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"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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ADDRESS TO THE BELIEVERS IN THE SECOND ADVENT NEAR.

BY WM. MILLER.

MY DEAR BRETHREN AND FRIENDS:—Grace, mercy and peace be multiplied unto you, from God the Father, and our Lord Jesus Christ.

In time past, I have traveled quite extensively in the United States and in Canada, publishing the glorious news of the near approach of the Second Coming of the dear Saviour, to tens of thousands, both of saints and sinners. With many of these I have formed the happiest acquaintance. It would afford me the greatest pleasure to meet those friends again, and renew an acquaintance so happy and endearing. But for this I cannot hope in this world. You will therefore permit me to address you, through the only medium now left me, on the glorious subject, which has occupied your and my attention for several years past. It may be the last time I shall be favored with, of addressing my friends scattered abroad, to whom I am bound by so many tender ties. As a friend of mine has conceived the idea of publishing another volume of my productions, which may fall into the hands of very many of my old friends who will see my face no more in this world, I avail myself of the privilege of appending to the same this address, containing my solemn, and perhaps last advice to you all, and thereby clearing the skirts of my garments of the blood of all.

It is about eleven years since I first began to publish the doctrine of the Advent near; though I had been fully convinced of its truth long before, by a close and patient study of the Bible. But such were the difficulties attending its promulgation, that I was restrained from the duty for a long time. And when you consider the circumstances in which I was placed, you will not wonder that I shrunk, for a time, from the responsibility. I was alone; "no man stood with me" for a number of years. I had to contend against the prepossessions and prejudices of the entire Christian community; the systems, talents, as also the superior education of the clergy; the religious press, and the political also, throughout the country; the institutions of learning, both literary and theological; the unbelief of the church; and, in short, the whole world were against me. Had you seen the old farmer then, without education, with but limited means, almost unknown, unaccustomed to public speaking; without sympathy, authority, or recommendation from men; going into the world with the Bible alone in his hand to bear a solemn message to a sleeping church and a stupid world;—a message so alarming as the announcement of the speedy coming of the last judgment, and the conflagration of the world;—a doctrine so contrary to the human heart, so opposed to all the received opinions of the community; had you seen me under these circumstances, I am disposed to believe that you would have pronounced me very visionary and fanatical. I speak not these things boastingly; God forbid; but rather to show my weakness and incompetency, and to magnify the wisdom and power of God, who is able to take worms to thresh mountains and the weak things of the world to confound the wise and mighty; and that you may value these things the more, as being of God, and remain steadfast, watching unto prayer.

This view of the instrumentality which God has

seen fit to employ in connection with the effects produced, will show that this cause and doctrine are of God. What other object could I have had in view, in preaching this doctrine, under the trying circumstances specified above; but to glorify God and save my fellow men? Yet how many unworthy objects and motives have been attributed to me, by many of the professed disciples of Christ and by a scoffing and unbelieving world! Take for examples the following from among the thousand lying reports circulated through the land:—

"That it was for worldly gain!" How can this be true? Look at the circumstances. According to my calculation of prophetic times, there were but twelve years to the consummation of all things. If ever I got rich, it must be within this period of time. Now what were the facts? Four years of the time were spent in New York, Vermont and Canada; and all that the old man received would not amount to one dollar! Not that the brethren were not willing to give. No; for they often urged me to take; but it was wholly refused. Since which time, I had received some contributions, in order to bear my heavy traveling expenses; but my receipts have never exceeded my expenditures. But say they, "he has made it by his books." But, my brethren, this cannot be a motive; my books were not thought of nor written, until a number of years after I had gone out and published the doctrine. And then, again, the books were not published by me; but by those to whom I gave the privilege of publishing the first and second editions without charge. Does this look like speculation? "Well, then," says the opposer, "he does it to get a name, like the man who set the city on fire that he might obtain notoriety." This needs no argument to confute it. The man who could conceive so ridiculous and silly a motive, or impute to others such motives, would be considered, if justly dealt with, either a madman or a fool; particularly where there is not a particle of evidence to support such imputations. Then he does it to "raise up a sect or party." This needs no more argument than the former. To raise a party or sect, to exist certainly not more than twelve years, and now not more than one year—you cannot suppose it to be an object. Again, thousands, and even tens of thousands more of you can witness that I have begged of you to make no divisions in your churches or sects; that we had more than enough already. I have advised all men of every sect not to separate from their brethren, if they could live among them and enjoy Christian privileges. I have often given my advice to those who have complained of persecution among their brethren, to live down persecution by well-ordered lives and godly conversation. Surely, my brethren, you will say this doth not look like sectarianism. And then, to cap the climax of arguments, a Rev. D. D. of the Baptist order cries out, "It is all moonshine." "Amen," says the Universalist minister. This is argument well endorsed. My opponents have been in the habit, too, of spreading false reports, in order to destroy the influence of what they could not confute, and by ridicule try to destroy what in sober reason they could not condemn. They have published my death in the public papers, when some of them knew it to be false. They have published and reported over and over again, that I had altered my prophetic time a hundred years. They have published the foolish story, that I would not gamble away my little home, in order to convince wicked and corrupt men that I believed the doctrine that I preached.

They have told and published that I built a stone wall instead of a rail fence on my farm. Some have gone into distant places and reported that I was building a large house with money I got for preaching, when the truth is, I built a house in 1817, of small dimensions. They have reported that I was insane, and had been in a mad-house seven years; if they had said a mad world fifty-seven years, I must have plead guilty to the charge. They have reported, that, for preaching this doctrine in many places, I have been cast into prison. They have reported that, city authorities had ordered me to leave their jurisdictions and not to preach publicly within their borders. Here let me state, as an act of justice to my country, and honorable to our rulers, that in no case has any officer, in any city or town that ever I have been in, or under any government, interfered between me and my duty, or misused me in any manner; but wherever I have had any occasion for their assistance, I have found them prompt and energetic in their measures, and kind and gentlemanly in their manners. I wish I could say as much of some of our bigoted clergymen. These, and many more foolish and false reports, have been circulated through our country; yes, and by those who ought to be examples of the flock and shepherds in Israel. And now let us take a view of the effects produced by the promulgation of this doctrine, and see how much evidence we have that it is of God.

