

THE ADVENT REVIEW,

AND SABBATH HERALD.

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

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THE REVIEW AND HERALD.

TERMS.—See Last Page.

THE GLORY OF HEAVEN.

BY ANNIE R. SMITH.

BEYOND this shadowy vale of tears
There is a better land,
Where all the good of earth at last
Shall reign—a tearless band.
What most with rapture fills my soul,
Of all its glories rare,
And bids me long to go and dwell
Within its mansions fair?

Is it that round the fadeless brows,
The starry crowns entwine?
In robes of pure and dazzling white,
The forms of beauty shine?
That we shall tune the golden lyres,
O'er the celestial plains,
Where notes of sorrow never blend
With those sweet, seraph strains?

Is it that darkness never clouds
That bright eternal day?
That pain and sickness enters not
To waste the frame away?
That cheerless grief hath never there
The heart's deep fountains stirred?
The parting hand is never given
The farewell never heard?

Is it that fields of living green
Are decked with fragrant flowers,
That bloom in one perennial Spring
In Eden's happy bowers?
The calm repose from weary toil
From anxious care and fear?
That we shall meet again the loved,
Who shared our trials here?

'Tis not the harp the robe the crown,
The morn that hath no night,
The home that hath no severed ties,
The rose without the blight,
The rest that cares may never break,
The joy that knows no pain,
The meeting round the radiant throne,
Eternally to reign.

But he who all our sorrows bore,
And groaned upon the tree,
Who trod the thorny path below,
And tasted death for me,
Who for us, sinners, bled and died,
That we such bliss might share—
The LAMB on Calvary crucified,
It is that—he is there!

THE SABBATH SINCE THE REFORMATION

With the commencement of the Reformation, a new spirit of religious inquiry was awakened. Nearly every item of Christian practice was brought under review, and not dismissed until either approved or rejected. Among the subjects for discussion we find the Sabbath early introduced and thoroughly examined. There were different views then maintained by different classes of Reformers, which deserve particular notice.

One class of Reformers there was, who, dwelling alone on the sufficiency of faith, and the freeness of the Gospel, trembled at the thought of imposing rules upon men, and seemed to fear the term *law*. These declared, that the law of the Sabbath was abolished; that Sunday was no Sabbath, only a festival of the church, which had been appointed and might be altered at her pleasure. That we may not be thought in error here, as well as to give a full understanding of the opinions of that time, we will present the assertions of some of these men.

Bishop Cranmer's Catechism, A. D. 1548, says, "The Jews were commanded in the Old Testament to keep the Sabbath-day, and they observed it every seventh day, called the Sabbath, or Saturday; but we Christian men are not bound to such commandments in Moses' law, and therefore we now keep no

more the Sabbath, or Saturday, as the Jews did, but we observe the Sunday, and some other days, as the magistrates do judge convenient."

William Tindal says, in his answer to More, chap. 25: "We be lords over the Sabbath, and may change it into Monday, or any other day, as we see need; or may make every tenth day holy-day, only if we see cause why; we may make two every week, if it were expedient, and one not enough to teach the people. Neither was there any cause to change it from the Saturday, other than to put a difference between us and the Jews, and lest we should become servants to the day after their superstition."

There was another class among the disputants about the Sabbath, who endeavored, by strict adherence to the Scriptures, to escape the difficulties and inconsistencies into which others had been led. They contended for the early institution of the Sabbath, for its morality and perpetuity, as inferred from its being placed in the Decalogue, and for the *seventh day of the week* as an essential and necessary part of the commandment. Theophilus Brabourne, in 1628, says: "1. The fourth commandment of the Decalogue is a divine precept, simply and entirely moral, containing nothing legally ceremonial, in whole or in part, and therefore the weekly observation thereof ought to be perpetual, and to continue in full force and virtue to the world's end. 2. The Saturday, or seventh day of the week, ought to be an everlasting holy-day in the Christian church, and the religious observation of this day obligeth Christians under the Gospel, as it did the Jews before the coming of Christ. 3. The Sunday, or Lord's day, is an ordinary working day; and it is superstition and will-worship to make the same the Sabbath of the fourth commandment." These opinions were vindicated by Brabourne in two volumes which appeared, one in 1628, and the other in 1632.

To these volumes might be added others, which appeared soon after, and to the results of which, living witnesses have testified from that day to this.

It is believed that there have been Christians in every age who have kept holy the seventh day. During the first three centuries of the Christian Church, the Sabbath seems to have been almost universally kept. It was kept generally in the Eastern Church for six hundred years. And from that time onward to the present, frequent traces of Sabbath-keepers may be found, either in the history of individuals, or in the acts of Councils against those who kept it. These notices extend to the time of the Reformation; and are as frequent as are the references to the first day of the week under the title of Lord's day.

In Germany, according to Ross' "Picture of all Religions," observers of the seventh-day as the Sabbath were common in the sixteenth century, their numbers being such as to lead to organization, and attract attention. A number of these formed a church and emigrated to America in the early settlement of the country. There were Sabbath-keepers in Transylvania about the same time, among whom was Francis Davidis, first chaplain to the Court of Sigismund, the prince of that kingdom, and afterwards superintendent of all the Transylvanian churches. In France, also, there were Christians of this class, among whom was M. de la Roque, who wrote in defense of the Sabbath, against Bossuet, the Catholic Bishop of Meaux. But it is difficult to determine to what extent this day was observed in those countries.

In England we find Sabbath-keepers very early. Dr. Chambers says, "They arose in England in the sixteenth century;" from which we understand that they then became a distinct denomination in that kingdom. They increased considerably in the seven-

teenth century; and we find that towards the close of that century there were eleven flourishing churches in different parts of that country. Among those who held this view were some men of distinction. Theophilus Brabourne was called before the Court of High Commission, in 1632, for having written and published books vindicating the claims of the seventh day. One Traske was about the same time examined in the Starr Chamber, where a long discussion on the subject seems to have been held. Nearly thirty years after this, John James, preacher to a Sabbath-keeping congregation in the east of London, was executed in a barbarous manner, upon a variety of charges, among which was his keeping of the Sabbath. Twenty years later still, Francis Bampfield died in Newgate, a martyr to non-conformity—especially as one who could not conform in the matter of the Sabbath. It is needless to mention more names, or to speak particularly of Edward, Joseph, Dr. Joseph, and Dr. Samuel Stennett, John Maulden, Robert Cornthwaite, and others, who have written and suffered in proof of their attachment to this truth.

But the Sabbath met with great opposition in England, being assailed, both from the pulpit and the press, by those who were attached to the established church. Many men of learning and talent engaged in the discussion, on both sides of the question. It is evident that the opposers of reform felt the difficulty of defending themselves against the strength of talent and scripture brought to bear in favor of the seventh day. The civil powers attempted to check the progress of all Dissenters by means of the famous *Conventicle Act*. By that law, passed in 1664, it was provided, that if any person, above sixteen years of age, was present at any meeting of worship different from the Church of England, where there were five persons more than the household, for the first offense he should be imprisoned three months, or pay five pounds; for the second, the penalty was doubled; and for the third he should be banished to America, or pay one hundred pounds sterling. This act was renewed in 1669, and, in addition to the former penalties, made the person preaching liable to pay a fine of twenty pounds; and the same penalty was imposed upon any person suffering a meeting to be held in his house. Justices of the Peace were empowered to enter such houses, and seize such persons; and they were fined one hundred pounds if they neglected doing so. These acts were exceedingly harassing to those who observed the Sabbath. Many of their distinguished ministers were taken from their flocks and confined in prison, some of whom sunk under their sufferings. These persecutions not only prevented those who kept the Sabbath, from assembling, but deterred some who embraced their opinions from uniting with them, and discouraged others from investigating the subject. At present the Sabbath is not as extensively observed in England as formerly. But the extent of Sabbath-keeping cannot be determined by the number and magnitude of the churches, either there or in other countries. For many persons live in the observance of the seventh day and remain members of churches which assemble on the first day; and a still greater number acknowledge its correctness, who conform to the more popular custom of keeping the first day.

At what time the Sabbath became the subject of attention in America we cannot definitely say. The intolerance of the first settlers of New England was unfavorable to the Sabbath. The poor Christian who may have been banished to this country for its observance could find no refuge among the *Pilgrim Fathers*. The laws of Rhode Island were more tolerant than those of some other States, and observers of the Sabbath first made their appearance at New-

port in 1671. The cause of the Sabbath has gradually gained ground in this country from that period; but it has found much to oppose its progress, even in Rhode Island. It was in opposition to the general practice of Christians, on which account an odium was put upon it, and those who have kept the Sabbath have been reproached with Judaizing, and classed with Jews. Besides this, they have ever been subjected to great inconvenience in their occupations, especially in cities and towns.

