

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 HEAVENLY TEMPLE.

WHERE high the heavenly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The guardian of mankind appears.

He who for men their surety stood,
And poured on earth his precious blood,
Pursues in heaven his mighty plan,
The Saviour and the friend of man.

Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.

Our fellow-suff'rer yet retains
A fellow-feeling of our pains,
And still remembers in the skies,
His tears, his agonies and cries.

In every pang that rends the heart,
The Man of sorrows had a part;
He sympathizes with our grief,
And to the suff'rer sends relief.

With boldness, therefore at the throne
Let us make all our sorrows known,
And ask the aid of heavenly power,
To help us in the evil hour.

APPENDAGES TO THE LAW.

BY JOSEPH BAKER.

I WILL here make some remarks, and quotations, in reference to what I have said in my discourse on the Covenants, relative to appendages. The reader is referred to the latter clause of Ex. xx, 5, 6; viz., "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." Now turn to Gen. xv, 14, 16, especially verse 16. "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Here is an intimation that he would visit the iniquity of the fathers, upon the children, unto the fourth generation of the Amorites, who hated him. And this is justified by matter of fact. The Canaanites were driven out of Canaan, for their iniquity, as we learn from Moses; [Deut. ix, 45.] "But for the wickedness of these nations doth the Lord drive them out from before thee." See also, Chap. viii, 19, 20; xviii, 12; Lev. xviii, 24-28; xx, 23.

The appendages were given to make the ten commandments appropriate to the peculiar circumstances of Israel; (for there must be rules of application; and this, too, is justified by matter of fact; see Matt. v;) hence, this appendage, undoubtedly, had reference to the Canaanites.

The following passages plainly show this to be an appendage merely; and that under the new covenant, or gospel dispensation, it was to be, and is, null and void. Eze. xviii, 2-4; xix, 20; Jer. xxxi, 27, 29, 30.

"In these days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." For proof that this was particularly applied to the gospel dispensation, see Matt. xvi, 27; Rom. ii, 6; 1 Cor. iii, 8; 2 Cor. v, 10; Gal. vi, 2-7; Rev. ii, 23; xx, 12, 13; also xxii 12; Eph. ii, 11-19; Isa. lvi,

6-8; Jno. x, 16; 1 Pet. i, 1; ii, 5-10; Hos. ii, 23; Rom. ix, 24-26.

Again: Ex. xx, 12. "That thy days may be long upon the land which the Lord thy God giveth thee." This I consider the appendage of the 5th command, and that it has particular reference to the children of Israel, and the land of Canaan. For proof of this, see Deut. iv, 25, 26; v, 33; xi, 8, 9, 21, 31; xii, 1; xvi, 20; xvii, 20; xxii, 7; xxv, 15; xxx, 16, 20; xxxi, 13; xxxii, 47. We now turn to Eph. vi, 3. In regard to this, it is asked, "Why does the Apostle quote this, if it is abolished, and is not re-instated (or incorporated) into the gospel?" In answer, I ask, Is it good, or sufficient evidence that the Apostle considered it indispensable, because he quotes it, merely in its original form? If so, tell me why he quotes from the law of Moses, as in 1 Cor. ix, 9, 13; 1 Tim. v, 18, when in fact, that law was abolished by Christ—"nailed to his cross?" Rom. x, 4; Gal. iv, 31; Eph. ii, 14-16; Col. ii, 14-23; 2 Tim. i, 10; Heb. x, 9. I have been told that "all that was good was brought over, or incorporated into the gospel." But I ask, if there would not be, under any dispensation, something worthy of imitation; which time, the real original thing itself, had abolished? Is the idea of imitating an act, to be rejected, or despised, because the original itself is abolished—has ceased to be? And because this act is imitated, does it make the real original act to exist? or only its image, or resemblance? If a part of the real original Mosaic law, or any part of the Mosaic dispensation, was incorporated into the gospel, (dispensation, for the gospel is merely a system of good news) pray tell me what part Christ 'nailed to his cross?' If there was any thing in the law of Moses, or if any part of the Mosaic dispensation was not to be abolished, and, (as the Mosaic was typical of the gospel dispensation) a substitute (or the substance) given by Christ, [Heb. x, 9; Col. ii, 17,] he did not abolish it; and Paul should have said, 'He taketh away a part of the first, that he may establish the second.' But he does not say so; and as the Scriptures were written by inspiration, and are not written in a language of their own, but in the common language of men, for otherwise they would be no revelation to them, hence we conclude that he meant what he said.

We admit that almost, if not quite, the whole Mosaic law, and dispensation, is referred to, as being (in some way) worthy of imitation; or as being written for our admonition. See 2 Cor. x, 6, 11. Even the sacrifices, also other ceremonial services, under the Mosaic dispensation, (and too, some of the precepts of that law, which were not strictly ritual,) are referred to, as being in some way, imitative. See 1 Pet. ii, 5; Rom. xii, 1, 2; Phil. iv, 18; Heb. xiii, 15, 16. Also, see Heb. x, 22; xii, 24; xiii, 10-13. See also 1 Cor. ix, 9-11; also verses 13, 14. But obedience to the real original law is not required or enjoined. Heb. viii, 7, 8, 13; x, 9; Gal. ii, 16-18; iv, 31. We are frank to admit that many (if not all) things under the Mosaic dispensation, were typical of something under the gospel dispensation. And, as they were typical of something under the gospel, we ask, What does the term, antitype, signify, or mean? "The restoration of its type?" What! Is this its true signification, true meaning? Why, the apostle Paul, speaking of the Mosaic law, says: "The law having a shadow of good things to come, and not the very image of the things, &c." See Col. ii, 17; Heb. x, 1. But the opponent in fixing up a principle to suit his own particular creed,

or sentiment, has for the foundation, the supposition that the antitype is, in every sense of the word, a mere restoration of its own type! But this idea burlesques the Scriptures, and is too absurd to be considered warrantable by the man of reason! Therefore, a principle founded on such a basis, must be considered a fabulous and groundless principle.

Now therefore, Christ could not re-instate his type, (the Mosaic law, see Col. ii, 17.) This point, is also 'plainly stated,' in the Apostle's inquiry and declaration, found in Gal. ii, 17, 18. (Compare verse 18 with Rom. x, 4; Gal. iii, 13; Eph. ii, 15; Col. ii, 14; Heb. x, 9.) And, that the gospel dispensation could not exist, or be effectual whilst its type was effectual, or even existed, we learn from the Apostle's declaration, and arguments in the following passages: Heb. ix, 8, 9; vii, 11; Gal. ii, 21; v, 2-4. Therefore that Christ could not re-instate or restore anything which was typical of the gospel dispensation, of which dispensation he was the foundation; and that, therefore, (as the apostles laid no other foundation, preached no other gospel, 2 Cor. iv, 5; Gal. i, 6-12) no part of the real original Mosaic law, or Mosaic dispensation, has been in force since the introduction of the new covenant, or gospel dispensation, should remain forever settled in the minds of all believers in Christ. Gal. v, 2-4; Rom. iv, 4; iii, 27. Compare with 1 Cor. vii, 19; Gal. v, 6; Gal. ii, 16-18. It is an old maxim, that we should 'give the devil his due'; but when our opponents have all that they in justice can claim, they have not the one hundredth part of enough to re-instate, or restore nine of the ten commandments, if they were, (as they assert,) Mosaic, or Jewish, or abolish the fourth command, without preaching another gospel, laying another foundation beside the one laid by Christ, as long as Christ's rule of application to the gospel dispensation, remains a principle of the New Testament; viz., "For the Son of man is Lord of the Sabbath-day." And says he, "Heaven and earth shall pass away, but my words shall not pass away."

The literal land of Canaan was typical of the New Earth; and that antitype is beyond, or in other words, is to succeed (but not immediately; i. e., the renewal of the earth is not to be the first event, following) the conclusion of the gospel dispensation; but the promise of the land of Canaan is not incorporated into the gospel dispensation; neither is it a part of the gospel system, or gospel dispensation: being a fulfilled promise. Ex. xii, 25; Deut. xxvii, 3; Josh. xxiii, 5; Josh. i, 11; 2 Chron. vi, 25. It is simply referred to in the writings of the apostles, as having been promised, and as having been typical of the new earth; and some things which were necessary to be done by the children of Israel, in order that they might obtain an inheritance in this land, (the literal land of Canaan) are referred to by the Saviour and the apostles, as being in some way worthy of imitation. But that abolished system makes no part of the gospel; neither is any part of it incorporated into the gospel dispensation. The gospel is a system of life, not of dead works, which, when in their native and most vigorous strength, made nothing perfect. Heb. vii, 18, 19; x, 9.