1. Wherever this subject has been presented to the people with any fairness, it has been invariably said, and you yourselves are witnesses, that it produced a general reading and searching of the Bible; our enemies themselves being witnesses also. This cannot be called a bad effect.

2. Wherever this fruit has been seen, ("the searching of the Bible,") it has produced a complete revolution with a large majority of such in their faith and hope. And whereas some did not believe that Christ was ever coming again to the earth, or, if he did, it was a great while yet to come, and of course there could be no such thing as watching for his return with such; now they are anxiously looking for his glorious appearing. This must have the happiest influence on the mind and life of every individual who thus believes. Again, many were of opinion, that the church in some future period would enjoy a long time of unexamined prosperity; while those who had slept would sleep on for 1000 years, and some supposed 365,000 years; and of course they would not be united with their brethren, nor be satisfied, until a vast number of years had rolled away, for the resurrection could not take place until after that period. Now they believe in the near approach of the resurrection, and the final union of all the saints. * * * There is a great difference between their former and present faith, as well as hope. And you can all judge which is most Scriptural, and congenial with the Christian heart.

3. There were many, very many, sleeping and slumbering over this important subject, of the coming of Christ, the judgment day, and the glorious reign. Now, in every part of the Christian world, the cry is being made, "Behold, the Bridegroom cometh, go ye out to meet him;" and the response is heard, "Come tell us of these things." And you, my brethren, are my witnesses, many of you, that hundreds, yea thousands, have been as it were, chained to their seats for hours, silent as the tomb, to hear this subject discussed.

4. In every place where this subject has been judiciously preached, and the necessity of repentance properly enforced, the sceptic, the deist, the Universalist, the impenitent and the careless of all classes, have been made by the power of the Spirit to see and feel their danger, and to seek for the forgiveness of their sins by repentance towards God and faith in our Lord Jesus Christ. Many of you, my brethren, can witness to the saving influence of preaching the "kingdom of God at hand," as a motive for repentance, and to a godly life and conversation.

5. We have the consolation of seeing many of our best ministers renouncing the doctrine of the temporal millennium, believing in the Second Advent as near at hand; and the kingdom of God in its glorified state about to be established on the ruins of the kingdoms of this world—the resurrection of the just, and judgment of the saints—the reign of Christ on the earth 1000 years*—then the resurrection of the wicked, and the finale, or close of the judgment. I know and have heard of more than three hundred in the United States, and in all probability double that number may be found! Fifteen years ago, there were none, publicly known, in these United States. "This is the Lord's doing, and marvelous in our eyes." And what is equally as marvelous, is, that there are some among all Christian nations who are proclaiming this doctrine, and these, too, all coming out about the same time! Again, we find some of them among all sects or denominations, except among Universalists, and as they are the sect to which Paul alludes, [1 Thess. v, 3,] the reason is very obvious why none of them believe. What has caused all this great movement to one point? Have our periodicals accomplished this? No, my brethren; five years ago not an individual could be found who had moral courage enough to edit a paper advocating these doctrines. Have societies been formed to carry the news? No. Have missionaries been sent out by any board or sect? No. Have seminaries taught their students and sent them out to tell the church of the approach of her blessed Lord? No. What has revived and brought this soul-reviving news to the suffering children of God? Have wicked men? Our opponents dare not accuse us thus. What then has moved the wheel that rolls this blessed sound, "Behold the Bridegroom cometh!" Is it Satan? Look at the effects, and tell me what objects he could have in opposing his own kingdom. How inconsistent he must be to oppose his own children thus! See how angry they are, how it disturbs their ranks! Will Beelzebub cast out devils? Again, where this doctrine is promulgated, see our churches waking up and trimming their lamps; see sinners converted—saints lifting up their heads and rejoicing! Has Satan become a missionary of this cast? No, my brethren, reason and common sense tell us better. What then has called out some of every class, of every sect, in every place, and in all lands, with different gifts and discordant views on other points, to harmonize in this? The answer must be obvious; a child could tell us what: it is the Spirit and power of God. It is he who has promised "to do nothing but he revealeth to his servants the prophets." He can move upon the mind of his servants to read his Word. He can open it to their understandings. He can call them to publish it far and near. He can protect them from the anger of men and the fowler's snare. He will do his will on earth as in heaven, and no one can say, Why doest thou thus? * * *

A few words to the dear brethren scattered over the land, in every church, and among all sects, who believe in the near approach of the Lord Jesus. My dear brethren, you will remember the joy of your heart when you first had evidence to believe