The common English version of the Bible has been found in many instances a sufficient means of converting men to the truth. Churches observing the Sabbath have been formed in Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Virginia, South Carolina, Georgia, and in most of the Western States, embracing, as is supposed, a population of forty or fifty thousand.—*Am. Sab. Tract*, No. 4.

THE SEVENTH DAY-SABBATH NOT ABOLISHED.

BY J. B. FRISBIE.

“Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 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, 8-11.

This is the only commandment that begins with the word *remember*. Why is this? Because in six days the Lord made heaven and earth, the sea, &c. and rested the seventh day and blessed it; and it appears that they had forgotten this day. This commandment refers to Gen. ii, 1-3. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made. Ezek. xx, 20. And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Jer. x, 1-12; Rom. i, 19, 20.

Acts xvii, 23. For as I passed by, and beheld your devotions, (or gods that ye worshipped, margin,) I found an altar with this inscription, *To the unknown God*. Whom therefore ye ignorantly worship, Him declare I unto you. Verse 24, God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

THE SABBATH LAW IS THE GREATEST OF THE TEN,

Because it is the only commandment by which we can know and remember God, that we may love and serve him in Spirit and in truth. God is to be known through the works of creation, and remembered by keeping his holy Sabbath. Thus, we may keep the greatest commandment in the book of the law, Matt. xxii, 36-38; Deut. vi, v. Love to God. 1 John, v, 3. For this is the love of God that we keep his commandments. How can we love him unless we know him? And how can we know him unless we keep his holy Sabbath. Eze. xx, 20. When Paul made known the unknown God to the Athenians he referred them back to creation, to the God that made the world. Acts xvii, 23; xiv, 15. It cannot be possible, that the only commandment that God ever gave in honor of his holy name, should be abolished. Upon the fourth commandment rests the true obedience of the first, second and third; for not one of these can be kept as they should be, without the knowledge of the true God, which is to be gained by the knowledge of the fourth.

THE SABBATH GOD.

After we know and remember God, by keeping his holy Sabbath, then the Bible will teach of his personality and dwelling place. Man is in the image and likeness of God. Gen. i, 26. And God said, Let us (speaking to his son) make man in our image, after our likeness. Chap. ii, 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul. Gen. ix, 6; 1 Cor. xi, 7; James iii, 9. That which was made in the im-

age and likeness of God was made of the dust of the ground called man.

This is known to be the true sense from other testimonies that may be given from the Bible. Jesus was in the form of a man and the express image of his Father's person.

Phil. ii, 6-8. Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. 2 Cor. iv, 4. And being formed in fashion as a man, &c. Col. i, 15. Who is the image of the invisible God. Heb. i, 3. The Son; Who being the brightness of his glory, and the express image of his person. In this sense could Jesus say to Philip in truth, “He that hath seen me hath seen the Father.” John xiv, 9. Some seem to suppose it argues against the personality of God, because he is a Spirit, and say that he is without body, or parts. John iv, 24. God is a Spirit. Heb. i, 7. Who maketh his angels spirits. Who would pretend to say that angels have no bodies or parts because they are spirits. None the less is God a spiritual being having body and parts as we may learn by his having a dwelling place and because he has and may be seen. Ex. xxxiii, 23. And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen. Matt. v, 8. Blessed are the pure in heart, for they shall see God. Heb. xii, 14. Follow peace with all men, and holiness, without which no man shall see the Lord. Matt. xviii, 10. That in heaven their angels do always behold the face of my Father which is in heaven. Matt. vi, 9. After this manner therefore pray ye, Our Father which art in heaven, &c. John vi, 38. For I came down from heaven not to do mine own will, but the will of him that sent me. Chap. xvi, 28. I came forth from the Father, and am come into the world: again I leave the world, and go to the Father.

Does not God say he fills immensity of space? We answer, No. Ps. cxxxix, 7, 8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, &c. God by his Spirit may fill heaven and earth, &c. Some confound God with his Spirit, which makes confusion. Ps. xi, 4. The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, &c. Hab. ii, 20; Ps. cii, 19. For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth. 1 Pet. iii, 12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, &c. Ps. lxxx, 1. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Ps. xcix, 1; Isa. xxxvii, 16.

John xiv, 2. In my Father's house are many mansions. I go to prepare a place for you. Rev. xxi, 2-5; Heb. xi, 6. For he that cometh to God must believe that he is, &c. This testimony we deem highly important at this time, to know that there is a God. We have no doubt that if our eyes could be opened in vision, or see as angels see, we should see God in heaven sitting on his throne, and is present to all that exists, however distant from him in his creation.

THE SUNDAY GOD.

We will make a few extracts, that the reader may see the broad contrast between the God of the Bible brought to light through Sabbath-keeping, and the god in the dark through Sunday-keeping. *Catholic Catechism Abridged by the Rt. Rev. John Dubois, Bishop of New York. Page 5. Ques. Where is God? Ans. God is everywhere. Q. Does God see and know all things? A. Yes, he does know and see all things. Q. Has God any body? A. No; God has no body, he is a pure Spirit. Q. Are there more Gods than one? A. No; there is but one God. Q. Are there more persons than one in God? A. Yes; in God there are three persons. Q. Which are they? A. God the Father, God the Son and God the Holy Ghost. Q. Are there not three Gods? A. No; the Father, the Son and the Holy Ghost, are all but one and the same God.*

The first article of the Methodist Religion, p. 8. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness: the maker and preserver of all things, visible and invisible. And in unity of this God-head, there are three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost.

In this article like the Catholic doctrine, we are taught that there are three persons of one substance, power and eternity making in all one living and true God, everlasting without body or parts. But in all this we are not told what became of the body of Jesus who had a body when he ascended, who went to God who “is everywhere” or nowhere. Doxology.

“To God the Father, God the Son, God the Spirit, three in one.”

Again.

“Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees.
Lives through all life, extends through all extent,
Spreads undivided and operates unspent.”—Pope.

These ideas well accord with those heathen philosophers. One says, “That water was the principle of all things, and that God is that intelligence, by whom all things are formed out of water.” Another, “That air is God, that it is produced, that it is immense and infinite,” &c. A third, “That God is a soul diffused throughout all beings of nature,” &c. Some, who had the idea of a pure Spirit. Last of all, “That God is an eternal substance.”

These extracts are taken from *Rollin's History*, Vol. II, pp. 597-8, published by Harpers. We should rather mistrust that the Sunday god came from the same source that Sunday-keeping did. “Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshiped the sun.”—*Union Bible Dictionary*. Afterward modified by the Roman Catholic Church, in the form we now find it taught through the land.

It is very natural to suppose when the Pope set himself up to be God in the temple of God, [2 Thess. ii, 4] that he should have a day sanctified to his worship. This he has done.—*Douay Catechism*, p. 59. Q. What is the best means to sanctify Sunday? A. By hearing mass, &c. This saying mass is for the priest to gabble over Latin, drink some wine, and give the people a wafer to eat.

But God sanctified his day because he had rested on it. Another day for a very different purpose. Gen. ii, 3.

In days before the moral fall of Babylon God directed the minds of his honest children right in their prayers, whatever they might think at other times, but now since the apostasy the mind reaches to no god but to the people only, there are many prayers to men we know by their effect and eloquence. We are truly thankful to our heavenly Father that he has led our minds from such folly, to know, and remember his holy name by keeping his holy day that we might love, serve and worthily glorify him through our great High Priest in the heavenly Sanctuary in this day of atonement.

DESTINY OF THOSE WHO FORGET GOD.

Ps. ix, 17. The wicked shall be turned into hell, and all the nations that forget God. Ps. i, 22; Isa. li, 13; John xvii, 3; 2 Thess. i, 7. The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God.

The Sabbath was kept the same after the crucifixion as before, which is good evidence that it was not abolished or changed. First Proof. Before Christ's crucifixion. Acts xv, 21. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day. Acts xiii, 27. The voice of the prophets, which are read every Sabbath day.

This does not look much as some tell us that those who kept the Sabbath in old times did not go out of their houses on the Sabbath. For it is certain they could not have heard the Books of Moses and the prophets read in their meeting-houses if they did not go out of their own houses on that day.

Matt. xii, 5; Num. xxviii, 9; Lev. xxiii, 3. Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation, &c. This was "a sacred meeting of multitudes for the solemn worship of God, on the Sabbath," an "assembly." Mark i, 21. And they went into Capernaum: and straightway on the Sabbath-day he (Jesus) entered into the synagogue and taught. Mark vi, 2; Luke iv, 16. And he (Jesus) came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. Verse 31. Matt. xii, 12. Wherefore it is lawful to do well on the Sabbath days. That is, not contrary to the Sabbath law. Jesus says, [John xv, 10] I have kept my Father's commandments and abide in his love. "Who knew no sin." "Without sin." 1 Pet. ii, 22. Who did no sin, neither was guile found in his mouth. 1 John iii, 4. For sin is the transgression of the law. So Jesus kept the Sabbath.