But I am asked, "What must be done to re-instate this law?" I answer, something more than merely to quote it in its original form. There must be some evidence that it stands as valid both in form and strength as when in its primeval state; or in other words, there must be something presented to prove that the end or purpose for which it was

given, was not accomplished; hence that its effect must be as valid in accomplishing the purpose for which the new covenant was given, as the purpose for which the old was given. Now, how to ascertain or determine this point, may be understood by ascertaining the difference existing between the purposes for which these two covenants were introduced. For the validity of the means to accomplish the purpose for which they were given, must inevitably correspond with the purpose to be accomplished. Now the *old* was introduced to preserve temporal life, to save from temporal death; but the new to save from eternal death, by preparing for life everlasting. Now which is of the most importance, salvation from only *temporal* death? or salvation from *eternal* death? And which would require the most perfect means? or would it require means equal in validity to accomplish the purpose of the one, that it would the purpose of the other? But how can any part of the Mosaic law or first covenant, or any part of the Mosaic dispensation, be incorporated into the gospel, or its dispensation? from even this fact if there were no other evidence, that the gospel has no such ends to answer; as they were answered or accomplished at the introduction of the new covenant, or gospel dispensation, for as we have remarked in some part of our discourse, the ceremonial law, or first covenant was introduced to preserve the temporal lives of, and restore the children of Israel to a temporal relationship with Abraham, which they had lost by violating the conditions on which the extent of their relationship was suspended. And as we have shown in some of the remarks in this article, the Mosaic dispensation in many respects, if not in all, was typical of the new, or gospel dispensation. Hence the gospel had no such ends to answer; for when the antitype came, the type was no longer effectual; neither did it any longer exist. For an illustration, we ask, Were the prophecies of Christ's first advent any longer a prediction after Christ had come? (!) Or could they be made to serve two ends with the same acceptance? If so, we will admit that in like manner, the law could be made to serve two ends; for if it were true that the Mosaic law, or Mosaic dispensation was incorporated into the gospel, it must have been on the same principle that the prophecy of Christ's first advent could be made to serve two ends; or else the gospel must have so changed its nature (which was to preserve temporal life, and restore to the privilege of temporal blessings,) when incorporated, that other results might be expected from it. The gospel has a transforming influence, 'tis true; but if it contained a dead or abolished law, it surely could not have a transforming influence; for it would certainly have a system of dead works, which when in their primeval state, when in their native and most vigorous strength, "made nothing perfect." Hence, how can any part of the real original first covenant or Mosaic dispensation, be applicable to the gospel, or gospel dispensation? for the gospel is a system of life; and under the gospel dispensation, mankind must, if ever, make a preparation for eternal life; for it is the dispensation preparatory to the fulfillment of the last unfulfilled promise made to Abraham, of which, the ten commandments are the basis. Admitting the foregoing arguments to be true, what part of the Mosaic law, or Mosaic dispensation, has been, or could be incorporated into the gospel, or gospel dispensation?

We have we think, proved conclusively that no part of the real original Mosaic dispensation could be re-instated or incorporated into the gospel, or gospel dispensation. Not into the *gospel* because it is a system of good news, of life, simply; and not into the *gospel dispensation*; because to suppose that the term, *antitype*, signified, "a restoration of its own type," is too absurd to be admitted; and because Christ could not therefore, re-instate anything typical of himself. And again; because, this, the apostles could not do, and yet, preach upon the foundation laid by Christ; and too, because the gospel dispensation had no such a purpose to answer, as the one for which the Mosaic law and dispensation were given. Therefore as we present proof that the appendage of the fifth command had reference to the children of Israel, and the lit-

eral land of Canaan, (before entering on our examination of the objector's position in regard to the apostle Paul's quotation of this appendage,) hence it must be that it could only apply to the dispensation under which, the promise of the gift of the literal land of Canaan, was to be fulfilled; and the time of this, we have previously shown by reference to scripture declarations. And again; from the position taken (and maintained by scripture,) in regard to this land's being given to keep distinct the tribe of Judah, that Christ might come through them; for therefore, after the first advent of Christ, having accomplished the purpose for which it was promised, it could no longer be considered a promised land; therefore, as the term, antitype, signifying, a restoration of its own type, or the idea of Christ's restoring his own type, is too absurd to be admitted; and also as the idea of the apostle's incorporating into the gospel dispensation, anything typical of Christ, and yet preach no other gospel than Christ, is contrary to scripture; and also, as there were no such purposes to be accomplished under the gospel dispensation, as the purposes for which the first covenant, and Mosaic dispensation were given:—hence, this appendage must be a part of the Mosaic dispensation, and hence, could not be incorporated into the gospel dispensation; for since it could be applicable to only Israel, and the literal land of Canaan—it being appropriate only under the dispensation in which temporal death could be inflicted on the disobedient, by the authority of the Divine Being—it could not be made appropriate under the gospel. For all believers in Christ, will I think, admit that Christ abolished the judicial part, at least, of the Mosaic or Jewish dispensation. And hence, I ask, will any admit, that since Christ abolished the Mosaic judicial law, or in other words, since he took from man, (for this he did,) all right to inflict temporal death upon the in any wise disobedient, that temporal life will be extended any longer to the obedient than to the disobedient?

But this appendage is by some applied to the new earth. But do such sincerely believe, that those who are permitted to inherit the new earth, will have their existence extended any further, for keeping here, or there, any command whatever? If so, they must admit that eternity, although learned men have said, "Eternity is not divided into parts or periods," and have called it "duration without end;" "endless duration;" and although the Scriptures teach that God, a being without end, "inhabiteth eternity;" yet that eternity is limited!! That eternal, everlasting life, is probationary life!! That they that obtain eternal life, obtain nothing more than a probationary state of existence!! But see 1 Cor. xv, 26, 54; Rev. xx, 14; xxi, 4. Yet all this must be true if this appendage has reference to the duration of the new earth, or to the duration of man's existence there. But I am told that "a parallel passage is contained in Isa. lxxv, 22, and that, that must apply to the new earth." But it cannot apply to the duration of the new earth, neither to the duration of man's existence there; for the one is inseparably connected with the other; for the new earth is to be the everlasting inheritance of such as are blessed with faithful Abraham, of such as have been faithful while in time, and have obtained everlasting life; for the reason that neither the duration of the new earth, or the duration of man's existence there will admit of degrees of comparison: being limited in no degree whatever. Men as wise as the appellants, have proved that such words in such connections cannot bear. Learned men have applied the whole connection to time; but such an application of it may be unnecessary; for the power both to do, and to enjoy the works of his hands, could be taken from man, and not affect the duration of his existence, or the duration of his inheritance. We do not however, wish to be understood to mean, that the power to do and enjoy will be taken from him; but that it could be done by Him who hath power to create, and give to man power to do and to enjoy the work of his hands, and yet, neither the duration of his (man's) existence, or the duration of the new earth would be limited thereby. Hence there may not be any impropr-

ety in the idea of the Prophet's employing a term expressive of limitation, a term admitting degrees of comparison, and applying it (as he does, if at all) figuratively, to the enjoyment and work of man; i. e., that man shall longer enjoy the work of his hands, than in this mortal state. But a term admitting degrees of comparison, (as long, longer, longest,) if applied at all to the enjoyment and works of beings on the new earth, cannot be justified on any other principle, than that it was figuratively applied.

Now as the terms, eternity and eternal, are inseparably connected, and one being applicable to the duration of the new earth, and the other to the duration of man's existence on the new earth, hence it must be admitted that this appendage cannot apply to that to which either of these terms apply; for neither of them will admit of degrees of comparison, as long, longer, longest. And, moreover, as these terms are inseparably connected, this appendage cannot be applicable to either the duration of the new earth, [Eph. vi, 3,] or to the duration of man's existence there, (in *eternity*,) even figuratively; (neither is it any where in the Holy Scriptures thus applied;) for time bears no proportion to eternity, unless eternity is measured by time; but "eternity is not divided into parts or periods."

From the whole it follows, that the Apostle's merely quoting this appendage, cannot be considered any evidence whatever, that he believed it to be appropriate since the abolition of that dispensation, under which temporal death was inflicted on the transgressor of the ten commandment.

Under the present dispensation, these commandments are by the Holy Spirit written on the hearts, hence by the intents of the heart all mankind are to be judged; and hence, vengeance belongeth unto the all-seeing and all-wise Being; "And I will repay, saith the Lord." Amen.

Lebanon, N. H., Feb. 6th, 1854.

A NEW REMEDY FOR AN OLD DIFFICULTY.

"Hengstenberg on the Lord's Day."

In the January number of the "*Bibliotheca Sacra*," we find a notice of the pamphlet of Hengstenberg, in which he discusses the Sabbath question. The reviewer has given a brief synopsis of the argument; one or two items of which are worthy of being placed on record, as rare specimens of biblical interpretation. These arguments do not seem altogether satisfactory to the reviewer; and yet he suggests, "It may well prompt us to review, if not to revise, the grounds on which we have been wont to justify our observance of the Sabbath." From such a conclusion, of so high authority, we would be led to suppose that the German divine had discovered some new truth in biblical science, that had heretofore escaped the notice of New England theologians. Should it result in revising the theology of the Edwardsian school of theologians, much of the glory that has clustered around the brow of the late lamented Dr. Edwards, for his zeal in promoting Sunday observance, will pass away. We have no right to suppose, that Dr. Edwards had any doubt of the soundness of his views upon the Sabbath question, nor yet that those of like sentiments with him have held the dogmas of their faith as questionable, and subject to a radical revision. The strength of the argument, by which theologians have sought to sanctify Sunday, and on which its observance as a Sabbath is based, may be determined by the argument which is likely to overthrow it. The following is given as the basis of the doctrine of Hengstenberg:—

"He holds the Sabbath to be purely a Mosaic institution. He insists that there is not the slightest evidence of its observance before the time of Moses. The account of the creation bears decidedly an Israelitic stamp. God's labor and rest are made typical of our duty. This is anticipative of the giving of the law. This notice of the Sabbath pre-supposes the fall and its curse. The conduct of the Israelites in the desert, before the giving of the law, shows that the institution was entirely novel to them. With the giving of the law, obligation to keep the Sabbath commences; for the Sabbath had no existence as an institution before. The dec-

alogue is inseparably connected with the whole Mosaic economy. It stands and falls with the ceremonial law. But its spirit and divine sanction remain under the New Testament. The rest of the Sabbath is not the end of its institution, but a means to that end, and of the greatest importance to the observance of the day, to life in God, and the permanence of the church."

