as large as the Russian Empire in Europe; only one-sixth less than the area covered by the fifty-nine or sixty Empires, States and Republics of Europe, and of equal extent with the Roman Empire, or that of Alexander, neither of which is said to have exceeded 3,000,000 square miles. In less than sixty years our territory has increased over three-fold. The following table, showing the comparative distances between American and foreign cities, affords a good idea of the extent of our continent:—

| | Miles | | Miles |
|---------------------------------|-------|-----------------------------------|-------|
| Pittsburg to Boston, | 616 | Paris to Vienna, | 625 |
| New York to Mobile, | 1,476 | Paris to St. Petersburg, | 1,510 |
| Philadelphia to Pensacola, | 1,443 | St. Petersburg to Constantinople, | 1,450 |
| Boston to Nashville, | 1,590 | London to Constantinople, | 1,490 |
| N. York to Charleston, | 790 | London to Vienna, | 760 |
| Boston to Galveston, | 2,256 | Stockholm to Madrid, | 2,160 |
| Texas, | 1,640 | London to Rome, | 910 |
| New York to New Orleans, | 2,986 | St. Petersburg to Thebes, Egypt, | 2,800 |
| Source to mouth of Mississippi, | | | |

POPULATION.

There was no general enumeration of the United States, earlier than the census of 1790, and conjectural estimates alone can be formed of the population of this country during the colonial period.

As near as can be ascertained, however, the total white and slave population was, in 1701, 262,000, in 1749, 1,046,000, and in 1775, 2,803,000, of which 500,000 are estimated as slaves. The aggregate increase during the first 48 years, was 299.24 per cent., and the average increase per annum for the whole 74 years, 13.11 per cent. At the beginning of the revolution, the Southern colonies had 812,000 white inhabitants, and the Northern, 1,491,000. Connecticut was then the fourth State in rank. Massachusetts and Pennsylvania were each a third larger than New York, which was even excelled by Connecticut.

POPULATION OF THE UNITED STATES AT THE SEVERAL CENSUS PERIODS.

| | White. | free col'd and slave | Total. |
|------|------------|----------------------|------------|
| 1790 | 3,172,464 | 757,363 | 3,929,827 |
| 1800 | 4,804,489 | 601,436 | 5,405,925 |
| 1810 | 5,982,004 | 1,377,810 | 7,359,814 |
| 1820 | 7,866,569 | 1,771,622 | 9,638,191 |
| 1830 | 10,537,378 | 2,328,642 | 12,866,020 |
| 1840 | 14,195,995 | 2,873,458 | 17,069,453 |
| 1850 | 19,553,068 | 3,638,808 | 23,191,876 |

CLASSIFIED POPULATION OF THE UNITED STATES AT THE CENSUS OF 1850.

| | |
|-------------------|------------|
| Total White | 19,553,068 |
| White native born | 17,312,533 |
| " foreign born | 2,240,535 |
| Free colored | 434,495 |
| Free mulattoes | 159,095 |
| " unmixed | 275,400 |
| Slave | 3,204,313 |
| Slave mulattoes | 246,656 |
| " unmixed | 2,957,657 |

INCREASE OF POPULATION.

The aggregate rates of increase diminished regularly during each successive census decade from 1790 to 1840; but between 1840 and 1850, it increased over three per cent., corrections being made for the admission of new territory.

During the last census decade, Wisconsin increased in population 891 per cent., this being the largest percentage of increase which has occurred in any part of

the Union during any decade in the last fifty years. Michigan stands next in order, and gained 574 per cent., between 1830 and 1840, and Indiana gained 510 per cent. between 1810 and 1820. In some of the Eastern and Middle States, however, the ratio of increase is much less, being in Connecticut only 0.28 per cent. during the last census period, and in Delaware there was even a decrease of 0.14 per cent. between 1810 and 1820.

OCCUPATIONS OF THE MALE POPULATION OF THE UNITED STATES, OVER FIFTEEN YEARS OF AGE.