that the day of the Lord was at hand. Many of you I have seen, and have seen you too, at the moment when the evidence came home to your minds, and your hearts leaped for joy—I have seen your countenances lighted up with a beam of glory, like that which shone in the face of Moses, when he came down from the mount. I have often heard the whispered ejaculation, "God grant that it may be so." I have often, very often, heard from a warm and animated heart, expressed by voice, the loud response, "Amen!" I have often felt, when retiring from the house of worship, the warm pressure of a hand, accompanied with a "God bless you, my brother." I have received many written epistles, full of expressions of love and gratitude to God for the good news of a coming Saviour. Need I say to such, watch, lest he come suddenly and find you sleeping? No; as well might I say to the loving mother, "Forget not your lovely babe." What shall I say? I will say, Rejoice; for now your salvation from all sin is drawing nigh. Keep the faith, and soon you will receive a crown which is laid up for all those who love his appearing. I will say with the Apostle, 1 Peter i, 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." And may I not say with our beloved brother Paul, 1 Cor. i, 6-8, "Even as the testimony of Christ was confirmed in you: so that you come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." Go on, my brethren, in well doing; encourage, I pray you, those dear servants who are willing to publish the news of a coming Saviour, the kingdom of heaven at hand. You know how your souls were fed, and now will you feed others? Remember that those who are willing to preach this good news are many of them poor and persecuted servants; even their own sects treat them harshly, turn them from their doors, and shut their pulpits against them. And shall it be said in that glorious day, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me," unto any of you? No, no, I pledge my word for you. I know many of you have done otherwise by me. Some of you will remember, when the old man was turned from a clergyman's door and pulpit in a cold winter's night, you opened your doors, chafed his stiffened feet and hands, and warmed his cheerless heart by your kindnesses. Go thou and do likewise to others who are the servants of Jesus, and a cup of cold water will not be unrewarded. Then when opportunity offers, forget not to communicate to the messengers of Christ.

A word to those who, by reading or hearing the Lectures on the coming of the Son of man, have been convinced of sin, of righteousness, and of a judgment, and have fled for refuge to the blessed Saviour. I would say, hold on by faith, let no man take your crown of rejoicing from you; are not even ye in the presence of our Lord Jesus Christ at his coming? You, undoubtedly, many of you, have been ridiculed by an unfeeling world; you have been taunted by the bigoted professor; you have heard the scoffs of the profane, and have sometimes been wounded by the barbed arrows of calumny. Let none of these things move you; remember your Saviour also suffered all these things in the flesh, and that all things work together for good. Your trials are preparing you for the kingdom. The time is at hand. Be watchful, and strengthen the things that remain: for God will bruise Satan under your feet shortly. I hope to meet you where sighing and sorrowing will be done away, where there will be no foes, where the last enemy, death, will be conquered, and the family of the redeemed meet in one general assembly. Oh! there there will be joy, and immortal life, when we shall meet again! Therefore let me persuade you to be faithful, even to the end. If any of you should feel your hearts grow cold, and relax from your duty, and have strong doubts of your interest in the kingdom, go to the Bible, pray for the Spirit of God to help you, examine this doctrine of the coming of Christ, the resurrection and judgment; if you are a child of God, you will love the doc-

trine; if you are not, you will hate it. Whatever you may think of yourself, whatever doubts or fears you may have, your heart must be the thermometer on this subject; your affections, like quicksilver will rise or fall as you come in contact with this glorious theme. If a man love Christ, he will love his appearing; if he hate him, he will hate to see him come. This rule cannot be broken. Now, if, on close examination, you do love the thought, cast not away your confidence, which has great recompense of reward. The cares and conversation of this world have choked the seed, not destroyed it. Then let your conversation be in heaven, whence we look for the Saviour.

And now to all men who may read this address, I would say, Sirs, what is your prospect after the scene of this short life shall have closed? Have you an interest laid up in heaven? Do you possess that religion which assimilates to the life and examples of Jesus Christ? You must acknowledge if there is a religion on this earth, that would be pleasing to God, or honorable to man, it must be that kind manifested in the principles, life, and character of Jesus Christ. If God sent his Son into the world, it was partly to give the world a code of laws, by which man might be reconciled to God, and worship him in spirit and in truth. And if that code was ever given to the world, it must be the Bible. Therefore, I would solemnly inquire, have you that religion? Are you prepared for eternity? Have you done the work which you have often promised God and your own soul you would do, before death or judgment should come upon you? Must you, can you, will you slumber on, in your mantle of unbelief, in your robes of carnal security, until the last blast of Gabriel's trumpet shall awake you to shame and everlasting contempt?

Oh, my friends, be wise, be cautious how you spend your time; it is but a span at most, and soon that span will be run out, and time itself with us must end. Be rational, be candid. Where can be the harm in being prepared? You all in your hearts answer, none. Very well, then, it is better to be ready and not go, than to go and not be ready. Let me pray you in Christ's stead, be ye reconciled to God. There is religion for you, it is free as the mountain brook, it is plenteous as the dew on mount Hermon, it is as rich as the fruits in Autumn, there is "enough and to spare," it is ever green as the foliage in the Spring. Why then perish? What reason can you give for your rejection of Christ? He is the one whose day our fathers desired to see, and kings waited for. Prophets foretold his birth, and declared his work from times of old. And will you not believe? Will you not hear Moses and the prophets, nor Christ and his disciples? Then in vain would it be for me to try to persuade you to get religion: "For if they hear not Moses and the prophets, neither would they one though he went from the dead."

Let me close by quoting to you the apostle Peter's words, Acts iii, 19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.—Daily Mid. Cry, 1843.

The Advent Principle.