When it is gravely proposed to make the above antinomian basis the occasion of a revision of Christian theology, we respectfully suggest that it be tried by the word of God. To make out this basis, the author has to combine absolute contradictions. In one sentence he seals the doom of the moral law with the ceremonial. In the next, he says, "its spirit and its divine sanction remain under the New Testament." Whence, we ask, arises the necessity of destroying an institution whose "spirit and divine sanction remain?" What has been destroyed, while so much remains? If the spirit and divine sanction of the law of the Sabbath remain, it all remains. And the great labor of the great theologian, has its counterpart in the throes of the mountain which brought forth a mouse. It was a useless labor; for, in the death and resurrection of the Sabbath, which he has so wonderfully accomplished, he, unfortunately for his purpose, has found no place for the introduction of the first for the seventh day. This whole basis has its foundation in the necessity of justifying a sentiment which has found its way into the creeds and practices of theologians. That sentiment is the one which teaches that the first day of the week is the Christian Sabbath. No person ever obtained his conviction of a change of the Sabbath from the word of God. Nor did the no-Sabbath sentiment ever come from that Holy Book. Theologians have opened their eyes, and found themselves keeping the first day of the week. They have opened the Bible, and found *that* declaring, "The seventh day is the Sabbath of the Lord thy God." And because they were lovers of themselves more than God, they have sought to destroy the authority of the law of the Sabbath, and justify themselves in their practices. It is amusing, while it is an occasion of the deepest sorrow, to see the theories that have been started to evade God's law, and justify the practices of the church. They are of every cast and form possible, and only lack the authority of God to make them good. While we laugh at the sophistical, ludicrous, and contradictory theories held up to us, we most sincerely and prayerfully pity those who make them their guide.

Hengstenberg misconceived altogether the nature and object of the Sabbath, when he said, "The rest of the Sabbath is not the end of its institution, but a means to that end, and of the greatest importance to the observance of the day, to life in God, and the permanence of the church." The very concise, plain language in which the institution is given, shows that the object of the Sabbath was and is by its rest to commemorate the creation. This is the reason, and only reason, given for its establishment. Thus the Sabbath, in its weekly recurrence, is a standing rebuke against infidelity in its atheistic form. Hengstenberg and his sympathizers rob themselves of the strongest argument against atheism, when they rob the Sabbath of its original character; and yet, for the support of their practice in desecrating "God's holy day," they readily do it. Were they in the observance of the Bible Sabbath, they could say each week, to all gainsayers, Behold in the Sabbath instituted at creation, and observed by Christians, a constant rebuke of your infidelity.

Another important declaration in the argument of the German divine is, "The transfer of its (the Sabbath's) observance to the first day of the week, rests on the authority of the church, which, however, can absolutely effect no more than create a favorable judgment." Such a declaration, from one so high in the theological world, is indeed refreshing. Ye humble few disciples of Christ who have so oft re-iterated the above assertion, take courage. There is now high authority in the church for what you have dared to assert, that the first day of the week has only human authority for its observance.

Well does the reviewer of Hengstenberg ask, "If the law of the Sabbath is perpetual as law, where is the authority for transferring its observance to another day? Can the authority of the church alter such a law of God? *No such laws regulating external observance are given to the free church of the New Testament.*" We italicize the last sentence. It is a precious one. It is most truthful and in place. With Hengstenberg and his reviewers, we have the truths, that the change of the Sabbath from the seventh to the first day of the week rests upon the authority of the church, and that no such authority is vested in the church.

After the trial of all remedies, the old difficulty remains. The church can not dispense with a Sabbath. It is essential to its prosperity. It is a necessary fact of Christianity. And yet one class of theologians would destroy the law of the Sabbath, because it specifies the seventh day and not the first as holy time, and then, to give the church the necessary benefit of a Sabbath, introduce a new day, and make a Sabbath of it. Another denies the authority of the church to make such a change, and insists upon the authority of the Sabbath law, but robs it of its authority as law by so changing its phraseology as to absolutely destroy its sense. Thus theological speculations destroy the Sabbath, and bring it to life again—change it, and make it the same—deny its authority, and acknowledge its necessity—destroy it absolutely, and acknowledge its spirit and divine sanction. Poor thing! How roughly it is treated, and how kindly caressed—how ruthlessly it is dissected, and kindly nursed. How it is owned and denied—changed, modified, strangled, revised, reviewed, revived, for the sake of giving sanction to the day that man has appointed for it, instead of the one God named, blessed, sanctified, and made perpetual. If theologians would receive the law as God gave it, and use the Sabbath for the purpose for which he appointed it, then would all difficulties and speculations about it cease.—*Sab. Recorder.*

The Downward Tendency of Man.

It has been recently remarked that when nations become corrupt they never rise again. The whole history of the world, without an exception, is an illustration of this truth.

Individuals may again attain to moral excellence, but history does not furnish an example where a nation or community has once fallen and again attained the height of her previous glory. Thus Babylon, Persia, Grecia, and Rome, successively rose to power and greatness, by slow and steady steps; but on reaching the acme of their fame, they never remained stationary. Luxury led the way to effeminacy and immorality, they entered their downward course, and never rose again. And now their greatness is like a vision of the past. The kingdoms of Europe, also, the toes of the image, are fast sinking in morals, again to heathenism. Even our own country has fallen far from the proud height which she a short time since occupied; and is sinking fast in the sins that hastened on the ruin of Sodom and Egypt.

The religious world are not exceptions to the same truth. Africa, once resplendent with the light of the gospel, has had her light long since extinguished. The brightness of Christianity in Europe, is also greatly dimmed. The church of Rome has manifested to the world her entire rottenness; and the church of England, our mother church, is making rapid and fearful strides towards a union with the church of Rome. The various dissenting denominations of Europe have lost the purity and piety they once possessed; Germany, the birth-place of the reformation, is again almost devoid of practical godliness, and is sunk into Rationalism, Socinianism, Trancendentalism, and German Neology. And even the church in Geneva, which once echoed to the voice of Calvin, has become a Socinian church.

When we turn our eyes to the American churches, we find them fast following in the wake of the theology of the old world. Many of our most popular clergy boldly and openly doubt whether the *body* will

ever be literally raised from the dead. They also deny a personal advent of Christ and a literal burning of the world. They have made many and sad departures from the faith once delivered to the saints; and yet the churches are not alarmed, they still fold their arms in lazy lock, and slumber over the desolations of Zion.

We thus find, in taking a view of the whole field, which is the world, that the tares are growing with the wheat in greater luxuriance and rankness than ever; that the nations of the earth and the churches have all attained their height of moral greatness, and have progressed far in the descending path, never to rise again. The field has also been all occupied, so that there are no nations to arise and take the places of those whose sun is now setting. Therefore, reasoning from the past, the moral indications of the world show us that we must be near that point when the kingdoms of this world will reach the end of their existence—when the stone cut out of the mountain without hands will smite the image on its feet and break it in pieces, that its metallic and earthly parts may become like the chaff of the summer-threshing-floor, and no place be found for them. Then will the God of heaven set up a kingdom which shall never be destroyed, but shall continue for ever, even for ever and ever.—*Selected.*

Christ's First Coming.

ABOUT the time of our Saviour's first advent, there existed a strong expectation of some great event being nigh at hand. When he appeared the Jews received him not, they overlooked the prophetic Scriptures, which spoke of his humiliation. They had imbibed erroneous conceptions of the character of their Prince, the nature of his kingdom, and the design of his coming; hence, when their long expected Messiah came, they rejected him, they believed not on him, they suffered him to be crucified, and consigned him to the tomb: but he arose again. The massive tenement, the door, the stone, the seal, could not contain him. "He now liveth, that was dead, and is alive forevermore."

Have any of the rulers believed on him? was a question often asked, and as invariably answered, No: the learned, the distinguished of that day, the expounders of prophecy, the Rabbis, the Doctors, all discarded the true Messiah. Illiterate men—men of humble origin, engaged in secular affairs, became his followers; although enough was displayed to convince the most obdurate, to melt an adamant, yet they acknowledged him not: to their prepossessed opinions, they tenaciously clung; the cherished idea of the nature and design of his coming, they would not yield—they expected an earthly kingdom, as many now expect a temporal millennium. How abortive their hope; how futile their expectation. Soon, ah, very soon, every false impression will be obliterated, every false sentiment which has become entwined in man's affections, will be dis severed and dispersed. Let no sentiments which emanate only from man's imagination, govern your mind, but if they derive nourishment and support from the true source, then embrace them. Examine for yourselves, "prove all things, hold fast that which is good." But beware, be not influenced by sentiments, which will not stand the test of truth, and harmonize with divine revelation, lest ye be not extricated ere the brightness of the coming day, dissipate your errors, result fatal to your cherished hopes, and blast your fondest expectations.—*Selected.*

Drawing Near to God.

Prayer is the very life-breath of true religion. It is one of the first evidences that a man is renewed by grace. "Behold," said the Lord, of Saul, in the day he sent Ananias to him,—"Behold he prayeth." He had begun to pray, and that was proof enough.

Prayer was the distinguishing mark of the Lord's people in the day that there began to be a separation between them and the world. "Then began men to call upon the name of the Lord."

Prayer is the peculiarity of all real Christians now. They pray; for they tell God their wants, their feelings, their desires, their fears, and mean what they say. The nominal Christian may repeat prayers, too, but he goes no further.

Prayer is the turning-point in a man's soul. Our ministry is unprofitable, and our labor is vain till you are brought to your knees. Till then, we have no hop about you.

Prayer is the great secret of spiritual prosperity. When there is much private communion with God, your soul will grow like grass after rain; when there is little, all is at a stand-still, you will barely keep your soul alive. Show me a growing Christian, a going forward Christian, a strong Christian, a flourishing Christian, and sure am I he is one that speaks often with his Lord. He asks much, and he has much. He tells Jesus everything, and so he always knows how to act.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your requests be known unto God." Phil. iv, 6.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, FEB. 21, 1854.