2d Proof. Christians kept the Sabbath the same after Christ was crucified as before. Luke xxiii, 56. "And they rested the Sabbath-day according to the commandment," after the crucifixion. Acts xi, 26. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were first called Christians in Antioch. Acts xiii, 14, 15, 42-44. Paul and his company came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God." (Then Christians, to be sure.) And the next Sabbath-day came almost the whole city together to hear the word of God. Here was a very favorable opportunity for Paul to have told those religious proselytes who were in the grace of God, Come together on the morrow and we will preach to you; on the first day of the week; for that is the Christian Sabbath; or, if the Sabbath had been abolished, to have told them, Why wait until the next Sabbath; as all days are alike with us Christians. But no, they must wait until the next regular preaching day came around; for we think Paul had not heard of the change. Acts xvii, 2. And Paul as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures.

Acts xviii, 3, 4, 11. And because he was of the same craft, he (Paul) abode with them, and wrought: (six days:) for by their occupation they were tent-makers. And Paul reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks. And he continued there a year and six months teaching the word of God among them. Here it appears that Paul worked six days in the week, and preached every Sabbath, and continued seventy-eight Sabbaths. This is all-sufficient for apostolic example to all who are not blinded by tradition so as to see not, and drunken with the wine of the old mother of harlots so as to understand not, and deaf against the truth that they will not hear.

After such an array of proof for Sabbath-keeping set by the apostle Paul and Christians up to A. D. 55, some 24 years after the crucifixion, we will now give one and the only example, how Paul kept the first day of the week, at Troas. Acts xx, 7, 8. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Now I believe the record, that they did break bread after midnight, our Saturday night being their first day of the

week, so in the morning at day break Paul departed on his journey and traveled all day, our Sunday.

CHANGE OF DAY.

This is every solitary example I know of in the New Testament for keeping Sunday for Sabbath. All can have the privilege of keeping the day after such an example if they choose; but we dare not do it at the peril of being found sinners in the day of judgment, after the light has come. Suppose the Apostle had preached on the first day of the week, and broke bread Monday morning the second day of the week, would this have changed the Sabbath of the fourth commandment? Surely not; for God himself could not have changed the day, and have made the first the seventh, much less the Apostle, who was but a man. If the congress of the United States should pass a law that the fifth day of July was the fourth, that would not make it so. Neither if God himself should make a law that the first day of the week was the seventh, that would not and could not be. The original Sabbath was known by Jesus when on earth. Since that, we have the example of the Jews all over the world keeping our Saturday for their Sabbath according to the commandment. And it matters not how much time has been lost by Church or State, the Jews have kept the seventh in regular succession to the present time. This is a point that is rarely denied until we press home the duty of keeping the Sabbath. See table of time in your Bible-Society Bibles: 1st day of the week, Sunday; 7th, or Sabbath, Saturday. Justin Edwards in his Sabbath Manual, argues a change of day. This is acknowledged by all the churches in the land. They do not pretend to be keeping what they call the old Jewish Sabbath that existed 2500 years before a Jew lived?

Is Sabbath-breaking a sin? If so, why did not the apostle Paul condemn it as such.

If breaking any one of the other nine commands be a sin, then the Sabbath law is no less so, unless it has been abolished. That it has not been, and cannot be by God or man, we intend to prove. Some may say, I keep a day now, a seventh part of time. That is not what God requires in his law. Not a seventh part of time, but the seventh day is the Sabbath of the Lord. God says we shall not add nor diminish from his law; but in this we have to do both: first, strike out the, and put in a; then strike out day and add part; strike out Sabbath and add time. Now if we have liberty to mutilate this holy law in this way, we might with the same propriety strike out *not*, this little word, out of the other commandments and then steal, kill, commit adultery, bear false witness or what not. This would not be changing God's other laws any more than it would to change his Sabbath, then rob God of his holy day and trample it down with impunity. But the fact is, the seventh-part-of-time theory is not the law; for God calls it my holy day, and there is but one day in the week that can be thus called. Therefore a seventh part of time is any time that any one may choose; and that which is any time is no time: it is like to-morrow: it never comes.

Furthermore Paul condemned Sabbath-breaking by examples in abundance that we have given. He also condemned Sabbath-breaking as a sin, by teaching the commands of God and that the wages of sin is death; therefore he condemns Sabbath-breaking as much as any other sin in the Bible.

Those who would not keep the Sabbath upon the original command, would not if it was stated at full length in the New Testament before and after the cross. If it was repeated before the cross, the quibbler would say, that it was abolished at the cross, and it would be expected that it would be taught and kept then by Jesus and his disciples. If it was after the cross then they might say that Paul circumcised Timothy and purified Greeks in the temple after these rites were abolished and were nothing; and that it was nothing more than they should expect that Paul should teach the old Jewish Sabbath; for he had not got over his old Jewish notions and prejudices. So if any one is determined to disbelieve, he will, do what we may for him; and the Bible will be insufficient for his

salvation. For if he is disposed, he can wrest, cavil and quibble around the plainest matters of truth in the world.

Some are willing to admit that the seventh-day Sabbath is binding, if it can be made out that the first day is the seventh; if not, it must be abolished. We are willing to admit that all feast day sabbaths were abolished as such, but not the Lord's Rest-day: that existed more than 2500 years before these feast days were in being, or a Jew either. If the seventh-day Sabbath occasionally became a feast day and then was abolished as a sabbath feast day, this would not alter or change it as the Lord's holy Rest-day; for that would remain as before. 1. The Sabbath is to be kept in remembrance of creation. Ex. xx, 11. 2. The Passover in remembrance of Israel's deliverance out of Egypt. Ex. xii, 14. The Lord's supper in remembrance of Christ's death. 1 Cor. xi, 23-26. 4. Baptism to commemorate Christ's burial and resurrection. Rom. vi, 4.

Coming Events.

THE world is a theatre. Its vicissitudes are so many scenes in the great drama of its history, presenting as they are exhibited, new phases of human folly, and developing the great fact, that there is one *mightier* than the mightiest, who conducts the whole, and who will overrule all events for his glory, and the consummate good of those who trust in him. What intelligence but one of unerring wisdom could have controlled the fires of human infatuation, or quenched the burning volcanoes of dreadful strife, which have so often poured forth their fury with terrific madness?—What hand but Omnipotence could have sustained the pillars of earth, or guided the destinies of this mundane system, while its brightest sun has been darkened by the foulest deeds, and its sweetest joy been mingled in the cup of woe? Who can look upon the past, and not have confidence for the future? And though the darkness may grow thick, and human foresight cease to discern the "coming events"—yet in the "lamp of Life"—*the word of God*, the future is marked with divine precision. We may err in relation to it—but God will bring it to pass; and hoary time shall not expire until the last fatal tragedy is enacted—or the last crowning event consummated. These reflections are induced, by what is now transpiring in the Old world. We think we may safely say there never was a time when events demanded a closer scrutiny than now. The condition of Europe, (and in fact the world,) indicates a momentous crisis. We live in mysterious and critical times. The revolutionary outbursts of 1848 shook the earth, and overturned some of the firmest thrones. That period was succeeded by an epoch, which has only prepared us for another, more dreadful than the former, because of its nearer approximation to the end. Every system has had its trial—Rome with her vile impieties and revolting superstitious, has had her day, and now the time of her end is at hand—her destiny is written in mourning, and lamentation and woe. What has the reign of infidelity been, but a reign of terror?—its history is written in the annals of the French Revolution. The popular voice may shout *democracy*, and clamor for equal rights. But what is liberty with the fetters still binding—what is freedom to those, whom the Son of God has not made free. Popery had its trial, and humanity was crushed. Infidelity in all its phases is only a blot on the page of history. Democracy may come to the rescue, but in vain—the human mind is not fitted for it; and the only hope of the world are those manifestations of God's government, which He will develop in his own way, time and manner. For these we now look. We will not at present hazard an opinion on what will transpire—let age and long experience speak. But on some things we may be permitted to remark—The chords of political power are bursting asunder, and the masses are breaking loose from earthly restraint. A new order of things must be introduced, for society in its present organization has become insane. In this perhaps we exceed the bounds of youthful modesty, but we feel impelled to give utterance to sentiments which we have learned from the Gospel. Whether the events to

transpire, be the universal spread of *inspired* truth or the mighty manifestations of the judgment day, we cannot determine; but of one thing we are certain:—"Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Let the results be as they may—Christians have a duty. * * *

If ever there was a time when those at ease in Zion needed to fear the woe of God, it is now. O where are the Christians that can lay up their treasures on earth, while the Bridegroom tarrieth—while the Judge is at the door! The work of an age seems crowded into a day, and the whitened harvest field calls for labor of every kind. Zion's watchmen have no time to slumber now. "What of the night?" is the inquiry on every side. The stewards of God—to whom have been committed the Lord's treasures, should wisely disburse their Lord's money. Not a gift in the church but may be judiciously employed to the glory of God. In conclusion: if the world stands we want a better world—a world governed and controlled by the motives and graces of the gospel—a world hallowed by the influences of the truth, and stamped with the image of God. If time ceases, and the manifestations of the last day should burst upon us with terrific grandeur, we need to be prepared, and we are not without a startling admonition from the lips of him who spake as man never spake, and which has been borne to us above the madness and fury of eighteen centuries—"OCCUPY TILL I COME."—*Religious Intelligencer*.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, MAR. 7, 1854.