WHAT is the principle that unites the Advent Children in the sweetest union, without the formal constraint of organization? Is it not the power of a living faith, a faith that works by love, and the true and only principle of Christian fellowship? There can be no room for sinister motives in such union. This faith embraces little of earth, and necessarily excludes all worldly ambition. Those who receive spiritually the Bible truth, of Christ at the door, are weaned from the things of time, and looking for a better country; they begin to lift up their heads and rejoice, and therefore love and cling to the same spirit, wherever they find it, without respect of persons. A hope that rests alone on the coming of Jesus, offers slight inducement to the Pharisee, the sensualist, or the lukewarm professor. Such have no sympathies that throb in unison with this faith, and if, perchance, through love of novelty or excitement, they company

*We do not agree with the writer that Christ will reign on the New Earth during the 1000 years, and seriously object to the idea that the wicked will be raised out of the New Earth. We think the scriptures teach that the earth will "lie waste," "utterly emptied" and "desolate," during the 1000 years. See Isa. xlii, 9; xlv, 1, 2; Jer. iv, 20, 23-27; Zeph. iii, 6. Then at the close of the 1000 years the wicked dead will be raised, fire from heaven will destroy them, and at the same time the earth be purified by fire, and the New Heavens and Earth appear.

awhile with the waiting band, they soon become weary, or in the hour of trial and temptations are offended and go away. They have no church-discipline to fear, nor the restraint of popular sentiment, which to other religious communities often bind the dead to the living. Thus the true wheat is continually sifted, and the chaff passing away, without any danger of one precious grain being lost. The Adventists would have no constraint but that of love, and no faith but that which receives every word that God hath spoken. These combined, in the immediate prospect of our coming Lord, make the soul patient, long-suffering, and not easily offended. They use the world as though they used it not, and count all things present as dross, feeling that trials and sufferings of a moment, are not to be compared with the glory that will shortly follow. They have no sect to establish, no organization to sustain, and are not careful to secure the smile of the rich or the great. But they do anxiously desire that all men should come to the knowledge of the truth, and are therefore diligent and unsparing in the use of their utmost means, to send the glad news of his coming on every wind. The sound has gone forth, and its echoes are returning from every clime, and the next voice that we expect to hear will be Alleluia, for the Lord God omnipotent reigneth.—*Selected.*

FAITH.

THE doctrine of the Second Advent is received by *Faith*, and only such as have faith, can or will receive it. But if faith is necessary to its reception, why should it any longer be thought a strange thing that so few receive it? To this the objector may reply, "Because it implies that but small amount of faith remains upon the earth." And are we to suppose that among such a mass of professing Christians there are but a handful of real possessors? In order profitably to answer this, it may be necessary to attend briefly to two other questions. And 1st, What is faith? 2d, What are some of the fruits of faith? The apostle James says that faith without works is dead. If then any man say he has faith and has no works, is it therefore certain that he has faith? And do those judge him hardly who deny it him? It may seem so, but let it not be forgotten that it is God's judgment, not man's. But what is faith? Hear Paul: "Faith is the substance of things hoped for, the evidence of things not seen." We learn that it is substance. And if substance, it is something substantial, something felt, exercised, enjoyed. Of holy men and women, possessed of this precious substance, it is said, "These all died in faith, not having seen the promises, but were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of the country whence they had come out, they might have had opportunity to have returned; but now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

Such is the nature of faith, as exhibited in some of its fruits. It makes its possessor unmindful of the country whence he came out, and causes to spring up in the soul a desire for a better country, that is, an heavenly. Old things have passed away; all things have become new.

The promises of God are no longer a dead letter, but are full of life-giving power, and are embraced as the dearest treasure. And having them, well may he forego worldly treasures, and account himself a pilgrim and a stranger on the earth.

If such is the gospel faith, who will affirm that there is much of it in the church at the present time? If we call up to our recollection the various churches within the sphere of our knowledge, and count the names of such as possess unequivocal marks of real faith, how many can there be found? How many are there that would themselves dare to claim these marks? Or if some, forgetting for the time their splendid houses, costly equipage, and expensive manner of living, (saying what shall we eat, and what shall we drink,) should claim them, would not a remembrance of these fine things, and the means by which they were procured, cause the blush of shame to mantle their countenances? Verily it would!

Looking then at what faith is, and considering the fruits and marks of it, and comparing them with the marks exhibited by the mass of professing Christians, are we authorized to conclude that there is more than a handful, comparatively, who have real faith? Let those disposed to find fault with this reasoning, think candidly before they decide against it. If they will do so, independent of the interrogation of Christ so full of alarming meaning, "When the Son of man cometh shall he find faith on the earth?" they will see that there is no warrant for the opinion that the majority of professors are not destitute of faith, the power of godliness, while they have the form thereof. But, though this may be so, is it not unkind in one to say it? If there were no necessity for its being said, it might be so, but when it is remembered that souls are stumbling over a popular church into perdition, the eternal interests of those stumbling, and also of those who are the occasion of it, require that it should be exposed, and he who can look on and behold such a state of things and not be sad for it, and ardently desire that it were otherwise, must himself be in a state not to be preferred to the one he contemplates.

But the question may be asked, and is frequently asked with great earnestness, "If it is indeed true that Christ's Second Advent is near, even at the door, why is it that such learned and wise men as Professors Stuart and Pond, also such as Rev. Messrs. Dowling, Folsom, Dimmick, Skinner, and others of like character and calling, are not believing and advocating the doctrine, instead of making efforts to prove to the world that the end is not yet? Why should it be known by such men as Miller, Litch, Himes, Fitch, and so on, instead of the class before named?" Answer. Why was it that in the days of Christ's personal ministry, a knowledge of his Messiahship was hid from the wise and prudent and revealed unto babes? Or why was it that Simeon, [Luke ii, 25-35,] had knowledge respecting the first appearing of our Lord, which none of the Gamaliels were in possession of? And why was it that even a woman, Anna, the prophetess, was preferred before them, and made the repository of this knowledge? "The Lord giveth grace to the humble." "The secret of the Lord is with them that fear him."

Of Simeon it is said, "He was a man just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him." Of Anna, that "she served God with fasting and prayer, night and day." Let such as would know about the Second Appearing, learn from this how to prepare themselves to obtain the knowledge they desire.