THE SABBATH.

"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.

A REQUEST!

THOSE who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

Inferences from 2 Cor. iii; Rom. xiv; Col. ii, 14-17, which do not mention the Sabbath of the Lord, should not be allowed in a case like this. God gave the Sabbath law in the plainest language possible; and no man should be convinced that it has been abolished, unless he can find inspired testimony as positive and plain.

We teach the Weekly Sabbath of the Bible, the Sabbath of both Testaments. Let those who assert that it is abolished, produce one plain text to prove their assertion. This is a reasonable request. Will they produce the text?

ANOTHER REQUEST!

THOSE who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the REVIEW.

WHAT IS BABYLON?

DEAR BRO. WHITE:—I have recently met with a copy of the *Sabbath Recorder* for Dec. 1st, in which I find an article from the pen of Bro. B. Clark, in answer to the above question. The writer thinks that we are in error on this subject, and attempts to correct what he considers our error. We are willing to listen with candor to his objections, and having done this, we request him to listen without prejudice to our reply. We present his argument entire, as follows:

Now it is well known, that our "Advent" friends teach that "Babylon" means the churches; and that the words, "Come out of her, my people," (Rev. xviii, 4,) mean that we should come out from the churches of the different denominations. I would inquire, whether this is not a very great error?

That "mystery, Babylon the great, the mother of harlots and abominations of the earth," (Rev. xvii, 5,) cannot mean the Christian church in any of its forms, I will suggest a few reasons.

1. The woman had already sat upon five of the different "heads" or forms of government, before there was any Christian church. Rev. xvii, 9, 10. "Five are fallen, (when John wrote,) one is, and the other is not yet come." These "seven mountains," "seven heads," or "seven kings," are understood to mean the seven different forms of government on which the "woman"—the earthly power of human government—had sat: 1. Kings; 2. Dictators; 3. Tribunes; 4. Decemviri; 5. Triumvirate. These were then all "fallen;" "one is" (Imperial) when John wrote; this is the sixth; and the seventh, Papal, had not yet come. This "woman," then, being so much older than any Christian church, cannot mean the Church in any of its forms.

2. "Babylon" cannot mean the Christian church, because that "in her was found the blood of saints,

and of prophets, and of all that were slain upon the earth," (Rev. xviii, 24,) and this cannot be all found in the Christian church.

3. Babylon cannot mean the Christian church, because "the woman which thou sawest is that great city which reigneth over the kings of the earth," (Rev. xvii, 18,) and the church did not then reign over the kings of the earth. The "great city" is "spiritually called Sodom and Egypt, where also our Lord was crucified." Rev. xi, 8.

4. Babylon cannot mean the Christian church, because it is the staff of the wicked, "the sceptre of the rulers." Isa. xiv, 5. "The hammer of the whole earth." Jer. i, 23.

"Mystery, Babylon the great, the mother of harlots and abominations of the earth," therefore, cannot mean the Christian church in any of its forms; but it is the earthly power of human governments. And whether she sitteth upon many waters, (Rev. xvii, 15; Jer. xxi, 13,) or whether she sitteth upon a scarlet-colored beast, (Rev. xvii, 3,) or on seven mountains, (Rev. xvii, 9,) or whether she sitteth in the temple of God, (2 Thess. ii, 4; Isa. xiv, 13,) or whether she sitteth as a queen, (Rev. xviii, 8; Isa. xivii, 7, 8,) yet "her merchants are the great men of the earth," who trade most in the affairs of government, and she will make laws, sometimes, contrary to the laws of the Most High, although "power belongeth unto God."

If our advent friends will answer the above reasons, and show that "Babylon" means the Christian churches, then we are ready to hear the call, "Come out of her, my people." B. CLARK.

Alden, Erie Co., N. Y., Nov. 1853.

In the foregoing article, Bro. Clark has undertaken to prove that Babylon cannot mean the "Christian churches." If by that expression he means churches such as those were which the apostles planted, we should be happy to agree with him. This, however, is not his idea. He undertakes to prove that the Babylon of the book of Revelation does not include a single one of the corrupt bodies of nominal Christians that have flourished since the great apostasy. 2 Thess. ii. If he is correct, the entire apostasy, as such, is vindicated from the charge of constituting the Babylon of the Apocalypse. Here we join issue with him.

First, however, it is necessary to correct his misapprehension of our faith, which by the way, furnishes the principal ground for his objections. Having done this, we will answer his objections, and show the unsoundness of the position which he occupies.

We do not limit the Babylon of the Apocalypse to the gospel dispensation, nor do we confine its existence during this dispensation to any one of the corrupt bodies of nominal professors which have arisen since the apostasy. On the contrary, we understand that all the corrupt religious bodies which ever have existed, or which exist at the present time, united to the world, and sustained by the civil power, constitute the Babylon of John's vision, which shall be thrown down as a mill-stone is cast into the mighty deep.

We understand that the corrupt Jewish Church formed a part of this great Babylon. The Lord Jesus declared that all the righteous blood which had been shed upon the earth, from the days of Abel down to that time, should be required of that generation. Matt. xxiii, 32-36. But the book of Revelation informs us that in Babylon was found the blood of prophets, and of saints, and of all that were slain upon the earth. Chap. xviii, 24. This shows conclusively that Babylon must include the Jewish church. As there has been in reality but one church of the living God from the beginning of the world unto the present time, so has there also been but one corrupt church through this whole period.

Hence it is not difficult to understand how the blood of Abel could be found in Babylon; for Cain his murderer was a professor of religion, and with him the corrupt church commenced. And it is a fact that almost all the martyrdoms that have ever occurred, have been set on foot by professed worshipers, generally by the chief priests and scribes. Nor is it difficult to understand why the prophets are called upon to rejoice at the destruction of Babylon. John tells us that the prophets were slain by Babylon. Jesus

tells us that it was the Jewish church which slew them. Luke xi, 47-51. The same was also true with respect to the apostles. The Jewish church slew several of them. This shows that Babylon includes the Jewish church, and that it extends back to the days of Cain. No wonder that the prophets and apostles are called upon to rejoice when God avenges them on Babylon. Rev. xviii, 20.

By these facts we are shown that it was Babylon which slew the Lord Jesus Christ; the Jewish church which caused his death, forming an important part of that great city. Hence the propriety of the expression in Rev. xi, 8, "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." With this great city, the people of God in all ages have been to a very great extent commingled.

It will be seen therefore that we do not exclusively apply the prophecy respecting Babylon to any one of the corrupt bodies which have existed, or which now exist. In this great system we understand that the corrupt Papal and Greek churches occupy a large space, and act an important part. War, slavery, conformity to the world, pride, intemperance, politics, and the like, identify with sad and faithful accuracy, the great body of the Protestant churches, as an important constituent part of this great Babylon. In the days of the Jewish church, Babylon slew the prophets. In the days of the Papal church, Babylon slew a vast multitude of the saints of God. Nor has the Protestant church since its rise been free from such acts, whenever it has possessed the power to perform them. The Protestants of Geneva, with John Calvin at their head, burned Michael Servetus, a man who had barely escaped the same fate at the hands of the Popish inquisition. They did this for the same reason that the Papists do the like; that is, they did it for a difference of opinion, and because they had the power to do it. Witness also the long continued oppression which the church of England was able to maintain toward all dissenters. Even the Puritan fathers of New England, themselves fugitives from the wicked oppression of the church of England, could not forbear to hang the Quakers, and to whip and imprison the Baptists. In all these cases the civil arm was under the control of these professed worshipers of Jehovah, and they could not forbear to use it.

The Protestant church at the present time holds many hundred thousand slaves. Nor is the fact to be disguised, that the professed church is now the right arm of the slave power. This great fact identifies the Protestant church as a part of Babylon, with absolute certainty. Rev. xviii, 13. Take another fact. Christ forbade his people to lay up treasure on earth. Matt. vi, 19. But the church at the present day, as a body, exhibits greater eagerness in the pursuit of wealth, and in the acquisition of Babylonish treasures, [Rev. xviii, 11-14,] than even worldlings themselves. Consider the following also. In exposing the corruption of the Babylonish church of his time, Christ warned his own people to beware of the like abominations. "But be not ye called Rabbi," says Christ, that is, Master or Doctor; "for one is your Master, even Christ; and all ye are brethren." Matt. xxiii, 8. Apparently to imitate the Romish church, Protestants call all their ministers, Reverend. This word which is used only once in the Scriptures, is there applied to God. Ps. cxi, 9. If it is a sin for the church to call her ministers Rabbi, or Master, how much greater one must it be for her to apply to them the title of Reverend which belongs to God alone! Not content with this, some of these professed servants of Jesus Christ become Right Reverend, and Very Reverend. And not a few of them become Doctors of Divinity, so great is their proficiency in the doctrines of Christ!

The New Testament speaks in the most decisive manner respecting plainness of dress. But the majority of the professed church, at the present time,

walk in all the fashionable follies of the day. They are arrayed in all the gaudy attire of Babylonian merchandise. The merchants of Babylon, are the great men of the earth. In the fold of the nominal church is to be found a large portion of the lawyers, doctors, politicians and great men of the world. To succeed in business, to become honorable in society, or to rise to high offices in the nation, it is very important to make a profession of religion, and to have a good and regular standing in the church. This is most abominable in the sight of God, and yet it is very apparent that the church joyfully welcomes such members, because it will make the body more honorable.