THE SEVENTH ANGEL; Events to Occur During His Sounding.

AND the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . . .

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. Rev. xi, 15-18.

If the seventh angel is the same as the "last trump," [1 Cor. xv, 52,] and "the voice of the archangel and the trump of God," [1 Thess. iv, 16,] as many suppose, then the sounding of the seventh angel is the Lord Jesus Christ, at his second advent, calling the righteous dead from their slumbers. In this case, the series of events named to occur under his sounding must all occur *after* the Lord's second appearing. But if the seventh angel be considered of the same character as the other six, a symbol, and not the Lord Jesus Christ, then why may not his sounding be prior to the second coming of Christ, and some of the events under his sounding constitute signs of that great event?

Of the two positions, we take the latter. How natural and reasonable that all seven of these angels are of the same character. How unnatural and unreasonable to suppose that six of them are symbolic, and the seventh to be Michael, Gabriel, or any other literal angel. Again, the trump of God, or last trump and its immediate results, seems to be the work of a moment as the following texts show. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv, 16, 17. "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. xv, 51, 52. But the seventh angel is days sounding. "But in the days (years) of the voice of the seventh angel," &c. Rev. x, 7. To the fifth angel, 150 prophetic days (years) are allotted; to th

sixth, 391 and a fraction; and why may not the days of the sounding of the seventh, be years also? We see no reason why they may not be. Under the sounding of the seventh angel, several distinct events are to occur.

1. "And there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ." By this we understand that the testimony and faith of the church is symbolized, in probationary time. If it be urged that these voices are to be heard only in heaven, we would ask, How many kingdoms there are, or will there be in heaven? The answer must be, But one. It is evident then, that the voices are to be heard in this world, in probationary time, where the "kingdoms" (plural) are. When Christ's kingdom shall be established "under the whole heavens," it will be one kingdom; but there is a sense in which the kingdoms (plural) of this world become Christ's before they are dashed to pieces, to give place to the immortal kingdom. We may learn this from Dan. vii, 13, 14; Ps. ii, 8, 9. And with the scriptural view of the Sanctuary and priesthood of Christ before us, we are led to apply these texts to the end of the 2300 days in 1844, from which point we date the sounding of the seventh angel. We cannot here dwell on this point at length; but it seems evident that the period for the "voices" here mentioned, is the same as that of the third angel. Rev. xiv, 9-12.

2. "And the nations were angry." Perhaps this does not refer to slaughter among the nations, so much as to great political excitement and hostile feelings. And are not the nations even now becoming angry.

3. "And thy wrath is come." We learn from Rev. xv, 1, that the wrath of God is the seven last plagues. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." This unmingled cup of wrath is threatened in the message of the third angel, and is to immediately follow it. The period of this wrath without mercy is after Christ's intercessions cease before the Father; for as long as he intercedes, wrath will be mingled with mercyp-drops. Therefore this third event will occur when there is "no Intercessor," [Isa. lix, 16,] Christ having finished his work in the heavenly Sanctuary, and the third and last message of mercy being closed. Awful hour! Reader, prepare to meet it!

This period of unmingled wrath is the "quickly" of Rev. xxii, 12. In verse 11, the True witness declares "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This must be at the very point of time when the last warning and invitation shall cease, and Jesus no longer offers his blood to save sinners. The destinies of all are fixed, yet Jesus has not then come as will be seen by the next verse. "And behold I come QUICKLY, and my reward is with me, to give to every man according as his work shall be." Here, then, is the period of the third event under the sounding of the seventh angel, which is, "and thy wrath is come." It is after the message of the third angel, and the work of the sealing angel are closed, and before the second coming of Christ.

4. "And the time of the dead that they should be judged," is the fourth event under the sounding of the seventh angel which we will here notice. That judgment has begun at the house of God, that this is, in a certain sense, a period of judgment and decision, we freely admit; but *the* judgment, *the* day of judgment, *the* time of the dead that they should be judged, is, evidently, in the future. It follows the last plagues, and is to be introduced by the coming of Christ. "I charge thee therefore," says Paul, "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at (not before) his appearing and his kingdom." 2 Tim. iv, 1. "Therefore judge nothing before the time, until the Lord come, who

both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. iv, 5.

"The time of the dead that they should be judged," is in other scriptures called the "day of judgment," "judgment of the great day," and "day of the Lord." The Apostle, after stating that the present world is reserved unto fire against the day of judgment and perdition of ungodly men, says:—

"But, beloved, be not ignorant of one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. iii, 7, 8. We are led to consider that this text, with the connection considered, teaches simply this, that the Lord's day of judgment is a thousand years in length. This view is strengthened by comparing Rev. xx; Matt. xix, 28-30; xxv, 31-46, which cover the whole ground from the resurrection of the just at the Second Advent, down to the second death of the wicked, at the end of the one thousand years. Search and see.

5. "And that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth." Prophets and saints will get their reward when the kingdom of God shall be established in the New Earth. This is their reward. If the New Earth does not appear till the close of the seventh millennium, which view we think harmonizes far the best with scripture and reason, then this reward will not be given till the closes of the fourth event, which is "the time (1000 years) of the dead that they should be judged." Then at the close of the one thousand years, those that destroy (corrupt, margin) the earth will suffer the second death, the earth will then be made new, and to the prophets, saints, and all who fear God will be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Why may not the sounding of the seventh angel, and the third woe, extend down to the close of the seventh millennium, when all woes shall terminate with the destruction of the lost, at the second death?

THE ANGRY NATIONS.

We have seen that the anger of the nations is a distinct event, to occur during the sounding of the seventh angel, just before the pouring out of the vial, of God's unmingled wrath. The anger of the nations extreme political excitement and hostile feelings among them, is one thing, and the fury of the Lord poured out upon them is, indeed, another thing.

The third angel [Rev. xiv, 9-12] threatens this wrath of God unmixed with mercy. When his voice of mercy, sweet mercy, shall cease to be heard, there being no Intercessor in heaven, the wrath of God will then fall upon the guilty sinner's head. Therefore the period for the anger of the nations is before the last plagues, during the message of the third angel. This being the period of the rise and progress of the third angel's message, we may look upon the present unsettled, and even angry, state of the nations as occurring in the order of God, and in fulfillment of his word.

But just what we may now expect will occur among the nations, may not be as easily determined. The third angel will, however, do his work, and the servants of God will be sealed; therefore the four angels will hold the four winds in check sufficiently, that this sealing work may be accomplished.

We understand that the third angel of Rev. xiv, 9-12, and the sealing angel of Chap. vii, 1-3, represent the same work, and apply to the present time. The work which they represent commenced in 1848; we mean, the present message there had its rise. The events of that year astonished the world. What a sensation all Europe felt at the sudden announcement, "France is a Republic!" The spirit of revolution, like a tornado, swept along through Europe, and overturned firm thrones of kingdoms. Political prophets

talked of all Europe being deluged in blood, and Doctors of Divinity prophesied the end of tyranny, and the reign of Republicanism, freedom and the millennium at once. But how mistaken. False prophets!—No millennium yet, no rivers of blood, and tyranny reigns. And was it not the fulfillment of the angel ascending with the seal of the living God, saying, "Hurt not [or hold the four winds] the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads," that hushed all to silence again? This is our solemn conviction.

This being the period for the fulfillment of the words of the prophet, "And the nations were angry," we may reasonably expect that not only the nations of Europe will make great preparations for war, and even advance to battle; but that our own nation, and all the nations of the earth, may become unsettled and angry. But at the same time the four angels will hold the four winds in check, so that the great slaughter will be prevented, till the servants of God shall be sealed.

Those who seek to discern the signs of the times may look upon the movements of the nations with the deepest interest. But to teach that the great time of trouble has actually commenced, and that the battle of that great day of God Almighty may now take place, would lead to a false and unhealthy excitement, narrow up the faith of those who should receive such a view as to the great work yet to be accomplished by the message of the third angel, and limit their efforts to do much for the salvation of others.

The anger of the nations is indeed a sign to the people of God that this is the sealing time, and that the great day of wrath hasteth greatly; while at the same time, the four winds being held in check by unseen hands forms a double sign that the last sealing work is being accomplished.