But it is still demanded, "Why is it that men who have spent but little time comparatively, upon the prophecies, should know more about them than Smith, Bush and others, who have made them their study for so long a period? Answer. Why was David, a shepherd boy of Bethlehem, chosen to be king over Israel? Or why was Amos, a herdsman, and a gatherer of sycamore-fruit, called to be the prophet of the Lord? Or why were the shepherds of Bethlehem selected as the individuals to receive the visit from the angel of the Lord, who came to announce the birth of the Saviour, and to be honored with a sight of the glory that shone around them on the occasion, and to be enraptured with the music of the multitude of the heavenly host? Why was not the Sanhedrim selected, and all this glory revealed to them, and the time for it so ordered as to take place when they were assembled in council? "The foolishness of God is wiser than men; and the weakness of God is stronger than men."

Another inquiry is often started; viz., "If the doctrine is true, why is it that so many, under the influence of a course of Second Advent lectures, receive the word with apparent gladness of heart, and afterwards fall from it?" It is because it is not mixed with faith. They hear as did many who attended upon the ministry of the Saviour and John. It is said of Herod, that he feared John, knowing that he was a just man and holy, and he did many things and heard him gladly. The common people heard the Saviour gladly. But in all these cases where the word was not mixed with faith, it had been

better for them not to have heard. To have had the word mixed with faith, they should have searched the scriptures daily, as the noble Bereans did, to see if these things were so, and not have received them on the say-so of any man. And like Anna, they should have fasted and prayed for light, and as soon as light came, thanked the Lord for it and confessed it, and sought on till more came, and confessed that also. Works and faith too should have been mixed by determining to place a more just estimate on the opinion of man, so that it might in no way interfere with duty to God.

And now, dear reader, whoever you may be, and whether you belong to a church or not, have you faith, or are you destitute of it? Realize that this is an important question, one that should not be dodged, nor hastily dismissed from your thoughts. Look it then fully in the face; ponder it well, and decide it intelligently. Say, reader, have you faith? Do you, like Abraham, believe God? Or are you still in doubt whether or not God hath spoken? Looking at the various conflicting opinions which exist and prevail, are you still like Pilate, inquiring, "What is truth?" If you are with Abraham, then are you upon the Rock; if with Pilate, you are driven about by every wind of doctrine, or else stoically indifferent, which can hardly be possible in these times, when men's hearts are failing them for fear, and for looking for those things that are coming upon the earth. If you are with Abraham, you are taking heed to the teaching of the Bible, as to a sure word of prophecy—if with Pilate, you are taking heed to the opinions of men, as the more sure and safe guide.

Now while we would not underrate the opinions of men, especially of those esteemed, learned and good, but would treat them with due deference; yet we feel bound to caution you to beware how you exalt such opinions, and what expectations you build upon them. Feel, reader, that learned professors and pastors, professedly learned and informed, though they may lead you to indulge in hopes you will never realize, yet you alone must answer to God for the use of the power he has given you. The pages of inspiration are open to you as well as to them. The means of understanding those pages are within your reach, equally as within theirs. To you it is said as well as to them, "The natural man discerneth not the things of the Spirit of God; they are foolishness to him, neither can he know them, because they are spiritually discerned." And to you it is said, "Anoint thine eyes with eye salve that thou mayest see." Again, "there is a spirit in man, and the inspiration of the Almighty giveth them understanding." And again, in reference to the good things which parents bestow upon their children, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Reader, have you availed yourself of these means? Have you retired from human society, and shutting yourself up with God, have you kneeled down before him and humbly and fervently asked the Holy Spirit to enlighten you? * * *

O precious reader, wake up from thy slumbering! Cease from man, and betake thee to thy closet, thy Bible and thy God, supplicating his forgiveness for thy past neglect? Haply thou mayest yet obtain it, and receive the light of those concerning whom it is said, they "shall understand;" and also, "ye are not in darkness that that day should overtake you as a thief." Oh tarry not! Have faith! Believe, oh believe! Come within the circle of Divine love and mercy! Come where the Lord can consistently bless you! Yield yourself up without delay to serve and obey the Lord! You are, and must be, the servant of him to whom you yield yourself servants to obey. Quit, oh quit the service of sin, and choose the service of Christ!—*Phil. Alarm—1843*

"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know O vain man, that faith without works is dead." Jas. ii, 18-20.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, APR. 11, 1854

The Following Requests

HAVE been given in about twenty numbers of the REVIEW for the last six months, yet no one has presented the text or texts to prove the change, or the abolition of the Sabbath. Copies of the REVIEW containing these requests have doubtless fallen into the hands of many of those who zealously advocate either the change, or the abrogation of the Sabbath. Now if such persons have any plain Bible testimony for their views of this question, we should be glad to see it. And if they think us in error on this subject, and wish to convert us from it, they may be assured that the best way to accomplish it, is to furnish us with a few direct texts on the change, or the abolition of the Lord's Sabbath.

The *Herald*, *Harbinger* and *Watchman* have had the weekly visits of the REVIEW, bearing to them these reasonable requests. These papers reject and oppose our view of the Sabbath; the *Herald* teaches a change, and the others, the abolition of the Sabbath; yet they suffer us to call in vain for a text, or texts of scripture in support of the positions they take on this question.

The fact in this case, reader, is simply this: they have none to present! If they had, they would produce them. By their silence relative to these requests, they virtually admit that they have none! Once more we present them, and call especial attention to them.

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.

"THE DEAD KNOW NOT ANYTHING."

For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun. Eccl. ix, 5, 6.

We know that men "have sought out many inventions," but one of the most modern is the way in which the text above quoted is by some disposed of. To avoid the plain truth that is therein stated, that the dead know not anything, it is asserted that they are the words of a caviler. The ground of this assertion rests upon the expression found recorded in verse 5: "neither have they any more a reward;" which it is said cannot be true; for the dead will yet be raised and rewarded according to their works. If that expression stood alone, unqualified, and left as referring to an unlimited future, then there might be room to doubt. But it is not

so: the next verse explains it, when it says: "Neither have they any more a portion forever in anything that is done—under the sun." Here these expressions are limited to this mortal state—this mortal state is the period during which it may be said, "Neither have they any more a reward; for the memory of them is forgotten." It is nevertheless true that there cometh a time in which every man shall be rewarded "according as his work shall be."