Several hundred different occupations are given, and the number of persons engaged in each was ascertained as nearly as possible. The following table shows the number of persons engaged in the leading occupations. The figures include both white and free colored persons:—

| | | | |
|------------------------|-----------|--------------------------|--------|
| Farmers | 2,363,958 | Physicians | 40,564 |
| Laborers | 909,786 | Coopers | 43,694 |
| Carpenters | 184,671 | Students | 42,159 |
| Cordwainers | 130,473 | Cabinet and Chair-makers | 37,359 |
| Clerks | 101,325 | Boatmen | 32,454 |
| Merchants | 100,752 | Clergymen | 26,842 |
| Black and White-smiths | 99,703 | Lawyers | 23,939 |
| Miners | 77,410 | Printers | 14,740 |
| Mariners | 70,603 | Editors | 1,372 |
| Masons and plasterers | 63,392 | Authors | 82 |

During the last decade, the percentage of those devoted to the learned professions has nearly trebled, and that of those engaged in commerce and manufactures has increased in about the same proportion. Of those occupied in agricultural pursuits, the proportion has slightly increased, and in navigation the percentage has doubled. The proportion of all those engaged in the various employments, as compared with the total population, seems to have about doubled within the last fifty years. We can only give a few of the results presented by Mr. DeBow, under the head of moral and Social Statistics. Viewed in connection with the other returns of the census, these statistics possess the highest interest, and should be carefully studied by all who have access to the Census Report.

The following table gives a general view of the facts ascertained relative to

RELIGIOUS WORSHIP.

| | |
|-----------------------------------|--------------|
| Churches | 38,183 |
| Total value of church property | \$89,983,028 |
| Average value of churches | \$2,357 |
| Capacity of accommodation | 14,360,038 |
| Average capacity of accommodation | 376 |

The Methodists have the largest church accommodations. Next are the Baptists, then the Presbyterians. There are, on the average, 4 churches to every 300 square miles, or one to every 75 square miles of territory. In Massachusetts, there are nearly 19 churches to every 100 square miles, whilst in Texas, the number is only 1 to about every 700, and in Arkansas, 1 in 175 square miles.

The Methodists and Presbyterians have a larger amount of church property than any other denomination, that of the former amounting to \$14,826,148, and that of the latter, \$14,557,089. The Baptist and Episcopal are next, and are also about equal. The Catholics, though they have but one-eleventh as many churches as the Methodists, have much more than half the church property.

EDUCATION.

The total number of Colleges, exclusive of theological, medical and law schools, in the United States, in 1850, was ascertained to be 119, and including these, 215. The total number of students belonging to these institutions was 18,733. The total number of Academies and Public Schools was 6,085, and of their pupils, 263,096.

THE PRESS.

The earliest newspaper in North America was the "Boston News-Letter," issued April 24, 1704. In 1720, there were but seven newspapers in the American Colonies. In 1775, there were thirty-five, seven of which were in Massachusetts, and nine in Pennsylvania. The census of 1840 gave 1,631 as the number of newspapers and periodicals published in the United States. In 1850, the number was 2,526. The following table shows the number and circulation of each class of papers:—

| | No. | Circulation. |
|----------------------------|-------|--------------|
| Literary and Miscellaneous | 568 | 1,692,403 |
| Neutral and Independent | 83 | 303,792 |
| Political | 1,630 | 1,907,794 |
| Religious | 191 | 1,071,657 |
| Scientific | 53 | 207,041 |
| Aggregate | 2,526 | 5,183,017 |

An intelligible abstract even of the Agricultural and Commercial statistics of the census would extend this article far beyond the space it was designed to occupy.

The industrial development of a people indicates, in a high degree, its condition with regard to progress and enlightenment. For, in the commerce and occupations of a community, we view directly the character and effect of the laws by which they are governed, we see unfolded the peculiarities and resources of the country within its limits; and we may observe the steady progress of mind in its subjugation of nature and her vicissitudes. Commercial, Agricultural, and Manufacturing statistics, therefore, when fully exhibited, claim a high importance, and should be carefully studied by themselves. The following table is abridged from the Census Report. It is only approximate in accuracy, but doubtless the most reliable that can be obtained:—

VALUE OF SOME AGRICULTURAL PRODUCTS OF THE UNITED STATES IN 1850, AND AMOUNT OF LAND ACTUALLY CULTIVATED IN THE SEVERAL CROPS.

| | Value. | Acres cultivated. |
|--------------------------|---------------|-------------------|
| Indian corn | \$296,035,552 | 31,000,000 |
| Wheat | 100,485,944 | 11,000,000 |
| Cotton | 98,603,720 | 5,000,000 |
| Hay | 96,870,494 | 13,000,000 |
| Oats | 43,975,253 | 7,500,000 |
| Butter | 50,135,248 | |
| Potatoes—Irish | 26,319,158 | 1,000,000 |
| Potatoes—Sweet | 19,134,074 | 750,000 |
| Wool | 15,755,087 | |
| Tobacco | 13,982,686 | 400,000 |

The total value of agricultural products, including stock of all kinds, for 1850, was estimated at \$1,299,197,682, and the total of improved lands at 113,032,614 acres.