A mighty work is yet to be accomplished to bring out upon Bible truth, unite and prepare a people to stand in the day of wrath, and to be translated at the coming of Christ. The Lord forbid that any should get their faith shut up in a nut-shell. The work of the third message is not to be all done in a corner. The world must hear it; a few hearts here and there will feel its power, receive it and prepare. The "loud voice" will be heard, and the work be cut short in righteousness. But, brother, beware how you cease to labor, and wait for the work to move more rapidly before you take an active part in it. Danger, brother! Awake to your present duty! Be sure that you are indeed a Bible Christian now; that you keep the commandments of God and the faith of Jesus.

We venture to say that the reason why the work does not progress more rapidly is because so many who profess the truth are not real Bible Christians, therefore are not ready to move along with the work of the Lord, should it move rapidly. Arouse, dear brethren, and put on the whole armor of God. Enter upon the work with all the heart. Raise the standard of Bible holiness, and the Lord of hosts will go before you. He is inclining the ears of the people to hear the message, and if we hold our peace, their blood will be required at our hands. How solemn the third message!—awful announcement! and how fearful to hide it from the people in one's heart, or to carelessly consume that means which should be used to spread it.

The signs of the last days thicken around us. Iniquity abounds in the world and church, crimes are multiplied, spiritual wickedness is flooding the land, the spirits of devils are abroad working miracles, false reformations in abundance, and to this we may add, the nations are becoming angry. O church of Christ, arouse! arise! Get ready to work for God. Do your whole duty to perishing mortals, before the vials of God's unmingled wrath shall be poured out upon a ruined and lost world.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. i, 19.

THE SABBATH.

WE notice in the *Harbinger* for March 4th, an article by L. W. of Fredonia, headed the *Fourth Commandment*, in which the writer says:—

"I fully believe that God created the heavens and the earth in six days and rested on the seventh from all his works, and God blessed the seventh day and sanctified it, because that in it he rested from all his works." This is the last that we hear about the seventh day for over 2500 years, until the children of Israel left Egypt, and reached the wilderness, when God gave them the Sabbath, and wrought a miracle that they might keep it."

Here the writer has the Sabbath given at the time of the miracle in giving the manna in the wilderness of Sin, about one month before the children of Israel came to Mount Sinai, where the ten commandments were spoken, and written on tables of stone. See Ex. xvi, 1; xix, 1, 2. Now read L. W. again:—

"But our Sabbatarian brethren say we will find Christ himself saying the Sabbath was made for man, and that it was made when the first seven days were made, and that the Sabbath was not made for the Jews in particular, but was a gift of God to mankind universally of all nations and in all ages of the world. If the fourth commandment was given at creation the whole ten must have been given at that time; but where in God's word is the evidence that they were then given? no where; for any one who has read the history of Israel from Egypt to the land of Canaan, knows that the ten commandments were given at Mount Sinai."

The amount of the writer's argument is this, that the "Lord of the Sabbath" must have been mistaken when he said "the Sabbath was made for man;" for "if the fourth commandment was given at creation, the whole ten must have been given at the same time." He then states that it is a well-known fact that they were given at Mount Sinai.

If this reasoning be correct, that the Sabbath was not made at the close of the first week of time, because the ten commandments were not then delivered by an audible voice from heaven, or given in the form of a code of precepts, it proves also that the Sabbath was first given when the ten commandments were spoken and written by the Almighty at Sinai. And if the assertion of L. W. be correct, that man had no Sabbath till the ten commandments were spoken at Mount Sinai, in the third month, then what stupidity to talk of its being given at another place, in the second month, (one month earlier) when God wrought the miracle in giving the manna! Here are two positions taken which flatly contradict each other, therefore eat each other up. We would not be too severe; but we sincerely think that such groundless assertions, pitiful reasoning and stupidity, or an effort to wrest the word and hide the truth, deserve a faithful rebuke.

Now if our no-Sabbath friends wish to convince us that it is an error to keep the fourth commandment, they must not talk of the Sabbath being first given in the wilderness of Sin, at the giving of the manna, and then reason that it could not have been given till a month later, when the ten commandments were spoken at Mount Sinai! About a month before Israel saw Mount Sinai, God said to Moses, "How long refuse ye to keep my commandments and my laws? see, for that the Lord [will give you the Sabbath in about one month? no] HATH GIVEN you the Sabbath."

The Sabbath, then, existed before the giving of the law at Sinai, and it is not possible to show that it was made for man at any other time than at the close of creation, when God after he had rested the seventh day, sanctified the day of his rest. There is no record that he blessed the seventh day but once. What did he hallow? Answer, The Sabbath-day. "Wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 11. Then the Sabbath dates from the very hour that Jehovah hallowed the day of his rest at the close of the first week of time. The history of about 2300 years from creation is crowded into fifty-two chapters of the Bible, and in this brief sketch of events, why should we expect to find the Sabbath mentioned? The fact of its not be-

ing mentioned is no proof that it did not exist. It is a fact of a hundred-fold greater surprise that the Bible passes over the history of several hundred years after the law was given, without naming the Sabbath, even in the period when the Sabbath-breaker was stoned to death.

THE FAITH OF JESUS.

"HERE is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. xiv, 12.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Chap. xii, 17.

In our last we noticed the distinction between the commandments of God and the faith of Jesus; that both are to be kept; and, therefore, the faith of Jesus is the gospel system, embracing all the doctrines and requirements spoken by Jesus in person, and those written by his inspired apostles. We also stated that our design was not to dwell at length upon the gospel system, and enter into all points connected with the faith of Jesus, but to call attention to that portion which relates to present duty.

A deep sense of duty to our brethren and sisters has led us to the consideration of this subject at this time. Many suppose that they are quite good Christians, whose words and acts, and their state of spirituality, fall far short of coming up to the elevated standard of the gospel.

Admitting that it is the will of Heaven that the church should have apostolic faith, power, and the gifts of the Spirit, they cannot reasonably be expected, while the church is almost destitute of the apostolic graces, good works and consecration. The early apostolic church was indeed powerful. It was no less holy. The standard of holy living was raised high. How pure, plain and pointed the doctrines of our Lord. They took deep root in the hearts of his followers, and were carried out by them in the words they spoke, and in all their acts. They gave all for Christ and heaven. They were separated from, and dead to, this world, therefore were hated by the world. To such a church the gifts of the Spirit could be safely given. They had sufficient humility and wisdom to use them to the glory of God.

But if apostolic power, and the gifts of the Spirit, should be freely given to the "remnant" in their present unsanctified, undisciplined state, it would most certainly prove their ruin in the end. There is not yet sufficient humility, grace and wisdom, in the body, to make a right use of such endowments. God has employed, and doubtless will use the gifts of the Spirit to accomplish important objects, and he ever has, and ever will, intrust them to those of experience and humility. To freely bestow them upon an inexperienced and unsanctified church, would be like placing the keenest edged-tools in the hands of children.

Some seem to wonder that there are no more wonderful manifestations of the Spirit of God among them. Is it not rather a wonder that God does so much for them while they are so far from him? Such should return unto the Lord with repentance, mourning and bitter weeping, and learn that they must first obtain the gospel graces, and possess all the qualifications of a Christian, and then, perhaps, God may manifest his power among them.

"If ye abide in me," said Christ, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv, 7. You have no grounds to claim the promise in this text, unless you abide in Christ, and his words abide in you. To be in Christ, and to abide in him, is no small thing. And in order for his words to abide in you, his plain teachings must be received, and strictly obeyed. No one can say that Christ's words abide in them when they are at the same time living in violation of his requirements, and neglect to follow his plain teachings. It is presumption to claim the rich and precious promises of the New Testament, while living in violation of its requirements.

We will now examine some of the plain declara-

tions of the New Testament relative to the duties of the disciples of Christ, and first we will notice those which relate to their words, or

The Tongue.

Says the Great Teacher, "How can ye, being evil, speak good things? for out of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 34-37.

Says the apostle James, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

"Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." Chap. iii, 1-13.

Both the words of Christ, and of the Apostle, teach the same important doctrine, that the proud and evil, natural heart must first be subdued, and the grace of God take full possession of the entire man, before the tongue can be governed.

The Apostle declares that "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body." From this we learn that to govern the tongue is the greatest and most important work the Christian has to attend to. The natural man cannot tame the tongue. With "hits in the horse's mouth" he may subdue and tame the animal, and "with a very small helm" ships may be turned about; "but the tongue can no man tame." What a description is here given of the tongue! "An unruly evil, full of deadly poison," "a fire, a world of iniquity."

Jesus testifies that "out of the abundance of the heart the mouth speaketh." Then the trouble with an evil tongue is, the heart is corrupt. Bitter words come from a bitter heart. But what must be done for the tongue? The natural man cannot tame it. We answer, Let that hard heart break. Let the blood of Jesus be applied, which is able to cleanse it from all sin. Let the fountain be made perfectly clean, and the words that shall then flow from the heart will be sweet words. Praise the Lord!