Babylon is represented as trafficking in the souls of men. Look at the church of England. There the vacant parishes are set up for sale, and the highest bidder becomes the possessor of its revenue, and the pastor of its people! To come nearer home let us look at the various religious denominations in every place where they have sufficient wealth and strength to become popular. They must erect a splendid house of worship, and furnish it in the most expensive style; and the members of the church must dress in all the fashion and the pride of life. Then they must have an eloquent man to preach smooth things to fashionable ears. That church which can outdo the other in these particulars, will succeed in securing the fashionable sinners of the place as permanent members of the congregation. Whatever name this is called by, it matters not; the real truth is this: the hearers are to pay a round sum of money and the preacher in return strews

"The path that leads to hell, with tempting flowers,
And in the ear of sinners, as they take
The way of death, he whispers peace."

The word Babylon signifies confusion, and comes from Babel, the place where men in their impious attempt to climb up to heaven some other way, had their languages confounded. Gen. xi. The church should be one. This was the will of Christ. Witness his intercession with the Father as recorded in John xvii. He prays that his disciples may be one as he and the Father are one; for this would cause the world to believe in Christ. Since the great apostasy, the majority of his professed followers have busied themselves in attempting to climb up to heaven some other way. They have been confounded in the attempt, and scattered abroad upon the face of the earth, with creeds as discordant as the languages of those who were dispersed at the ancient tower. The Holy Spirit uses the word "Babylon" on account of its signification, and it is a most appropriate designation for the great city of confusion to which it is applied.

It may be said that even corrupt Protestants should not be joined with Romanists as forming the great city Babylon; that Romanists claim infallibility, which Protestants never yet have done. We answer that in this, the difference exists only in name. To speak in the language of their several pretensions, Romanists never *can* err; Protestants never *do* err. If Romanists claim infallibility in *advance* for the decrees and ordinances of their church, it is also true that Protestant bodies never *afterward* acknowledge wherein their churches or their councils have been in error. So that Protestant churches have all the advantages of infallibility, and leave to the Romanists all the odium of claiming it.

At the time when the message is proclaimed, "Fear God, and give glory to him; for the hour of his judgment is come," [Rev. xiv, 7,] the people of God are mingled with this great Babylon. For another message follows, announcing the fall of Babylon. These two messages, we believe, have been faithfully proclaimed in the past. In the eighteenth chapter of Revelation, the message announcing the fall of Babylon is presented again, with additions, showing as we understand, that there is in the future a mighty movement to take place on this subject. We have no doubt that God has many dear saints united with the vari-

ous bodies of professed Christians. These we believe will yet hear the call given in Rev. xviii, 4.

There is however one most important fact which demonstrates that it was the Providence of God which has caused the proclamation of the first and second angel's messages within a few years past. Rev. xiv, 6-8. The eighteenth chapter of Revelation in presenting a second message respecting the fall of Babylon, informs us that she has become the hold of foul spirits, and a cage of every unclean and hateful bird. As a demonstration that we are correct in regard to the application of Rev. xiv, let the present movement respecting the spirits of the dead, answer. An innumerable host of demons are spreading themselves over the whole country, flooding the churches and religious bodies of the land to a very great extent. The immortality of the soul, a doctrine which is held by almost every church in the world, is the basis and foundation of all their work. This extraordinary movement clearly evinces the rapid approach of the hour of temptation, that shall come on all the world to try them that dwell on the earth.

Let us now consider the various arguments which Bro. C. has adduced against our position. In answer to the first objection we remark that we understand Babylon to be as ancient as he does. The Roman Catholic church is a continuation of the old Roman Pagan church. The Pontiffs of the Catholic church hold their office in regular succession from the old heathen Pontiffs of ancient Rome. The ritual of the Catholic church and her multitude of ceremonies are almost all derived from the Pagans. Pagan priests to a very great extent controlled and guided the civil power until the apostasy of the great body of the Christian church, when they succeeded to the power and influence of the Pagans, and faithfully adopted, though under the name of Christianity, the doctrines and the ceremonies of the heathen. In the days of Pontius Pilate the corrupt church controlled the civil power and caused the death of our Lord; and in all ages it has made war upon the people of God.

The second objection does not militate against our faith. The third objection is answered in the reply to objection first. The texts cited in objection fourth, refer undoubtedly to old literal Babylon, which has long since passed away. If however it is contended that these texts refer to the Babylon of the Apocalypse, they do not furnish an objection to the views which we entertain. Mystical Babylon has proved itself the staff of the wicked, in that it has fostered, cherished and sanctioned every species of abomination. As an instance take the subject of slavery. It is literally the scepter of rulers; for the kings of the earth severally cherish some branch of this great Babylon, for the greater security of their thrones, and to aid them in wielding the scepter of despotism. It has enabled the despots of the earth to rule with oppression, and to break in pieces their defenseless subjects. As an illustration of this fact look at Austria.

We will now look at Bro. Clark's view of Babylon. He has presented four reasons for rejecting our faith, but he has not presented a single reason why we should receive his. If it were self-evident that Babylon is "the earthly power of human government" reasons might perhaps be unnecessary for its support. But we ask, is it not manifest that such a view is a gross absurdity? If it were correct it would reduce the great harlot of Revelation, to a mere abstraction. Babylon is distinct from the kings of the earth. Rev. xvii, 1, 2, 16; xviii, 9, 10. If therefore Babylon means "the earthly power of human government," it must mean earthly power separate from those who exercise it. Hence this view makes Babylon an abstract evil like envy, malice, or pride.

Babylon according to the prophecy rules over the kings of the earth. But instead of "the earthly power of human government" ruling over the kings of the earth, the truth is that the kings of the earth have exercised "the earthly power of human government" in ruling over their respective subjects. It is

said of the kings of the earth, "these shall hate the whore, [Babylon] and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." Rev. xvii, 16. According to Bro. C. the kings of the earth are to hate earthly power, and to make it desolate, and naked, and to eat its flesh, and to burn it with fire! When have they ever hated earthly power? Never. It is their utmost exertion to maintain all they now possess and to acquire all they can. In destroying earthly power, they would cease to be kings. How could the civil power of the earth be punished and the kings be spectators? Rev. xviii, 9, 10.

The symbol of a harlot is used to represent Babylon. A woman is the symbol of the church, Rev. xii. A harlot is a symbol of a corrupt church. Eze. xvi. But where is the authority by which Bro. C. rejects this scriptural use of the symbol, and explains it to mean abstract earthly power?

The fact that Babylon is distinct from, though unlawfully united with the kings of the earth, is positive proof that Babylon is not the civil power. The fact that the people of God are in her just before her overthrow, proves that she is a professedly religious body. To have Babylon [confusion] must there not be a diversity of creeds in the great city? Are not the great religious bodies of the present time sadly corrupted with sin and wickedness, as described in this article? Are not almost all of them incorporated by the civil power? How many of them could escape the rebuke which is given in James iv, 4? What is duty with regard to them? 2 Tim. iii, 1-5; 2 Cor. vi, 14-18; Rev. xviii, 4. J. N. ANDREWS.

"Can ye not Discern the Signs of the Times?" Matt. xvi, 3.

IN keeping pace with the fulfillment of prophecy and signs of the times, it may not be inappropriate to notice some of the spiritual manifestations which are now being realized in the churches of our land, as illustrative of the predictions of 2 Thess. ii, xi; Rev. xviii, 4.

The *Spiritual Telegraph* for Feb. 11th, has a communication from Mr. J. W. Kilgore, of Como, Tenn., concerning a protracted meeting held by the Baptist denomination of that place, at which a young lady was rendered speechless, with her muscles cramped and rigid, and her eyes partly closed and set in their sockets. After continuing in this state some half an hour, she returned to her former condition, with feelings of most perfect happiness. The next night she experienced the same, but when she returned to her natural state her motion and her appearance were totally different from what they had been the evening previous. She was not happy now as before, much cramped, appeared to labor hard to express her feelings, but mournful gutturals were all that she could utter. The writer further says that he has no doubt but that she was under the influence of spirits, and accounts for the change the second time, by its being the operation of an inferior spirit. He says, also, that such demonstrations are by no means uncommon at revival meetings. He closes by expressing wonder that his orthodox friends yet doubt in relation to these spiritual manifestations.

While these false reformations are in progress through the land, we may expect to hear of and perhaps witness similar delusions of satan; for we are evidently in the chronology of the time spoken of by Malachi (Chap. iii, 15,) when even they that tempt God are delivered. But their children (converts) are short-lived, as we find by comparing this text with Hos. v, 7; for they shall beget strange children. For after the excitement is past, "one month" shall devour them with their portions. Many no doubt, are honestly deceived by these false guides, and may perhaps be eventually saved under the loud cry of the third angel. Satan's work is to undermine the foundation of the Christian's hope, and deceive if it were possible the very elect. Hence he will work with all power and signs and lying wonders. One reason why they are called lying wonders is because the le-

gitimate agents of them are not what they represent themselves to be, viz., the spirits of departed friends and relatives. They come with a lie in their mouth.

The spirit of man is not immortal, as many vainly suppose; but the words spirit and breath of man are synonymous, as we find in Job xvii, 1. My *breath* is corrupt, in the margin, *spirit*. Also in Chap. xxvii, 3. The spirit of God is in my nostrils, margin, *breath*. The common atmosphere we receive from God inflates the lungs, and gives heat and life to the system. Therefore we can more plainly understand what the Psalmist means when he declares that man's breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Also, Job xiv, 12, speaking of death the common portion of man, says: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." No consciousness then to the dead in any sense of the word until a certain period; viz., "until the heavens be no more."

Peter informs us that it is at the Second Advent of our Lord Jesus Christ, who will then with a shout, the voice of the archangel and the trump of God call forth the sleeping saints. But the rest of the dead live not again until a thousand years after. We need not therefore, look for any one that has died to come back and move tables &c., until the Lord comes at least, then we believe their time will be occupied in a higher and holier work of ascribing honor and praise to him that sitteth on the throne, and to the Lamb for ever and ever.