OBITUARY.

DIED—In Wilton, N. H. July 26th, 1855, of consumption, my Sister, Annie R. Smith, aged 27 years. The following lines which she composed the day but one before her death, show with what feelings and hopes she fell asleep in Jesus, to wait the glad morning of the resurrection.

"O, shed not a tear o'er the spot where I sleep,
For the living and not for the dead ye may weep;
Why mourn for the weary who sweetly repose,
Free in the grave from life's burden of woes?"

"I long now to rest in the lone, quiet tomb,
For the footsteps of Jesus have lightened its gloom;
I die in the hope of soon meeting again
The friends that I love, with Him ever to reign."
URBAN SMITH.

COMMUNICATIONS.

From Bro. Boyd.

DEAR BRETHREN AND SISTERS:—With feelings of solemnity I would address you upon a subject of vast importance, one that interests every child of God. The subject is love; the love that Christ commanded us to have for one another. How many of us would lay down our lives for the Brethren? Alas! are there not many who profess to be commandment-keepers who would not willingly suffer an inconvenience, nay, who would not do what would be perfectly convenient if they did not love self and the world too well, for the sake of doing their brethren good? Is not there a reserve and coldness existing which ill becomes the remnant in these last days? Ah! my Brethren, these things ought not so to be. We can never enter the pearly gates of the New Jerusalem unless we love with pure hearts fervently. We lack neither precept nor example for this love of which I speak. Christ our worthy pattern has given us both, and we shall be left without excuse. Indeed there can be no excuse, for the enlightened Christian failing in so plain a duty. Let me urge you by all that is dear to you, as you value the joys that we expect to be soon revealed, to assimilate to the lovely Jesus in this and all other matters.

We profess to be that peculiar people zealous of good works, that God is purifying unto himself for translation at the appearing of his Son; but can we expect to be of that happy company unless we become more like him here? "God is love, and he that dwelleth in love dwelleth in God and God in him." "Herein is our love made perfect that we may have boldness in the day of judgment, because as he is so are we in this world." Are we truly so? We ought to be, and we shall need that boldness of which the beloved disciple speaks. We profess to keep all of God's commandments and the faith of Jesus, and this

is his commandment that we should "love one another." "He that keepeth his commandments dwelleth in him and he in him, and hereby we know that he abideth in us by the spirit which he hath given us."

Do we realize the time in which we live? The unmistakable signs of Christ's soon coming have thickened around us and we know that it is the last time. How careful then we should be to walk with God, to work out our salvation with trembling and fear. We have no time to lose, but should, while the day lasteth, labor diligently to make our calling and election sure, that when Christ shall appear we may be like him, and see him as he is, and so ever be with the Lord.

Yours in love of the truth. H. S. BOYD.
Lyme, Aug. 4th, 1855.

From H. D. Corey.

DEAR BRO. WHITE:—I would say to my dear brethren and sisters scattered abroad, be strong in the Lord, and in the power of his might. The enemy is at work, rallying his forces against the advocates of Bible truth, and if ever there was a time when the church of God was called upon to be actively engaged in the work of the Lord, it is in these days of peril. O let us gird on the whole armor, stand in defense of the truth, and be always ready to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear.

It is about 18 months since I saw the light on the Sabbath, and as I had never seen any authority in the Bible for keeping the first day of the week as the Sabbath, I was ripe for this truth when it came, and was enabled with the help of God to embrace it without delay. I was alone for a few weeks, but soon found others who were willing to bear the reproaches of the world, and of the nominal churches, for keeping the commandments of God; since which time we have kept up Sabbath meetings regularly.

Our preaching seasons are few and far between; yet we mean to walk according to the best light we have, and so live that we can hail with joy the Son of God when he shall appear in the clouds of Heaven to take his weary servants home.