Says James, "Who is a wise man, and endued with knowledge? let him shew out of a good conversation his works with meekness of wisdom." There is, then, a remedy for the tongue. The grace of God is sufficient to purify the heart, and help to govern the tongue. Look forward to the 144,000 overcomers. "In their mouth was found no guile; for they are without fault before the throne of God." Rev. xiv, 5. A great work must be accomplished for some, to fit them to stand on the Mount Zion.

Says the apostle Paul, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. iv, 29-32.

"Neither filthiness nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Chap. v, 4.

"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. iv, 5, 6.

This last passage should be weighed well. From those that are without we may expect opposition, hatred and scorn. To ever meet this with calmness, meekness and wisdom, is no small thing to learn. Unbelievers are watching the remnant for their faults, and, it is to be feared that the rash, exclusive and retaliating spirit of some of the brethren has done much to hinder the progress of the cause of present truth.

Many who oppose Sabbath-keepers will not give them the credit of possessing christian courtesy, and a good spirit, unless they waver on their position, make the truth of little consequence, and fully fellowship those who break the commandments of God. We have no hope of suiting this class. It would be perdition to yield to their unhallowed influence. The truth is dearer to the child of God than life, and for it he should unwaveringly stand. And while he battles for the truth, he may manifest all the graces of the Spirit of God.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, [margin, forbearing] in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth: and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii, 24-26.

Those who have not wisdom and grace sufficient to obey these teachings of the Apostle, had better never open their mouth in defense of the truth, especially in the presence of the unbelieving. Such had better wait at some Jerusalem till they be endowed with power from on high, that they may bear the "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v, 22, 23.

Says Peter, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lust in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Pet. i, 13-16.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. iii, 14.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and forever. Amen." Verses 17, 18.

Bunyan's Prayer.

"O LORD, I am a fool, and not able to know the truth from error: Lord, leave me not to my own blindness, either to approve or condemn this doctrine. If it be of God, let me not despise it; if it be of the devil, let me not embrace it. Lord, I lay my soul in this matter only at thy foot; let me not be deceived, I humbly beseech thee."

COMMUNICATIONS.

As Communications of esteemed Brethren sometimes contain expressions which we choose not to use, and sentiments which we would not advance, we would say, that we are not responsible for what appears under this head.

From Bro. Wheeler.

DEAR BRO. WHITE:—I would say through the *Review* to the dear saints scattered abroad, that I am yet striving to overcome and gain the Rest that remains to the people of God. And while many are laboring to remove the landmarks, and extend the prophetic periods into the future, I feel to rest down on the "original Advent faith," or upon the rock bottom; their principles being fully sustained by the word of the Lord.

By these principles the great prophetic period of the 2300 days is shown to have terminated in the Autumn of 1844, and that we are now in the time of the "cleansing of the Sanctuary," giving a perfect harmony to the different parts of the great period, showing an event at the terminus of each, corresponding with those marked in the prophetic chart. The vision once made plain upon tables, the tarry, the slumbering of the virgins, the cry that aroused them, and the event symbolized by the coming of the Bridegroom all find their corresponding fulfillment in the movements of the past; the last, in the change of the work of our High Priest from the first to the second apartment of the heavenly Sanctuary.

The great move in 1844 shows a fulfillment of prophecy that shines out upon our pathway to the Kingdom like a great light placed at the entrance of a harbor to guide the toil-worn mariner which when he has once passed, he knows that he shall not have to pass again; but rests in the quiet assurance that he shall soon gain the port and be at rest. So we, having passed these great way-marks need not expect to see them again by a repetition of the same movements, but may rest with perfect assurance that Christ will soon come. The gospel ship will soon anchor in Heaven's broad bay, and the saints pass the pearly gates of the New Jerusalem and partake of the fruit of Life's fair tree.

Seeing then my brethren we look for such things how diligent should we be to be found of him in peace without spot and blameless. What manner of persons, truly, ought we to be in all holy conversation and godliness. Our words should be few and well chosen, and such as shall minister grace to the hearers. Our every act should tell for the interests of God's cause, and for our own advancement in the great work of preparation for the day of God. Our closets should be often visited, and secret prayer must often fervently rise from our hearts and lips to God. Our family devotions should be deep, fervent and spiritual; and as we enjoy the privilege of meeting with the saints, our fervent prayers and warm hearted exhortations should show that the truth has a large place in our hearts, and by every possible means should we seek to advance the cause of God.

Brethren, our position is a solemn one. A great responsibility is resting on us. The work is great. Our time to labor is short. The reward will soon be given to the faithful. None in that day will regret that they have done what they could. Our time, our talents, our property, all belong to God. Soon he will call us to an account for our stewardship. God grant that we may be found faithful and finally enter the joy of our Lord.

I have been laboring in this State about two weeks. I held one meeting in Portland. Several causes have served to hinder the cause of truth in that place. But a few are striving to hold fast the truth unto the end. The second Sabbath in this month I spent with the old and tried friends of the cause in Topsham. Our meetings were pleasant and I trust profitable to all. The evening after the Sabbath, and on First-day I held a meeting in a school-house about five miles from Topsham village. Quite a number came out to hear and listened with good attention. Several became quite interested in the truth and wanted publications, &c., to aid them in their investigations. Last Sabbath and First-day I held meetings with the brethren in Brewer. The brethren came in from Bangor, Orrington, &c. A few came in to hear the reasons of our faith. I had a free time in presenting the truth. At our last meeting one wanderer, with tears of contrition, desired the prayers of God's children, expressing her determinations to walk in the ways of truth. The brethren here have been passing through trials, but the prospect now seems brighter, and the church seems to be rising to higher and holier ground.

Those advocating the new-time theory, are making a great effort in this part of the State, but yet I find a few who are interested to hear on the third angel's

message and the commandments of God. I expect to spend a few weeks in this part of the State if the Lord will.

Yours in hope,
Orrington, Me., Feb. 21st, 1854.

F. WHEELER.

From Bro. Cornell.

DEAR BRO. WHITE:—I have been laboring in this Village a short time past with good result. There is a large congregation of seventh-day Baptists here. They kindly opened their meeting-house for lectures on the prophecies. There was a general attendance, and great interest manifested. Many are searching diligently. Some have already decided "that these things are so." I have not seen in any place a more general inquiry, and so many warm friends of truth, since I have been in the message. There has been calls for lectures in five different neighborhoods since I came here, not far from this place. When will all the present calls be supplied? O Lord speed the work! I expect to spend five or six weeks more in this State. I am now about starting northward in search of the lecturing brethren.

As ever, onward in the truth.

M. E. CORNELL.

Milton, Wis., Feb. 20th, 1854.

From Bro. Hutchins.

DEAR BRO. WHITE:—Since my last I have returned to Potter Co., Pa., and find that the cause of truth is still progressing here. The interest manifested by the friends to learn the evidences of our faith, when here before, appears to increase. Several requests for meetings have been sent us, where we have not yet had time to go. "The harvest truly is great, but the laborers are few." Our meetings last Sabbath and First-day were held here. The brethren came in from this vicinity, and our hearts were greatly encouraged on meeting with several of the dear brethren and sisters who have recently embraced the Sabbath truth. O may the Lord strengthen their hearts, and prepare them for a glorious and triumphant victory over the enemy of all righteousness. Quite a number of attentive hearers were also present.

Ten or twelve have already given their names for the *Review*, which I think is read with prayerful attention, and we have reason to believe is accomplishing much good.

Many of our publications (books and tracts) which you afford at so small an expense, are taken by those desirous to read on the subject of the message of the third angel.

I now dispose of more books than when gratuitously distributed, and I am confident with as great, if not greater satisfaction on the part of those who purchase them.

Bro. Ingraham I expect will be here this week.

Yours in hope,
Ulysses, Pa., Feb. 21st, 1854.

A. S. HUTCHINS.

From Bro. Hebner.

DEAR BRO. WHITE:—I have thought what a blessing it was from God to us, who are so widely separated from those of like precious faith, and have not the privilege of the gospel ministry of the messengers of God, who are proclaiming the third angel's message, that he has opened another way by which his truth can be communicated to us. The *Review* comes a welcome messenger, laden with truth, and communications from the dear saints scattered abroad. I do rejoice that God has said, "And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze. xx, 35-37. His reason for bringing ancient Israel into the wilderness, he says, was to try them. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no." Deut. viii, 2. God is about bringing us into the wilderness of the people to try us and to prove us and to know what is in our hearts, and to know whether we would keep his commandments or no, taught in the third angel's message—the last message mixed with mercy that ever will be proclaimed to this world.

The church here have been under severe trial, but we feel thankful to God that we have been able to confess our faults to one another, and thus fulfill the law of Christ. The church, we trust, will become more healthy and again begin to breathe the free atmosphere of heaven. We all join in the Macedonian cry, praying the Lord of the harvest to send laborers into his harvest; for the harvest is great and the laborers are few.