But let us look at some parallel passages: Job vii, 9, 10. "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Are these the words of a caviler? None will assert it; yet they might with as much propriety be called such as the text first quoted; and this would be an easy way of disposing of anything which did not harmonize with one's particular theory. "He that goeth down to the grave shall come up no more." One might take this passage alone, and deny the resurrection; but by the context it is rendered perfectly plain: "He shall return no more to his house, neither shall his place (that is, the place which he has occupied here on earth) know him any more."

Again: Job xiv, 12. "So man lieth down and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." Will any one take the first part of this text and affirm that the dead rise not at all? They do rise, but not till the heavens be no more. "They shall not awake nor be raised up out of their sleep," "neither have they any more a reward," till the heavens be no more.

But why call the passage in Ecclesiastes the words of a caviler? If that were the only place containing those sentiments, there might be some object in disposing of it thus; but why should there be, when there are many other passages as pointed and direct: Ps. xlv, 2. "While I live will I praise the Lord: I will sing praises unto my God while I have any being." Hence it seems that the Psalmist was expecting a time when he should have no being; therefore in verse 4, speaking of man, he says: "His breath goeth forth, he returneth to his earth in that very day his thoughts perish." Isa. xxxviii, 18, 19. "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day." Ps. vi, 5. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. cxv, 17. "The dead praise not the Lord, neither any that go down into silence." If therefore verses 5 and 6, of Eccl. ix, are the words of a caviler, they are nevertheless true; for we find that they are abundantly sustained by other portions of the Word of God; but let us hear Solomon himself on this point. Eccl. xii, 10. "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth." The words which were written were words of truth, and no room for cavilers.

Again: It is said that necromancy is consulting with the dead, and that is forbidden in the Word of God; [Deut. xviii, 11;] hence it is urged that the dead do have knowledge, and may communicate with the living; for nothing would be forbidden that it was impossible to do. As an instance of this, we are referred to 1 Sam. xxviii, where the witch of Endor called up Samuel. But did Samuel really come up? We think not. It was only the "Devil in disguise." Just as he operates in various ways at the present time through Spirit Manifestations. At any rate it was something with which the Lord had nothing to do; for we learn from Saul's own words, [verse 15,] that the Lord had departed from him, and answer him not.

Necromancy is forbidden; but what is necromancy? Is it in reality communication with the dead? Hear Webster's definition of the word: "Necromancy. Properly, the art of revealing future events by means of a pretended communication with the dead. This imposture is prohibited, Deut. xviii." It is not therefore in reality communing with the dead, but only a pretense.

U. S.

THE SABBATH.

"The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark ii, 27, 28.

THE word *man*, when used in its broadest sense, means all mankind. "Man goeth forth unto his work and to his labor." Ps. civ, 23. "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job xiv, 12. Labor and death is the lot of the entire fallen race. In this sense "the Sabbath was made for man"—for the entire race of mankind—Adam and all his posterity.

The Pharisees charged the disciples of our Lord with Sabbath-breaking, for simply plucking the "ears of corn" as they passed through the field on the Sabbath, and were hungry. See Matt. xii, 1. "Behold," said they, "why do they on the Sabbath-day that which is not lawful?" They mistook the real design of the Sabbath, and viewed the institution in a wrong light; as if man was made to serve the Sabbath; that it was a burden to him, and not adapted to his wants. This error our Lord corrects when he says, "The Sabbath was made for man, and not man for the Sabbath." The Sabbath is perfectly adapted to man's condition. His physical and spiritual wants require rest, also a day to devote to the special service of God.

The record of the institution of the Sabbath is in Gen. ii, 2, 3. "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

Notice the order of the events of the first week of time. First, the creation in six days; second, God rested from the work of creation on the seventh day; and, third, he sanctified and blessed the day in which he had rested. It is evident that God resting on the seventh day did not make it holy; for after he had rested through the entire day, he then "blessed the seventh day and sanctified it, because that in it he had rested." To sanctify is "to separate, set apart, or appoint to a holy, sacred, or religious use." In doing this to the seventh day, at the close of the first week of time, God made the Sabbath "for man."

"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." Ex. xx, 8, 10. Here is the great Sabbath law. It is associated with nine other moral precepts, whose perpetuity is universally acknowledged. It lies in the very bosom of the decalogue. We here call attention to several points of interest:—

1. Sabbath signifies Rest. Substitute the word Rest for Sabbath, and the commandment becomes very clear—"Remember the Rest-day to keep it holy. [Certainly some particular day is denoted; for it is the Rest-day, not a Rest-day.] Six days shalt thou labor and do all thy work; but the seventh day is the Rest of the Lord thy God," &c. We have seen the record in Gen. ii, 2, 3, that God rested on the seventh day. That day, and no other day of the week, was his Rest-day. The fourth commandment requires that his Rest-day should be remembered and kept holy; therefore the seventh day, and no other day of the week, is the Rest, or Sabbath of the Lord our God. Those who would observe the first, or either of the other days of the week in which God wrought in the creation, may claim that they keep a rest-day; but it is not the Rest-day of the fourth commandment. The Rest-day of the Lord is the very day in which the Lord rested. Hence we see that the Sabbath law is based upon the events of the first week of time.