Yours looking for the Saviour.

H. D. COREY.

Meridian, Aug. 6th, 1855.

From Sister Edmonston.

DEAR BRO. WHITE:—It is some years that my mind has been ill at ease concerning the keeping of the fourth commandment, as the nations of the earth keep it. I could not understand why the first day should be kept when the Bible plainly declares that the seventh day is the Sabbath of the Lord, &c., and I was a diligent searcher after truth. Nothing can satisfy my mind but the truth, and when I get it, I know it, for God seals it on my heart. Praise God for ever, that he that hath ears can hear what the Spirit saith to the churches.

I was not alone trying to find out the true Sabbath. There were others that sought the Lord with all their hearts, and they also felt that we did not keep God's Sabbath. At length the Lord moved Bro. J. Bates to come and give us the third angel's message, and this set the matter right. We saw God's Sabbath and the Pope's, and how the change was brought about; and now we are keeping the true Sabbath, and Israel's God is with us. We are but five or six in number, but we have thus far been able to give our enemies a reason for the hope that is within us. They cannot gainsay it, and so they satisfy themselves by saying they do not see it as we do, and so settle down to sleep and dream of peace and safety when God says "there is no peace."

It rejoices our hearts to hear from the brethren and sisters who are keeping the commandments of God and the faith of Jesus. Fear not, little flock, for it is the Father's good pleasure to give you the kingdom.

Your sister in the Lord. J. EDMONSTON.
South Troy, Aug. 5th, 1855.

From Sister Conklin.

DEAR BRO. WHITE:—While many of the dear brethren and sisters who love our Lord Jesus Christ and rejoice in the glory to be revealed at his appearing and kingdom, are met together on his holy day, exhorting and comforting each other, and realizing the faithfulness of the coming One, who has said, Where two or three are gathered together in my name, there am I in the midst; there are others like myself whose language is,

"I'm a lonely traveler here;
Weary oppressed;
But my journey's end is near;
Soon I shall rest.
Dark and dreary is the way,
Tolling I've come,
Ask me not with you to stay;
Yonder's my home."

I am still trying to keep the commandments of God that I may have right to the tree of life, and that I may enter in through the gates into the city. Although there are many trials and difficulties to pass through, yet if I am faithful, his grace is sufficient for me; and though I live in a dark, unfriendly place, with no meetings to go to, and no Sabbath-keepers near, except a part of the family, I can truly say, that the Lord is with, and blesses me; for I well know if he did not care for me, that I should not be able to bear up under my many trials that I have to pass through.

O for a realizing sense for what is so soon coming on the earth; for it truly seems that the time is not far distant when the Lord will put on his garments of vengeance, and take his seat on the white cloud with his sharp sickle in his hand; and who shall be able to stand? None but those who have pure hearts and clean hands. My prayer is that I may be one of that happy number.

The Review is a welcome messenger, and I hope the time will soon come when we shall have it weekly; for the truths which it contains from the Bible, and the warm communications from the dear brethren and sisters scattered abroad, are truly cheering to me.

Yours striving to overcome.

POLLY CONKLIN.

Oakland Co., Mich., July, 1855.

From Bro. How.

BRO. WHITE:—I take my pen in hand to address you for the first time. You will not much wonder at this, when I tell you that it is only since last Winter that I have come out fully on the Sabbath. It is true I read your pamphlet called, The Present Truth, just after it was printed. Since which time I have been opposed to keeping the first day of the week as the Sabbath; but I used to argue that Ezra and Nehemiah did not keep the Sabbath while they were in the Babylonish captivity, but as soon as they came into the promised land, then they were zealous of the law. But it now looks reasonable that there should be a Rest day for all mankind, which is the seventh day. I have preached the Advent for seven years, and I now believe this present war is the last which will bring the final consummation.

I traveled all last Winter, and expect soon to start on a Summer tour. I would like to get acquainted with some of the brethren who keep all the commandments, as I have lately come out fully in the faith. I am, I believe, the only one who travels in Canada, and believes in the seventh day. I have but little time to visit any in the States, as I wish to do all I can for Canada. There are a few in this place who are trying to keep the commandments of the Lord, that they may have a right to the tree of life and may enter in through the gates into the city. We are poor, but expect a kingdom soon where there will be no more wars. May the Lord bless all the dear saints.