There seems to be quite an interest existing in the minds of some individuals in this place, with regard to the Spirit Manifestations as they are increasing quite fast here. There seems to be quite a number who appear to manifest a desire to hear for themselves, and it seems to me that if some of God's servants could feel it duty to come and present the truth, and the whole truth, before the minds of the people, that some would be added to the commandment-keepers—such as shall be saved in the day of the Lord Jesus. May the Lord speed the messengers, in my sincere prayer.

Yours striving to be an overcomer through the blood of the Lamb and the word of my testimony.

JOSIAH HEBNER.

Oakwood, C. W., Feb. 19th, 1854

From Sister Bovee.

DEAR FRIEND:—I have enclosed one dollar, and wish you to continue sending the *Review*. I have taken the Advent papers from the first, until I came here which was six years since, and then I knew no way to get them. Last Fall, my beloved Neice, Urasa Bucklin, returning from the west, called on me, and said I should have them six months. They have come and the time is run out. It is nothing new that I believe we live in the last days. I can truly say, "Thy kingdom come." I believe the time is near when Christ will take his weary children home. I should be glad to say much, but age and infirmities prevent. You will defer all criticisms when I tell you I shall be eighty-five years of age, next May. I was eleven years old the *dark day*. I feel it will be a joyful day when Christ takes his redeemed children home. I have a strong hope I shall be one.

May the Lord strengthen his saints while here to do his will, is the prayer of your unworthy friend and well-wisher.

MARY BOVEE.

Euclid, N. Y., March 1st, 1854.

From Sister Strong.

DEAR BRO. WHITE:—We are living in a time when the enemy is on the alert, deceiving and drawing away God's children, just now in the sealing time, and all who are not found watching are liable to be drawn away, and to be taken captive by him at his will. Among the fables of the last days, the New-Time theory is presented before the weak and unwary, and they are falling a prey to the powerful deceptions of the adversary. But the Lord has promised that when the enemy comes in like a flood, that the Spirit of the Lord shall lift up a standard against him. Yes, bless the Lord, he is soon going to say to the weak, Be strong, and to him that is of a fearful heart, Be of good courage; for his salvation is near to come, and his glory to be revealed, when the light of the moon shall be as the sun, and the light of the sun shall be seven-fold.

Now brethren and sisters, let us gird on the whole armor, and be shod with the preparation of the gospel of peace. There is no time now to delay. It is no time now to be living at the halves. If Baal be god serve him; but if the Lord be God serve him. The separating work is now going on. The dividing line is being drawn between the righteous and the wicked, and between him that serveth God and him that serveth him not.

May the Lord set to his helping hand is the prayer of your unworthy servant.

FRANCES STRONG.

Milton, N. Y., Feb. 27th, 1854.

From Sister Ford.

DEAR BRO. WHITE:—Since the Stowe Conference, last Autumn which I attended, I have been striving to obey God in keeping all of his commandments. For months previous to that meeting, I was firmly convinced that the seventh day was the only Sabbath of the Bible; but still I could not make up my mind to bear the reproach of keeping it.

Perhaps it would not be out of place, to give you a brief history of my experience, and the manner of my coming to a knowledge of the truth. Nearly two years ago, I received intelligence that some relatives of mine, residing in Vermont, had changed their views in regard to the Sabbath, and instead of keeping the first, had commenced keeping the seventh-day. I was surprised, and could hardly credit the report; but yet I had a desire to know something about it. They were friends that I loved, and respected, and I thought that there must be some strong reasons for their embracing so strange a belief. I visited them shortly after, they pointed out the reasons of their faith, and asked me to read my Bible more, and see if their views and the word harmonized. I read my Bible, but with the expectation of finding sufficient proof to overthrow their belief. But I found myself sadly disappointed. It seemed to me that every

word I read, went to prove that they were right. I left them, and returned to this place again; but I could not forget the poor, despised Sabbath-keepers. Up to this time I had never made a profession of religion; but I began to think of the importance of having a hope in Christ as never before. I commenced going to church, prayed to God for forgiveness of past sins, and thought that I experienced a change of heart. But I was not happy as I thought the young converts ought to be. When I read my Bible the commandments would come up, and I could not feel right. I was taken on trial in the Methodist church. I saw so much pride, popularity, and fashion among the professed christians, as to cause the inquiry sometimes to arise, Are they the *true* disciples of Jesus: I had always thought that religion, instead of making persons popular, would cause them to be more humble, meek, and lowly. I was truly desirous to become a true-hearted Christian: yet I felt so unhappy, that I doubted the sincerity of my own heart. I prayed to God to direct me aright, and thanks be to his name, he heard my prayer. I was called very suddenly to return to Vermont with a sister of mine who was dangerously ill. Once again amongst the Sabbath-keepers, I could not longer withstand the truth. The more I investigated the subject, the brighter the light shone on the Sabbath. I attended several meetings, all of which tended to strengthen my views, especially the one at Stowe. What I there witnessed confirmed me in the truth of the position we occupy. I resolved by the grace of God assisting me, to strive to keep the commandments, that I might have a right to the tree of Life. And never have I regretted it, though I have met with temptations, and trials on every side. Friends have reproached and entreated, yet the grace of God has enabled me to stand. I know of no one of like faith in this place, and brethren and sisters, I claim your prayers; O when you kneel at the throne of grace forget not the Lambs of the flock. Remember their youth and inexperience, and pray the more earnestly for them.

From your sister striving for the Kingdom.

ELIZABETH H. FORD.

Lowell, Mass., Feb. 19th, 1854.

From Sister Wheeler.

DEAR BRO. WHITE:—As I have been much comforted by reading the communications in the *Review*, I would like to say to the dear brethren and sisters scattered abroad, I am still trying to keep the commandments of God, and the faith of Jesus. And hope to overcome by the blood of the Lamb, and by the word of my testimony.

Within the last year I have passed through some severe trials; but I feel to thank and praise our dear Heavenly Father that he has led me on thus far, and not forsaken me; and for the sweet peace I enjoy in trying to keep his commandments. And says the Apostle, by this we may know that we love the children of God, when we love God and keep his commandments. I do feel to rejoice that I know that I love the children of God; and that I have chosen to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. But I feel solemn, in view of the time in which we live. The third angel's message is sounding. The last message without any mixture of mercy. Our Great High Priest is finishing his work in the Sanctuary, and he will soon put off his priestly attire, and take his seat upon the white cloud; and then, O then is the solemn declaration, he, that is filthy let him be filthy still, and he that is holy let him be holy still. In view of what is before us, my heart cries out, shall I be able to stand. Blessed are the pure in heart (says our dear Saviour) for they shall see God. O praise the Lord for his sure promises. He will never leave nor forsake us. If we do his commandments, we may have right to the tree of life, and may enter in through the gates into the city.

There is a little band of Sabbath-keepers in this place, who are striving to overcome and gain the kingdom. There has been much opposition and prejudice here, against our views; but I feel to rejoice that some are beginning to search to see if these things are so. Within a few weeks, four have decided to keep the Sabbath of the Lord. We were favored with the labors of Brn. Sperry and Buck, according to their appointment, and we trust their labors will not be in vain in this place. Prejudice appears to be removed, and we are satisfied that a number are convinced of the truth. It is a matter of great consolation that the Lord has set his hand to the work of gathering the remnant of his people, and I can truly say,

"O how I long to see that day,
When the redeemed shall come
To Zion, clad in white array,
Their blissful, happy home."

Yours striving for the kingdom.

OLIVE A. WHEELER.

Eaton, C. E., Feb. 19th, 1854.

A GLORIOUS HOPE.

THERE is soon to be a great revolution on earth, and an everlasting kingdom set up, which the glory of the Lord shall cover as the waters cover the sea. As this kingdom will be universal, every one is deeply interested to know the character of the King. It has been demonstrated by the experience of six thousand years, that he only is great and good and wise. By the living energy of his will he can create, accomplish or destroy. He sees, originates, and decides the beginning and the end. He is perfect, changeless and holy—and love is the glory of his being. Justice and truth and mercy originate and unite in him, and his power is almighty and eternal. This is the Sovereign who is soon to appear in glory, to annihilate all earthly governments, and to establish his throne in righteousness. Then shall he fearfully destroy all those who will not have him to rule over them, who say in their hearts there is no God, or who now in contempt inquire, who is this coming Jesus, that we should obey him. Let us awake and understand our position; though many luke-warm and idle servants insist that the Lord delays his coming, we are persuaded by his Word, that his arrival is just at hand. Who then will be on the side of the King? All that are loyal at heart and love his appearing, will go forth bearing his reproach without the camp to meet him, and wait with joy the approach of his return, lest coming suddenly, he find us unprepared, and appoint us our portion with *unbelievers*!

THE REVIEW AND HERALD.

ROCHESTER, THIRD-DAY, MAR. 7, 1854.

To Correspondents.