The word of God ought to silence every Spiritualist in the land, and would, if they were not given over to believe a lie, that they all might be damned that believe not the truth; which truth specially relates to the much slighted and despised doctrine of the glorious appearing of the Son of man. In view of these mighty wonders which are threatening to drown the world with their delusions, a voice is beginning to be heard, which is to sound louder and louder, saying "Come out of her [Babylon] my people, that ye be not partakers of her sins and that ye receive not of her plagues; for she is becoming the hold of every foul spirit, and the cage of every unclean and hateful bird." E. R. SEAMAN.

Rochester, Feb. 12th, 1854.

Reply to A. N. Seymour,

BY J. B. FRISBIE.

In the *Harbinger* of Feb. 4th, there is a letter by A. N. Seymour, dated Jan. 1st. 1854. He writes that "Eld. Nottingham and wife became converts to seventh-day Sabbath-keeping last June, but became thoroughly disgusted with Sabbatarian principles and influence, by being associated with them four or five months. They doubtless were honestly led into that snare, and have as honestly abandoned it. O, that every other honest soul may do the same!"

We are well satisfied that Eld N. was not deceived in what the Sabbath. Advent brethren believed before he embraced their faith. Eld. N. has been disfellowshipped by the brethren at Sylvan, for the unchristian spirit that he manifested, also, the denial of the Spirit of God to operate on the mind of believers, separate from the Word, and that God has nothing to do in calling men to preach, &c. We understand he was not disfellowshipped for not believing the visions. It is not very strange that he should become thoroughly disgusted with Sabbatarian principles, &c., after he began to mistrust that he would not be accepted to go with the message, and was silenced and disfellowshipped by the church. As to his honesty, we leave others to judge.

Eld. S. says, "There is evidently a re-action taking place in their ranks." If by re-action, he means that we will not fellowship such as do not walk according to the Bible rules for Christians, &c., we have long thought that such a "re-action" ought to be among some others—that it might be better for them. We do not like to boast of our prosperity or numbers. But in this case there may be nothing wrong to mention something as we now understand the matter. About

one year and a half since, there were perhaps less than fifty Sabbath-keepers among us in the State of Michigan, with one messenger. Now there are over two hundred, with three or four messengers constantly in the work. Sabbath-keepers are increasing almost daily. It is the Lord's work. S. says, "Some have not gone so far into the delusion as to lose all sense of duty and consistency; hence they cannot be made to subscribe to all tests of their leaders." If it is a delusive snare to get people to keep the commandments of God that they may not be sinners, and obey the gospel of Jesus that they may be saved when he comes, we plead guilty; for these are the tests. S. says, "their teachers, as I am credibly informed, impose upon their adherents the necessity of believing that Ellen White's visions are equally inspired with the visions of Daniel and John, and if they do not believe this, they must be tried and disfellowshipped."

That "credible" informant has "credibly informed" that which is not so. We will quote from the last page (64) of the book, the object for which the visions are given: "I recommend to you, dear reader, the Word of God as the *rule* of your *faith and practice*. By that *Word* we are to be *judged*. God has, in that *Word*, promised to give visions in the '*last days*;' not for a new rule of *faith*, but for the *comfort* of his people, and to *correct* those who *err* from *Bible truth*."

Solomon says, [Prov. xxix, 18,] "Where there is no vision the people perish: but he that keepeth the law, happy is he." We will insure that no brother or sister has, or will be, disfellowshipped, who obeys the pure teachings of the Bible. This is all that God, the Bible or the visions require us to do.

S. says, "This is one of the doctrines which they imposed on Eld. N. and wife." When Eld. N. told me that we did this, I told him plainly that it was the Bible and not the visions that we tried, tested and disfellowshipped by. Why should he now tell this, unless for an excuse?

S. says, "Never have I been more thoroughly imbued with a knowledge that it is an inglorious delusion of Satan, than at the present moment." What is such an inglorious delusion of Satan? To give us visions for the comfort of his people, and to correct those who err from Bible truth? that calls upon us to keep the commandments of God, be much in prayer, and have faith in exercise, to seek for holiness of heart, meekness of soul, devotion to God, to obey all that he has required in his Word? Is this the work of Satan? truly, then must he be a brighter angel of light than I had supposed him to be, inasmuch that his kingdom is divided against itself, therefore it cannot stand. Mark iii. 24-26.

It is not Satan's work to rebuke sin and teach holiness of life, as the visions do, according to the Bible; while it seems that which teaches controversy is of Satan. We are bound to believe all that accords with the Bible, and its plain teachings, wherever found.

S. says, "And I look forward, earnestly desiring to see those honest hearts who have been led astray from the path of duty and truth, return to their former faith."

We should regard those who leave the present truth, in the light of 2 Pet. ii, 22. "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire." Why such a desire for commandment-keepers to return to their former faith, and have them become Sabbath-breakers that they may become sinners; for Sabbath-breaking is a sin, a transgression of that law, of which James (ii, 10) says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—Sabbath not excepted.

S. says, I could write much which I have learned of late, which is perfectly reckless of justice and consistency, that might cause you to mourn over the weakness of frail humanity; but as sufficient has already been said on the subject to arrest the attention of the church, probably it might not be judicious to protract the matter to any great extent." This looks as if it was thrown out to prejudice the minds of the

readers of the *Harbinger*. As to the sincerity of S. we have nothing to say at present. I should rather thought he would out with what was so perfectly reckless, that we could find it; for if there is any such thing wrong among us, we want to find it and get rid of it. We rather think it is an unjust insinuation, designed more for an effect than a reality.

S. says, "May the Lord guide them and us out of all error into truth, and save us, is my prayer." We respond, *Amen* to this prayer, believing that if S. is sincere in making it he will yet learn, like my unworthy self, that it will be far better to keep the commandments of God than to fight them, even if we have to keep God's holy Sabbath, that was made 2500 years before a Jew existed.

TRAVELING ON SUNDAY.—A case has recently been decided in the Supreme Court of Pennsylvania, relative to the right of a person to travel unnecessarily on Sunday. It seems that a man named Johnson had been convicted before an Alderman of Pittsburg, of driving an omnibus on Sunday, and fined \$4 for the offence. Johnson appealed to the Supreme Court, which by a majority vote affirmed the decision of the Alderman.

Apostolic Example for Sunday-keeping.

DEAR BRO. WHITE:—In the reply to my four propositions, it is said that there is "no apostolic example for Sunday-keeping, and it is not for our opponents to assume these points and then build their inferences thereon. Let them first produce the command or example, and then will their deductions be entitled to our consideration." That is perfectly honest: if the first day has no divine example for its observance, it is not enjoined upon us. This then is the first point to be settled. Was the first day observed by the apostles? for if it was, then its observance is binding upon us; that is, if that day was thus observed by them to as late a time as when the epistles were written; otherwise I cannot see that it is; for the mere example of the apostles in the very beginning of the Christian dispensation is not a correct or permanent rule to follow respecting such questions; for Paul purified himself with the Jews and "entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be made for every one of them." And thus he attended for seven days. Is that observance therefore binding upon us? Of course not. Why? Because Paul only attended to it as a matter of mere expediency, Paul circumcised Timothy for the same reason. Yet he says, at a later time, "I testify again to every man that is circumcised, that he is a debtor to the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v, 4. If they made circumcision a permanent rule or ordinance, they denied Christ, for he was the end of the law.

We are to inquire then, Did Luke's calling the seventh day the Sabbath, make that day the permanent Sabbath, any more than did Paul's circumcision of Timothy, make circumcision a permanent rite in the church? Here again we are led to inquire—What saith the apostles on this subject at a later time?—what saith the epistles and Revelation concerning this day? All I can find in the epistles is this: "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-days." It should be observed that the term *days*, as here attached to Sabbath, is in italics, and therefore not in the original. We have however the testimony of 54 men eminent in learning and particularly well acquainted with the languages, that *sabbath-days*, instead of Sabbath, is the true signification of the original. The context also seems to sustain this conclusion.

The above thoughts will also apply to the first day. This day is nowhere mentioned in the epistles or Rev. except in 1 Cor. xvi, 2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you, lay by him in store, as God hath prospered him, that there be no gatherings when I come." Here we find the first day permanently set apart for a church duty, shall we not say a *congregational duty*? so it seems to me.

The foregoing arguments must decide, so far as the Acts and epistles are concerned, what day is meant by *Lord's day* in Rev. i, 10.

I must conclude from the above reasons, that the first day is more clearly enjoined in the Acts of the apostles and epistles than the seventh day. I am however ready and desirous to have further light on the subject.

Yours, for the truth,

H. BARRINGER.

ANSWERS.

1. We find in the above this expression: "If the first day has no divine example for its observance it is not enjoined upon us. This then is the first point to be settled." That is the very point we consider settled. It remains to be shown that we are wrong in this, or it is admitted that the first day is not enjoined upon us.

2. "Did Luke's calling the seventh day the Sabbath make that day a permanent Sabbath," &c.

Luke's calling it the Sabbath did not make it the Sabbath to be sure; for it was the Sabbath before; permanently established; and Luke speaks of it as such.

3. "Let no man therefore judge you in meat or in drink," &c. The remarks which follow this quotation above are to the point. If the supplied word, *days*, is omitted, it must be rendered sabbaths; for the word is in the plural; and the fact that it is plural is an important consideration; for it fixes its reference, not to the Sabbath of the Lord, but to the ceremonial sabbaths of the Jews. We find that the Jews had four ceremonial sabbaths. Lev. xxiii. God foretold by the Prophet that these should cease. Hos. ii, 11. This is what Paul is speaking of as is evident from the context. Col. ii, 14-17. This passage, therefore has no reference to the Sabbath of the fourth commandment; and if this is all that one "can find in the epistles" in favor of First-day, it is as groundless as the "baseless fabric of a vision."