From your brother.
Mariposa, June 25th, 1855.

P. H. HOW.

From Bro. Upson.

DEAR BRO. WHITE:—I wish to address a few lines to the brethren and sisters scattered abroad whom I love in truth. I still feel interested in the present truth under the light of revelation. I can base my eternal interest upon the commandments of God and the faith of Jesus. The commandments of God contain our duty to God and our fellow men, and are the basis of practical religion: the faith of Jesus is the faith of the gospel God has given of his Son our Saviour and Redeemer; for all the promises in his word are yea and amen to the glory of God the Father. I believe in keeping the fourth precept according to the commandment or letter of the law. A good understanding have all they that do thy commandments. The wise shall understand both time and judgment. The wise shall understand, the wicked shall not understand. By this shall we know that we love God when we keep his commandments; and his commandments are not grievous unto us; they are well calculated to make God lovely in the sight of his creatures, and us, as his creatures, blest and happy here in this world, and fit us for that world of glory where the Redeemer reigns alone. They are a constitutional law of Jehovah, and need no amendment: they are conditions of eternal life; for saith our Saviour, If ye will enter into life keep the commandments.

Trials await us on every hand. Let us endure trials as good soldiers, for when we are tried we shall come forth as gold. It is through much tribulation we enter the kingdom.

We have passed through many trials here, but the Lord is with us and he that has begun a good work in us is able to carry it on until the day of the Lord Jesus, and present us faultless before the throne of

his majesty with exceeding joy; to whom be glory forever.

Yours waiting for redemption when Christ comes.
DAVID UPSON.

Chemung Co., N. Y.

The Lord's Day.

[Bro. P. H. How sends us the following comment from the (Catholic) Douay Bible on Rev. i, 10. We do not find it in the edition which we have, printed in London, by Simms and M'Intyre, 1852.]

MANY noble points may be marked here. First, that even in the apostles' time there were days deputed to the service of God, and so made holy and different, though not by nature, yet by use and benediction, from other profane (or as we call them, work) days.

Secondly, that the Apostles and faithful abrogated the Sabbath which was the seventh day, and made holy day for it the next day following being the eighth day in count from the creation, and that, without any scripture or commandment of Christ that we read of; yea, (which is more,) not only otherwise than was by the law observed, but plainly otherwise than was prescribed by God himself in the third (fourth) commandment; yea and otherwise than he ordained in the first creation, when he sanctified precisely the Sabbath day and not the day following. Such great power did Christ leave to his church, and for such cause gave the Holy Ghost to be resident in it, to guide it into all truth, even such as in the Scripture are not expressed. And if the church had authority and inspiration from God to make Sunday (being a work day before) an everlasting holy day and the Saturday that before was a holy day, now a common work day; why may not the same church prescribe and appoint the other holy feasts of Easter, Whitsuntide, Christmas, and the rest; for the same warrant she hath for the one that she hath for the other.

Thirdly. It is to be noted that the cause of this change was, for that now we Christians esteeming more our redemption than our first creation, have the holy day which was before for the remembrance of God's accomplishment of the creation of all things, now for the memory of the accomplishment of our redemption; which therefore is kept upon that day on which our Lord arose from the dead to life, which was the day after the Sabbath being called by the Jews, una, or prima, Sabbathi, the first of, or after, the Sabbath. Matt. xxviii, 1; Acts xx, 7; 1 Cor. xvi, 2.

Fourthly. It is to be marked that this holy day by the Apostle's tradition also was named Dominicus dies (or Lord's day) or the Dominic which is also an old ecclesiastical word in our language. For the name Sunday is a heathenish calling as all others of the week days are in our language: some imposed after the names of planets as in the Roman time, some by the names of certain idols which the Saxons worshipped, and to which they dedicated their days before they were Christians. Which names the church useth not, but hath appointed to call the first day the Dominic after the Apostle here. The others by the name of Ferias until the last of the week, which she calls by the old name, Sabbath, because that was from God, and not by imposition of the heathens.

Lastly. Observe that God reveals such great things rather upon holy days and in times of contemplation, sacrifice, and prayer, than on other profane days; and therefore as St. Peter [Acts x] had a vision, and Zechariah at the hour of incense, [Luke i,] Cornelius at the hour of prayer, [Acts x,] so here St. John noted that he had all the marvelous visions upon a Sunday.