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

WE are sorry to learn that our beloved Bro. J. N. Andrews is suffering with feeble health, and unable to labor for the advancement of the cause of truth, for which he feels the warmest attachment. He is with kind friends in Vermont.

Our readers are more or less acquainted with his writings, and many of them have listened to his clear and forcible discourses. His labors have been too great for his constitution which is now much impaired. But we believe that the Lord will hear the prayers of his people and raise him up to enter the field again. This we believe without a doubt. Brethren and sisters, let us all unite in the prayer of faith for our dear Brother, that he may be restored to health.

Below is the acknowledgment of a few dollars sent to this Office for Bro. Andrews. Let others who would esteem it a pleasure, do likewise. What has been said in regard to forwarding means for the benefit of our dear Brother, we have said contrary to his wishes when we last parted. But as the "laborer is worthy of his hire," we have taken the liberty to mention his case to those who have been benefited by his incessant labors.

DONATIONS FOR J. N. A.

J. C. Below \$3.00; J. P. Kellogg \$2.42; M. G. Kellogg \$0.58; D. R. Palmer \$3.00; O. Dickinson \$1.00.

Appointments.

PROVIDENCE permitting we will hold a series of meetings with the Brethren at Mill Grove, N. Y., to commence Sixth-day, March 17th, at 2 o'clock, P. M., and hold over Sabbath and First-day.

We design holding meetings at Barre, Orangeport and Otcott next week on our return home. Particular notice will be given next before.—Ed.

BRO. L. LEACH.—The money is received. What shall we do with it? Perhaps Bro. J. N. Loughborough may be obtained to labor with you, also at London, C. W. Address him at Milan, Erie Co. Ohio.

The Post Office address of Bro. J. H. Waggoner is Baraboo, Sauk Co., Wis.

FOREIGN NEWS.

The Cunard steamship *Europa* arrived at New York about 7½ o'clock on Saturday morning. She left Liverpool on Saturday, Feb. 11, at about 10 o'clock in the forenoon. She brings advices from London (by telegraph) and Liverpool of that date, OPERATIONS ON THE DANUBE.—Two or three Americans. (names not mentioned), a Wallachian General, and several Swedish and French officers, had arrived at headquarters to take service with the Porte. Considerable reinforcements were on march from Sophia for Kalafat, where there is already assembled an army of 25,000 men, provided with a numerous and excellent train of artillery. Total Russian force at the present moment, both in the Principalities and in Bessarabia, 156,328 men, with 520 cannon, of which 72 are of large caliber. The allied fleets having taken on board fresh provisions, were to re-enter the Black Sea on the 28th January.

FRANCE.—From Vienna it is said that the Emperor Napoleon has, in an autograph letter, made a last appeal to the good sense of the Czar. Prince Napoleon, is said to be enthusiastically in favor of active land operations to support the Turks, in which event he would probably receive a command.

In every department of the public service warlike preparations go on unceasingly. At the military schools the troops are exercised in operations of attack, passage of rivers, &c. The recently enrolled recruits have extra drills twice a day, and the officers are put under examination by their superiors. The corps of artillery and cavalry are undergoing similar preparations. At P'orient all the artificers of the arsenal, and carpenters are employed in making wooden cases for the new description of projectile called *boulets asphyxiants*,—hollow balls filled with a composition that stifles those among whom it falls. Admiral Bruat's squadron sailed from Brest, 6th instant, toward the coast of Africa. Letters state that he has orders to embark from Algeria a first division of 10,000 men who have already been organized by Gen. Pelissier.

The British contingent for the defense of Turkey will amount to 20,000 men with 40 guns; 250 picked men in each battalion are to be armed with Minie rifles, and brigade commands will be conferred on young colonels. The naval preparations are carried on with the greatest vigilance.

The period of forty days allotted by the Porte for the acceptance, by Russia, of the terms of adjustment proposed by the Four Powers and assented to by the Turkish Cabinet, expired on Thursday, Feb. 8, and the Porte or its allies are fully justified in taking, without further notice, such measures as they may deem necessary in opposition to the Czar.

Advices from Constantinople state that the French and English Admirals had fixed the period of 15 days from the 27th of January, for the Russian vessels to return to their harbors in the Black Sea.

A camp for 40,000 men is being prepared at a place six miles from Constantinople, on the banks of the Sea of Marmora.

In Asia, Gen. Guyon had resumed offensive operations against the Russians. Dates from Bucharest of Feb. 1, state that the Russians have 60,000 men before Kalafat, and that the Emperor has given orders to drive the Turks out of Lesser Wallachia without loss of time.

St. Petersburg, 3d.—Since Count Orloff's departure, great animation has prevailed, but matters wear a sombre and warlike aspect.

LONDON, Feb. 13.—It is confidently announced that a manifesto, signed by Nesselrode, is shortly expected at Vienna, in which Russia will announce to the world her final intentions.

THE EASTERN WAR.—A letter from Trebizond of the 14th, states that Shamyk, at the head of 10,000 Circassians was marching against Zakatila, an important military position of the Russians.

It is reported that Lord Raglan is to have the chief command of the allied forces, and that the duke of Cambridge, Earl of Cardigan, Generals Evans and Brotherton are to have appointments.

According to letters from Krajova, the bad weather has alone prevented the Russians from attacking Kalafat. The investing army has made a movement in advance, but active operations will not begin before March, when the fords for crossing the Danube will be ready.

Three Russian regiments one of which is the Chasseurs of Odessa, have been so cut up that they must be completely reorganized before they can again take the field.

Up to the 27th the Russian corps had formed a semicircle, the extent of which was about 35 English miles, around the Turkish position at Kalafat.

The French Government continues its preparations with great activity, and orders have been dispatched from Paris for the Brest fleet to put to sea at once, and it is understood that the Admiral in command was under orders from the Minister of Marine to proceed to Toulon, Algiers, and Civita Vecchia, for the purpose of embarking the troops which are to form the French expeditionary force to Turkey.

THE NEBRASKA BILL.—"At the last session of Congress, a bill for the organization of the territory of Nebraska, passed the House of Representatives with an overwhelming majority. This bill was based on the principle of excluding Slavery from the new territory. It was not taken up for consideration in the Senate, and consequently failed to become a law.

At the present session a new Nebraska bill has been reported by the Senate Committee on Territories, which, should it unhappily receive the sanction of Congress, will open all the unorganized territory of the Union to the ingress of Slavery."

There was an act passed in 1820, called the Missouri Compromise, which forever prohibited Slavery from all the territory acquired from France north of 36 deg. 30 min. This bill declares that act repealed, and thus exposes the country to the admission of Slavery. It was thought that by the compromise of 1850, known as the "Fugitive Slave Law," the agitation of the slavery question was settled; but it is now revived again in its worst form. The greatest excitement prevails in regard to it, throughout the country. Politicians speak of it as an act which "menaces the freedom of our institutions and the permanency of our Union." They speak of it as "well calculated to awaken the worst apprehensions, and the

most fearful forebodings of future calamity." They warn the people "that the dearest interests of Freedom and the Union are in imminent peril." Certain it is, that it is a question which will not be easily settled.

Publications.

The Sanctuary and Twenty-three Hundred Days—76 pages—price 7 cents—postage 1 cent.
Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent.
A Refutation of the Claims of Sunday-keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent.
Signs of the Times—124 pages—price 8 cents.
Our collection of Advent and Sabbath Hymns—144 pages—price 30 cents—postage 5 cents.
Time and Prophecy—a Poem—120 pages, well bound—price 25 cents—postage 5 cents.
A Word for the Sabbath—a Poem—price 6 cents.
The First Day of the Week Not the Sabbath—32 pages—price 3 cents—postage 1 cent.
Christian Experience and Views—price 6 cents.
Supplement to Experience and Views—price 6 cents.
Solemn Appeal—32 pages—price 2 cents—postage 1 cent.
True Picture—state of the Churches—16 pages.
The Sabbath by Elihu—16 pages.
Both Sides—on the Sabbath—16 pages.
The Sabbath by P. Miller Jr.—16 pages.
New Time Theory Reviewed—16 pages.
Volume I, II and III of the REVIEW, bound in paper covers—price 40 cents for Vol. I and II, and 80 cents for Vol. III.
Youth's Instructor, Vol. I, in paper covers—price 25 cents.
THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2.
Tracts of 16 pages each can be sent by mail for one half cent an ounce, in packages not less than 8 ounces. We will send 50 and pay the postage, to one address for 50 cents.

AGENTS.

THE following is a list of Agents whose duty it shall be to forward the names and address (in plain writing) of all who should receive the *Review*; also, to give information of such to whom it should be discontinued. And to receive the free-will offerings of their Brethren and Sisters for the support of the *Review* and other publications, and forward them to this Office. The traveling Brethren are also solicited to act as agents.

MAINE.

N. N. Lunt, Portland.
S. W. Flanders, Canaan.
Cyprian Stevens, Paris.
S. Howland, Topsham.
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