2. This commandment points back over a period of 2500 years to creation for the reasons, and the only reasons given in the Bible, for the institution of the Sabbath, which are as follows:—(1) "For in six days the Lord made heaven and earth, the sea and all that in them is, (2) and rested the seventh day; (3) wherefore the Lord blessed the Sabbath-day, and hallowed it." Verse 11. How natu-

ral the conclusion that the existence of the institution dates from, and runs parallel with, the given reasons why the institution should exist. How absurd the idea that the Jews were the only people whose attention should be called to God's work of creation and holy rest! How much, rather, to be admired is the doctrine of the Lord:—"The Sabbath was made for man."

3. The fourth commandment declares that "the Lord blessed the Sabbath-day and hallowed it." When did God bless the seventh-day? At creation. Have we any record that he again hallowed it at a later period? None. Then what did God bless at creation? "The Sabbath-day." The great Law-giver here recognizes the seventh day as the Sabbath, and gives it this name, at the very time he sanctified and blessed it at the close of the first week.

The institution of the Sabbath at creation, is not affected by the fact that there is no direct testimony respecting its observance recorded in the book of Genesis. Nor is it very strange when we consider that the history of nearly 2500 years is summed up in its fifty chapters, and that the life of him who was deemed worthy of translation is stated in the sentence: "Enoch walked with God; and he was not; for God took him." No direct mention is made in the book of Genesis of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, or of the judgment of the great day. Yet it is presumed that no one but a Universalist or a Sadducee would argue from this that these great doctrines were not believed by the patriarchs. In the absence of direct testimony either way, it is by no means certain that "holy men of old" did not regard the Sabbath. But the fact that they reckoned time by weeks and by sevens of days [Gen. xxix, 27, 28; viii, 10, 12] is no small evidence that they did observe the Sabbath.

The reckoning of time by weeks is not derived from anything in nature. The division of time into months might be suggested by the phases of the moon, and the division into years by the returning seasons; but we look in vain to the natural world for something to which we may refer the origin of the custom of reckoning time by weeks. It can be traced to but one source; viz., the six days' work of creation, and the rest of the seventh.

The brief record of the first 2500 years of time touches only the great events of that period. And because the record of that period does not directly speak of the Sabbath, it is supposed by some that it did not then exist, but that it was only a Jewish institution, having its origin at Mount Sinai. We would respectfully call the attention of such to Ex. xvi, where the Sabbath is mentioned in connection with the giving of the manna.

The Lord said to Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass that on the sixth day they shall prepare what they bring in; and it shall be twice as much as they gather daily." Verses 4, 5. On the sixth day the people gathered a double portion of manna. Then said Moses, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And on the seventh day, Moses said, "Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days shall ye gather it; but on the seventh day, which is the Sabbath of the Lord, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? see, for that the Lord hath given you the Sabbath." Verses 23-29.

All this transpired thirty days before the children of Israel saw Mount Sinai. They departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin, where the manna was given, on the fifteenth day of the second month. Ex. xvi, 1. They then journeyed to Rephidim, and then came to the desert of Sinai on the fifteenth day of the third month. Mark this:—The Lord said to

Moses thirty days before the children of Israel saw Mount Sinai, where we are sometimes told that the Sabbath was instituted for the Jews alone, at the giving of the law, "How long refuse ye to keep my commandments and my laws? see, for that the Lord [will give you the Sabbath in about a month? No.] hath given you the Sabbath." Thus we see that Ex. xvi. furnishes the best of evidence that the Sabbath had not its origin at Sinai. God and Moses speak of it as of an old institution. The children of Israel had been from the house of bondage, where they could not observe the Sabbath, only thirty days when the Lord called their attention to it, and guarded its observance by a three-fold miracle in giving the manna.

TRADITIONS.

"Thus have ye made the commandment of God of none effect by your tradition." Matt. xv, 6.

"The Jews maintained that God gave Moses, beside the law which we have in the Old Testament, a variety of precepts, which he made known to Joshua, by whom they were communicated to the elders and by them to the judges, prophets, &c.; that they were finally collected from various sources, and recorded in what is called the Talmud."

Though many of these traditions were in direct contrariety to the law of God, yet the Jews regarded them as being sacred, and were ever ready to condemn those who observed them not as such. A striking example of the estimation in which their traditions were held, is given by the Saviour in connection with the text above quoted.

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free; thus have ye made the commandment of God of none effect by your tradition." Verses 3-6.

We here learn from the instruction of the Saviour, that no tradition standing in contrariety to any of the commands of God, can be of divine authority. Had the heinous and heaven-daring sin of making void the commandment of God through tradition, and of "teaching for doctrines the commandments of men," ceased at the time the Saviour gave this merited rebuke to the scribes and Pharisees, a much happier state of things would exist among those professing to take the Bible as the rule of their faith, and claiming to be the followers of Christ. But such was not the case. In proof of which, we have only to become acquainted with the crooked theory of those who advocate the first-day Sabbath.

The commandment that guards the Sabbath institution, teaches that the seventh day is the Sabbath of the Lord thy God. But the advocates of the First-day theory, flatly contradict this scripture, by teaching the observance of the first day. And as they claim an example from Christ and the apostles for so doing, the conclusion is not only drawn, but also taught, "Therefore whosoever shall observe it, and not remember the seventh day to keep it holy, he shall be free." Thus is the commandment of God made of none effect by their tradition.

Says Paul, [2 Thess. ii, 15,] "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." Here the Apostle evidently refers to something which he had previously taught them, by word or by his former epistle, (see Chap. iii, 6,) and not to the traditions of men, which are contrary to the word of God. For he warned his brethren to "beware lest any man spoil them through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii, 8.

If this exhortation was necessary in the days of the Apostle, to save the children of God from being "tossed to and fro," by the "cunning craftiness" of men and the devices of the devil, it can be no less important to those living in the perils of the last days, when the commandments and traditions of men are

taught instead of the word of God, by the majority of those who claim to preach the gospel.