Secret of Good Writing.

The grand secret of good writing seems to be in this very simple maxim: Be sure you have an idea before you attempt to express it. If you clearly comprehend in your own mind what you wish to communicate, nature and reason, together with a little practice, will most certainly teach you how to say it in an appropriate manner.

A single idea is fully sufficient for one mind to manage at one time. And it may be added that if the idea is of much importance, it would be the most dignified by being honored with a private carriage.

Divide and conquer; is as valuable a rule in liter-

ary as in military tactics. The more extensive the theme which the writer proposes to himself to discuss, the less, usually, he has to say upon it. Some subjects can be mastered with ease only by descending from generals to particulars, and treating of the subjects in their individual parts.

There is nothing more popular, especially with young writers, than brilliancy of style. This manner of writing is certainly excellent in its proper place, but there are many topics which do not require this quality, and many are much injured by it. The language of every dissertation should be that which is best calculated to express the thoughts in the happiest manner.

As the rays of the sun will not kindle a blaze unless brought to a focus, so the thoughts of the writer will not set the hearts of his readers on fire, unless all are made to converge to a single point.

Some writers seem unable to express themselves in a cool, rational manner on any subject. With them every virtue is God-like, every fault villainy, every breeze a tempest, every mole-hill a mountain. They appear to think their manner of writing is sublime; but their judicious readers (if they have any such) call it tragidity and absurdity.

The design of language is to give expression to thought—that style of writing, therefore, must necessarily be the best which most perfectly conveys to the reader's mind what the writer intended he should understand.—Goethe.

Look on this Picture, and then on that!

I have subdued the nations of the earth—is there no other world for me to conquer?

Alexander the Great.

I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

St. Paul.

My life is in the yellow leaf,
The fruits and flowers of love are gone;
The worm, the canker and the grief
Are mine alone.
The fire that in my bosom burns
Is lone as some volcanic isle,
No torch is lighted at its base—
A funeral pile.

Lord Byron.

Written the year he died

Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.

Habakkuk.

I am taking a leap in the dark.

Hobbes, when dying.

Though I walk through the valley of the shadow of death, I will fear no evil.

David.

O! God, if there be a God, have mercy on me.

Tom Paine, when dying.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God.

Job, in view of death.

The Sin of Doing Nothing.

In an old religious magazine there are the following questions on the words, "Curse ye Meroz." The writer says:

"By whose authority? The angel of the Lord.
"What has Meroz done? Nothing.
"Why, then, is Meroz to be cursed? Because he did nothing.

"What ought Meroz to have done? Come to the help of the Lord.

"Could not the Lord do without Meroz? The Lord did do without Meroz.

"Did the Lord sustain, then, any loss? No; but Meroz did.

"Is Meroz, then, to be cursed? Yes, and that bitterly.

"Is it right that man should be cursed for doing nothing? Yes, when he ought to do something.

"Who says so? The angel of the Lord,—That servant who knew his Lord's will, and did not according to his will, shall be beaten with many stripes," Luke xii, 47."

If thou favorest evil, thou art worse than he who committed it. Thou actest deliberately; but he was acted upon by temptation.

FOREIGN NEWS.

THE SIEGE OF SEVASTOPOL.—A French dispatch, dated July 20 says: "Our approaches on the side of the Malakoff advance considerably. We now touch the place. Everything is prepared for a general action in about fifteen days."

July 21.—Gen. Simson telegraphs: "Cholera has nearly disappeared. The Russians continue to hold their strong position on the Mackenzie, and the strong range of heights overhanging Urkusta and the Valley of Baidar. It is reported they leave also a force of artillery and infantry at Aluska. The French have pushed forward the whole of their cavalry into the Valley of Baidar, resting the Sardinians upon the left bank of the Sonhai River, and communicating with the French upon the Chernaya, while the high ridge protecting Balaklava is guarded by the Turkish army."

The Times correspondent writes: "Stagnation seems to reign in the camp and trenches; even the heavy firing has died away, yet the approaches advance, and every day sees the Allies nearer the crest of the Malakoff, which it will now require all the tenacity of the Russians to hold. A few days since the Russians succeeded in establishing rifle pits in front of the French sap."