4. The next quotation is 1 Cor. xvi, 2, and the conclusion is drawn that the first day was permanently set apart for church or congregational duties. The duties there enjoined are just the opposite of congregational duties. It is no place in the congregation to take a review of business matters to see what can be devoted to purposes of charity, and the Lord says, Do not your alms before men. And certainly this is not the work for the Sabbath. Neither the Acts nor the epistles can determine what day is meant in Rev. i, 10. The Lord himself decided that, when he affirmed, The Son of man is Lord also of the Sabbath. Mark ii, 28.

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. Davis.

DEAR BRO. WHITE:—My mind has been led back to contemplate that work which God would keep in remembrance by his holy institution, the Sabbath. The earth appears in all its loveliness a fitting production of the work, or creative power of God. Not a tree that is desirable to the eyes or good for food, but what it bears. Man created in the image of his Maker, given the dominion over, and receiving it for his inheritance;—this it appears to me is what the Sabbath truly commemorates. This was a rest or state of blessedness having with it a kingdom and a dominion; as did also that entered by the literal seed of Abraham, through Joshua, in the type.

Some few weeks since while speaking of the Sabbath as a memorial of the first creation, or of the creation antecedent to the curse, I quoted Isa. lviii, 12, 13, 14, and while reading the 12th verse—thou shalt raise up the foundations of many generations, if thou turn away thy foot from the Sabbath &c. The idea came very forcibly across my mind that if by turning away our feet from the Sabbath would raise up the foundations of many generations they must in some way rest upon it. And it seemed to me that the Sabbath *did* commemorate that which was the hope, the original inheritance, the paradisaical state, of the many generations who like Abraham looked for a city whose maker and builder is God; which foundation or consummation of hope has been overlooked, as its memorial has been trampled upon in these latter days.

If this view be correct, the Sabbath is a seal of faith from its own character. For instance: Baptism being a memorial of the resurrection of Christ, or sign of it, becomes a seal of faith in the resurrection, when rightly received. The Sabbath, then, being a memorial of the first creation, that which was lost in Adam. (and it commemorates nothing else except the rest, and that being a consequent upon labor they are inseparably connected) or a sign of

it; for God said it was a sign to the Israelites; (it must have been a sign of the first kingdom covenanted again to man in the seed, although they did not clearly see it while the veil was over their face,) becomes a seal of faith, even the seal of the living God, to those whose faith receives that kingdom of which it is a memorial as the promised inheritance through the seed. Now is not a part of the design of the Sabbath to preserve the remembrance of this holy kingdom prepared from the foundation of the world.

While reading the excellent article from Bro. Andrews headed "Objections to the Saturday Sabbath Considered" I was led into the following reflections on the first objection. The objection admits that the obligation of a commemorative rest-day is moral and eternal. Then if commemoration is a moral and eternal obligation the thing commemorated must be signified. But the first day of the week does not commemorate the thing signified, which was finished in the first six days; therefore the moral and perpetual obligation remains unfulfilled. Is not this one reason why the true inheritance has been lost sight of? Its commemorative institution having been supplanted by another it brought with it another hope than the kingdom prepared from the foundation of the world.

We had a very agreeable visit from Bro. Wheeler and was truly comforted and refreshed. May the Lord bless him in his labors of love.

Those that are advocating the new time for the coming of our Lord, are very active in New Bedford and Fairhaven. Most of those who left the churches in 1844 who are not in the third angel's message, have embraced it. They appear very positive that the Lord will come this year. I attended a Bible class with them a few evenings since, and received a very powerful (so far as head was concerned) exhortation to give up the view of there being two places in the antitypical Sanctuary. The speaker appealed to the Father to show me by the Holy Spirit the truth; and at the same time he denies that its influence is an evidence of truth, as he did when I referred to the work of 1843 which he had called mainly an excitement. I think his heart was better than his head in that case. I gave them a short discourse on the Sabbath question; and they admitted almost without a dissenting voice, that there was some truth there; but they are so absorbed in the new time that it is almost impossible to get their attention to anything else.

May the Lord help us to be ready when he comes and meet for the inheritance of the saints in light.

Those that dwell in God dwell in love. Do I dwell in love? Ah that hideous self! how it appears beside the blessed Saviour! Who shall deliver me from the body of this death? But God has purposed it, and I feel to try to win the prize.

Your Brother in Christ.
Fairhaven, Mass., Jan. 28, 1854.

O. DAVIS.

From Sister Bucklin.

DEAR BRO. WHITE:—While many of my dear brethren and sisters who love our Lord Jesus Christ, are identified with his cause on earth, and rejoice in hope of the glory to be revealed at his appearing and kingdom—while many such are on his Holy Day gathered together in small companies, speaking freely to each other, exhorting and comforting each other, mingling their voices and faith at the mercy seat, and realizing the faithfulness of the "Coming One" who has said, "Where two or three are gathered together in my name there am I in the midst." There are others scattered up and down the earth, who are like myself sitting in solitary places, and whose language emphatically is "I'm a lonely traveller here, &c."

With such I can truly sympathize; for with the exception of a Sabbath-day spent at Bro. C. Andrew's, N. Y. city, I have not met in social worship with those of like precious faith, since last July, when I parted from the little band in Waukau, Wisconsin. They too have their trials; but I rejoice that the Lord knoweth them that are his. "He knoweth how to deliver the godly out of temptation" and blessed be his name that while he sees it necessary to keep us in the furnace his wisdom and love stand pledged for our safety and purity if we confide in him.

I have just been reading a letter in which the writer says, "How necessary that our words be pure." Ah, indeed! how important it must be, when he who spake as never man spake has said, "Blessed are the pure in heart; for they shall see God. Who can estimate the value of a pure heart, cleansed by the precious blood of that Lamb who was without blemish; in whose lips there was found no guile. Oh for a fresh application of it to every believer's heart: then shall we offend not in word, and be able also to bridle the whole body; for a good tree cannot bring forth evil fruit, any more than a corrupt tree can bring forth good fruit.

Situated as I am at present, among a people who enact and execute laws in violation of the plainest precepts of the gospel, who regard it a crime to do unto a brother in bonds as we would they should do unto us, it cannot be expected that many, if any, are inquiring for the narrow way, or a close walk with God. I have not met with the first one yet. O what a feast it would be, to meet once more with a whole-hearted Christian. I have endeavored to present soul and body a living sacrifice to God, and my prayer daily is,

"Direct, control, suggest, this day,
All I design to do or say."

The result I leave with him, realizing I am not mine own, but that I have been purchased with the precious blood of Christ. I look to him as the model. I long to be like him. His word is precious unto me. I am much interested in the letters published in the *Review* and in proportion as I discover the spirit of consecration, I am strengthened and encouraged. O that the great head of the church would baptize his people anew with the spirit of holiness, and multiply witnesses to the power of his grace; that power that enables its possessor to keep looking unto Jesus, overcoming the world, through faith in his precious blood.

I am sometimes led to cry out, "How long O Lord how long, shall the wicked triumph." How long ere the voice of the oppressor shall cease from the land. Let us still pray, "Thy Kingdom come; thy will be done in earth as it is in heaven."

Yours in hope.
Yorktown, Va., Feb. 4th, 1854.

U. BUCKLIN.

From Bro. Avery.

DEAR BRO. WHITE:—When I see how completely calculated the Spirit Manifestations are to deceive, I feel truly, that we are living in the last days, when satan is to work with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie, and when if it were possible, he shall deceive the very elect.

If there ever was a time when God's people should be awake, it is now. O that those who profess the third Angel's message may truly realize the awful time in which we live, and wake up to faithfulness and to duty, realizing that probation will soon close, and sweet mercy will be clean gone forever, when the awful decree will go forth, he that is filthy let him be filthy still, and he that is holy let him be holy still. Then destruction will come like a mighty whirlwind, and who shall be able to stand. We need to put on the whole armor of God, that we may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. O the awful danger of living half-hearted, as some do who profess to be in the third angel's message. I feel the importance of stepping fast, and getting ready to withstand in the evil day against all the workings of satan, and having done all to stand.

Yours in hope of victory, ALBERT AVERY.
Locke, Ingham Co., Mich., Feb. 7th, 1854.

From Bro. Eastman.

DEAR BRO. WHITE:—The *Review* has been received for some time past by Bro. John Noyes, Landoff, N. H. He wishes me to say for him that he is much interested in the truths presented. He believes, that the seventh day is the Sabbath of the Lord our God, according to the word which God has given for all men. He is endeavoring to keep the commandments of God and the faith of Jesus, hoping to have immortality and eternal life at the coming of Christ with all his saints; which is now near even at the doors. We have recently been examining the Scriptures for the truth connected with the Sabbath, and believe the seventh day is the Lord's appointed Sabbath. We believe that Christ will soon come to the joy of all his people, and restore all things promised by the mouth of all his holy Prophets.

Yours in hope,
Landoff N. H., Feb. 8th 1854

O. D. EASTMAN.

From Sister Locke.

DEAR BRO. WHITE:—Since I have been a reader of the *Review*, I have many times had a feast of fat things in reading the letters therein contained; and I look forward rejoicing in the hope of soon meeting the writers with all the sanctified in the kingdom of God. The little flock in Salem, that have manifested their belief in the commandments of God and the testimony of Jesus, by being buried by baptism in the likeness of Christ's death, truly appear to be of

one heart, and one mind, and we have enjoyed some heavenly meetings, since our dear brethren Case, and Waggoner left here; for our blessed Saviour deigns to meet with us by his Spirit. And though our names are cast out as evil since we have been trying to keep all the commandments of God, yet we rejoice that we are counted worthy to suffer reproach for the word of God.