Between the 23d and 27th nothing of importance occurred. July 28.—Gorshakoff telegraphs: "Yesterday the enemy opened a heavy fire which lasted two hours, against the Flagstaff Bastion. We replied with vigor."

LATER.—Advices from the Crimea to the 29th announce continued preparations for a grand expedition. All the lighter vessels of the fleet were assembled at Kamiesh.

It was reported in Paris on the 3d inst, that the French Government had official notification that the bombardment of the Malakoff and Redan had been resumed preparatory to another assault.

Kamiesh and Balaklava were crowded with vessels recently arrived for the secret expedition.

The French Government has chartered ninety seven small steamers for river navigation, each to convey 500 men. The boats belong to companies on the Rhone and Saone.

THE VERY LATEST.

By Telegraph from London to Liverpool.

LONDON, Saturday, Aug. 4.—Noon.

The Weekly Newspaper, just issued, says:

"We learn that the siege of Sevastopol is about to be raised. Also that a communication has just been received from Germany by the Western Powers which may lead to startling results."

A Valuable Book.

I HAVE just received a quantity of *The Bible Class*. It is a Work of 125 pp., containing fifty-two Lessons on the "Commandments of God and the Faith of Jesus," by R. F. Cottrell. We regard this as one of the best Works published at the Review Office. The following is from the preface:

"The Lessons it contains are upon subjects of the greatest importance, and which should claim the first attention of every student of the Holy Scriptures. While the author of the following Lessons has had in view particularly the instruction of children, he has prepared them so as to render them profitable to adults, especially all those who are commencing to investigate the themes on which they treat. May this little Work go forth under the blessing of God, and prove instrumental in leading many to the knowledge of the truth relative to the Commandments of God, and the Faith of Jesus."

This is a good Work for children, for parents, for ministers, for all. Parents, let it find a place in your children's little library. Brethren, put it into the hands of those you wish to learn the truth. Its value cannot be estimated.

It can be had at the Review Office, and soon of Agents and traveling brethren. Bound, 20 cts.; in paper covers, 15 cts.—Liberal discount by the quantity. JAMES WHITE. Paris, Me., Aug. 16th, 1855.

APPOINTMENTS.

PROVIDENCE permitting there will be a tent meeting at Olcott, Niagara Co., commencing Sabbath, Sept 1st. The Brethren and Sisters in the adjoining counties are requested to attend. Provisions will be made for them and their horses. A tent meeting will be held at Mill Grove, near Bro. Smalley's, commencing September 15th.

J. N. LOUGHBOROUGH,
R. F. COTTELL

To Correspondents.

S C COUNTER.—In answer to your inquiries we would refer you to the leading editorial in Review, Vol. V, No. 18. We think the subject is there set forth in its true light.

Receipts.

M Bovee, H Farr, Wm Treadwell, T Finch, M T Ross, L G Sprague, L Drake, L R Chapel, C Woodard, C P Finch, J H Green, Wm Bates, S Warner, L P Barnes, R Curtis, S Howland, H Gardner, J Smith, Jno Chamberlain, W Hyde, W Wilcox, J B Sweet, H Briggs, E O Meacham, D E Edmunds, J Mills, N N Lunt, M M Richmond, A Petrie, J Bridle-bough, Geo Sanders, L Steero, J D Perry, J M Avery, A W Sweet, C Cole, J Nichols, R Hitchcock, Wm Mills A Avery, W Arnold, M Courter, A Chaffee, J A B Calkins, P Conklin, Geo Smith, E Potter Dr J Miracle, T Low, O Nichols, L Fogg, each \$1.

D Lamson, E H Burnham, each \$2; S B Craig (50 cents for S Craig), M Cobb, R Stevenson, (50 cents for Mrs H Bowen), each \$1.50; S H Gardner, J Jackson, W Holcomb, E Dunscomb, P A Gammon, Sr Sawyer, each 50 cents.

For Rent in New York.

J. Lamson \$5.

TO PURCHASE HORSE FOR J. N. LOUGHBOROUGH.—I. Abbey \$3.

To pay Arrears on Vol. VI.

A. Petrie \$1. M. Courter \$0.25. A. Chaffee \$1. R. Stevenson \$0.50.

TO SEND REVIEW TO THE POOR.—M. Courter \$0.75