Your unworthy Sister, striving for the kingdom.
LYDIA M. LOCKE.

From Bro. Lawrence.

DEAR BRO. WHITE:—I have just returned to this place from a tour of two weeks mostly in Lewis and Jefferson counties. Visited new fields mostly, with publications, holding meetings as the weather would permit. Found several in Watson that love the truth and are anxious to have the traveling brethren visit them. Was enabled to speak once to the people in Le Roy at the Union meeting-house of that place. There was good attention, and the friends expressed a desire for further effort in that vicinity. Several in Adams and Antwerp were urgent in their requests for a public presentation of the present truth.

We could only furnish reading for the present in several places we visited, hoping some one would soon pass and teach the truth to those anxious to know our present position.

The brethren in St. Lawrence Co. are now rising in union and strength: feeling the importance of obeying the whole truth. It seems as though the loud cry was just upon us. The brethren here are getting into the best state for the Lord to work, that they ever have been in. The necessity of walking by faith in the third message experience is being understood better than heretofore. My prayer is that those desiring a place with the remnant may realize the much tribulation to be patiently endured, and remember Lot's wife.

Yours striving for the Kingdom.

HORACE W. LAWRENCE.

Madrid N. Y. Feb. 2d, 1854.

There will be no Night there.

No night, with its gloomy darkness and fearful raging tempest. How it howls about our casement and tears in fury among the leafless branches. The thunder mutters its fearful anger, and the ghastly lightning glares vividly about us. But there no storms will sweep over the soul. All will be serene and pure; as the morning sun bursting in beauty over the tranquil lake; as the midnight sky gazing silently and solemnly upon the repose of nature, when the wind has hushed its breath and the little stars hold converse in gentle whispers.

No night there! with its long tedious hours of anxious care, of restlessness and pain. Ah! who cannot recall them; when we sat by his bedside, and bathed his fainting temples, and heard the knell of the lazy hours as they crept slowly by. And then the morning came, but not to our souls; for the spirit of the beloved had gone and left us desolate.

No night there! with its unconscious stupor; with its forgetfulness of the past and unconcern for the future; with its dreams of terror, and sudden alarm. The faculties of the soul will be all awake there. We will tell it in the diamond starlight showered upon our pathway; we will read it in the solemn cycles of the rolling planets. The flowers of Paradise will whisper it to our souls, and its gentle waters and healing streams all will speak of it.

No night there! and therefore no darkness; no darkness and therefore no fear. He will wipe away all our tears. His banner over us will be love; and we will think of the days gone by; of the toils and conflicts of old earth, and it will be like the thoughts of the weary mariner, when he has clewed up the sails for the last time; and now from his mountain home gazes o'er the fretful, roaring waters on which he has suffered and toiled.

NO SABBATH.

In a "Prize Essay on the Sabbath," written by a journeyman printer in Scotland—which for singular power of language and beauty of expression has never been surpassed—there occurs the following passage. Read it, and then reflect for awhile what a dreary and desolate page would this life present if the Sabbath were blotted out of our calculations:

"Yokefellow! think how the abstractions of the Sabbath would hopelessly enslave the working classes, with whom we are identified. Think of labor thus going on in one monotonous and continuous and eternal cycle—limbs forever on the rack, the fingers forever playing, and eyeballs forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, the loins forever aching, and the restless mind forever scheming.

"Think of the beauty it would efface; of the merry heartedness it would extinguish; of the giant strength it would tame; of the resources of nature that it would exhaust; of the aspirations it would crush; of the sickness it would breed; of the projects it would wreck; of the lives it would immolate; and of the cheerless graves that it would prematurely dig! See them, toiling and moiling, sweating and fretting, grinding and hewing, spinning and weaving, strewing and gathering, mowing and reaping, razing and building, digging and planting, unloading and storing, striving and struggling—in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, on the earth, in the days of brightness and of gloom. What a sad picture would the world present if we had no Sabbath."—*Ad. Herald.*

THE *New York Universe* says:—It is curious to notice the change that has taken place within the last few years in the minds of religious propagandists of whatever denomination. Time was when for a minister of the orthodox stripe—whether Presbyterian, Baptist or Methodist—to swerve "one jot or tittle" from the old time-honored views concerning the existence of the literal "lake which burneth with brimstone and fire," and the efficacy of a particular creed to preserve erring mortals therefrom—time was, we say, when such a course on the part of a clergyman would be considered "such perdition as nothing else could match;" but it is not so at present, as every day's experience abundantly proves—there is more freedom of thought—more liberality of sentiment—more effort to develop the love principle as the chief element to the inception of pure religion. On Sunday last, the Rev. Isaac Westcott, delivered a discourse in the Baptist church, on the corner of Varick and Lighthouse streets, which in some degree bears us out in this opinion. His discourse was upon the infallibility of the church of Rome, which the Rev. gentleman, of course, considered as fallible as any other church, and he considered them all fallible, his own included. He admitted that one good Christian of any other evangelical denomination than his own, was better than a host of bad Baptists, and scouted the idea that all Baptists must be saved. He gave it as his opinion that while there were thousands of Baptists whose names were not recorded in the book of life, there were thousands *not in the Church*, whose names were written in heaven. He did not believe that God had connected the salvation of souls with any church—the Bible, he said, had made the salvation of a soul to depend on its relation to Christ, not to a Church. Such sentiments, if uttered but a few years since, thus boldly from the pulpit, would have brought down upon the speaker's head the condemnation of his entire flock, and some of the more conservative believers of evangelical orthodoxy at the present day, will no doubt regard it in the light of rank heresy.

Pray Without Ceasing.

When the heart rests in God, how precious is the communion of the soul with its Maker. The worship of spirit and truth continually ascending in thanksgiving and praise, is the breath of prayer that ceases not. This is oneness with Christ, and the heart thus filled with his presence flows out in spontaneous love to every child of God. This is life, and joy, and peace, and accompanies perfect submission and confidence in Jesus. The tempest may gather, the nations rage, and the earth tremble, but the soul thus united to the divine and the eternal, abides in the secret pavilion of the Most High.

The Christian's Weapons.

"A meek and heavenly spirit," says the *Christian Era*, "will often vanquish where intellectual power fails." Discard carnal weapons—wrath, bitterness, ill-feeling, of every kind. They will injure your cause. The Bible is full of wise maxims for God's servants. "Fret not thyself because of evil-doers; neither be thou envious at the workers of iniquity." "Do nothing through strife and vain glory." "Neither give place to wrath." "In your patience possess ye your souls." Indulge no desire to wound the feelings of an opposer, and you will have your reward in eternal peace. Thus get the victory over yourselves—it must be done by prayer and faith—and then you may vanquish others. If any have reason to be calm and unruffled, it is those who are conscious of having God and truth and right on their side. If any can find it easy to love their enemies and opposers, and pray for them that despitefully use them, it is those who are struggling in the cause of compassion for the suffering.

Our adversaries think they refute us when they re-iterate their own opinions without paying attention to ours.

To many of our new subscribers we have not sent the back numbers of the present Vol., because our edition did not prove sufficient to supply the demand aside from what we reserved for books. We have, however, concluded to reduce the number of book papers, and supply subscribers. Will those who are not supplied inform us and we will furnish them.

Appointments.

PROVIDENCE permitting there will be a Conference of four days at the house of Bro. S. Gillett, in Green Vale, Jo Daviess Co., Ill., to commence on Thursday, March 2d, at 2 o'clock P. M., and continue to the evening of the 5th. Also a Conference of three days at Plumb River, Jo Daviess Co., Ill., commencing March 10th, at 2 o'clock P. M., and continue over the Sabbath into the evening of the 12th. The brethren coming on the Galena and Chicago Union R. R., will stop at Nora, four miles east of the terminus of the road, and six miles north-east of Brn. S. Gillett and W. Bates', via Green Vale P. O. Nora is sixteen miles north-east of Plumb River.

If any of the Sabbath brethren in this region wish for a general meeting, if they will give me notice by the 10th of March, I will endeavor to serve them if it is practicable.

My Post Office address for the present will be Green Vale Daviess Co., Ill., care of Wm. Bates. JOSEPH BATES.

WE were very sorry to disappoint the brethren at Lora, by not filling our appointment there the 7th. At the close of the Oswego meeting, we were so hoarse that we could speak but little above a whisper. Other circumstances connected compelled us to give up visiting them.

JAMES WHITE.

Publications.

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Letters.

G. E. Bell, R. G. Lockwood, S. T. Cranson, J. Hamilton, S. H. Peck, G. T. Smith, A. H. Robinson, N. N. Lunt.

Receipts.

J. Ayers, F. J. Owen, L. B. Lockwood, S. Monroe, E. B. A. Hart, A. B. Morton, S. North, G. Lowree, J. Green, E. Wilcox, D. Williams, L. H. Priest, M. N. Dunham, L. P. Iest, J. McClenan, H. Hilliard, P. Cox, S. Kingston, each \$1.00.

J. Lewis, G. W. Sheldon, M. T. Wiswall, N. G. J. Aldrich, J. C. Below, each \$2.00. J. W. Wilsie, E. Churchhill, each \$3.00. S. Benson \$4.00.

H. Anderson, L. Fitch, M. Hutchins, E. A. Averill, each \$1.50. D. Ferren \$0.75. C. Bank, L. Witter, N. H. Satterlee, each \$0.50. M. J. Noyes \$0.46.

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