Notwithstanding the example of the Saviour and of the apostles, is said to justify the change of the Sabbath, yet it is evident from the above remarks that this tradition is in direct opposition to the fourth commandment, and therefore it is of human authority.

Now if the friends who object to this conclusion, are honest in their belief, why not let the question be settled "according to the law and to the testimony?" Why resort to inferences and assertions to sustain your crumbling theory, when one "Thus saith the Lord" in its favor, would settle the question at once?

It certainly would be folly to suppose that God left the holy Sabbath to be changed or sustained by the inferences and opinions of men, especially when we read, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

It is a matter of lively gratitude to our heavenly Parent, that those who are striving to keep all of the commandments of God, are "thoroughly furnished" with the clearest evidence from the blessed Bible, that we walk not in darkness, but have the truth. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Praise the Lord. But with those who teach that the fourth commandment does not mean that the seventh day is the Sabbath, it is not so. They are destitute of both scripture and reason in support of their assertions. This fact is strikingly developed in the following extract from "*The Treatise on the Faith of the F. W. Baptists*."

"THE SABBATH.—This is a seventh part of time, which from the creation of the world, God has set apart for a day of sacred rest and holy service. Gen. ii, 3. And God blessed the seventh day, and sanctified it. Since the resurrection of Christ, the first day of the week has been kept instead of the seventh. It is inferred that this change was made by Christ or his apostles."

In this extract two points are worthy of notice. 1. That the scripture which teaches that God instituted the Sabbath (his Rest-day) on the seventh day of the first week of time; and that he "blessed the seventh day, and sanctified it;" (i. e., set it apart to a holy use, Webster,) is made to read "a seventh part of time," without reference to any particular day of the seven.

Now if the first-day Sabbath friends can change the definite article into the indefinite in one part of the Sabbath commandment, without doing injustice to the word of God, we think with equal propriety they might make the same change in other parts of it. Having taken to themselves this liberty, the commandment for Sunday-keeping would read, Remember a seventh part of time to keep it holy. A seventh part of time is a Sabbath, &c.

If the position occupied by the advocates of the First-day theory, does not mangle the sense of God's sacred Word, and rob it of its definiteness, then might Nathan have said unto David, [2 Sam. xii, 7,] Thou art a man, instead of saying, "Thou art the man."

2. In the extract before us, the F. W. Baptists have neither quoted nor referred to one text of scripture, in proof of the assertion, "Since the resurrection of Christ, the first day has been kept instead of the seventh." Therefore it is evident that in the entire absence of scripture proof, the whole matter hangs upon "inferences." Thus is the commandment of God made of none effect by their tradition.

The language of inspiration is, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. iv, 2. But how many at the present even among those professing to love God, take upon themselves the fearful responsibility of making the commandments of God of none effect, to give place to the doctrines and tradition of men.

Dear reader, may the Lord have mercy upon you, and as you desire to enter into eternal life, enable you to keep all of his commandments, that you may have right to the tree of life, and may enter in through the gates into the city.

"The remnant in these latter days
Will triumph sure; give God the praise!
They of the boast refuse the mark,
They keep God's law, they have the Ark."

ALFRED S. HUTCHINS.

Ulysses, Pa., March 26th, 1854

From the Sabbath Recorder.

SABBATH-BREAKING PARTNERSHIPS.

[Concluded.]

Perhaps we have said enough on this subject: at least, some of our readers may think so. But if such associations are sinful "duty to God and to our guilty brethren require the oft repeated reproof." Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little. Men do not stop sinning, usually, with one admonition; and where their worldly interest is concerned, one discourse goes but a little way toward making them see their errors.

In taking a stand against Sabbath breaking partnerships, we are not conscious of being governed by any considerations of worldly policy. The glory of God and the purity of our Zion are the only motives, so far as we understand ourselves. Mistaken we may be in the views we entertain, but if we are, our mistake can be pointed out in a way that will readily commend itself to the understanding of the common people.

It may be useful, in this connection, to inquire what are the views of the pious of other persuasions in reference to such things. Would a conscientious observer of Sunday, one who honestly regards it as a day holy to the Lord, to be observed according to the scope and spirit of the Fourth Commandment—their are many such among First-day people—enter into a co-partnership, the condition of which should be the opening of the establishment for business on the first day of the week? Would he consent to have buying and selling and labor and noise in a place where any part of the responsibility would lie upon himself? We feel safe in saying that he would not. He feels that, wherever his responsibility in governing and managing is concerned, there must be a decent regard to the day of rest. His brethren in the church all feel it. The religious sentiment of the community in which he lives, demands it. Indeed, we believe there are churches that would bring a man to discipline, who should be guilty on this point.

Now we know that our First-day brethren greatly err in attaching any sacredness to the Sunday; nevertheless, the day is to them the same as the Sabbath is to us. They view it as sacred as we do the Sabbath. They even call it the Sabbath, and feel a solemn sense of responsibility with regard to the preservation of its sanctity. But there is no reason for supposing that the strictness with which they guard its sanctity originates in their erroneous doctrine that the day of the Sabbath is changed. There is nothing in this doctrine which is calculated to originate such strictness, but rather the contrary. It evidently originates in the Fourth Commandment itself—in the working of that commandment in their hearts, tying them up in a solemn sense of accountability to Him who said, "Remember the Sabbath-day, to keep it holy."

We allude to this prevailing sentiment among First-day people, because we think it ought to find its counterpart among ourselves. And does it ever fail to find its counterpart among us, except in those instances where pecuniary interests are at stake? The Fourth Commandment working in the mind untrammelled by the popular false doctrine of a change of the Sabbath, ought to originate a strictness at least equal to that of our First-day brethren; and it is to our disgrace as Christians, and to the disgrace of the sentiments we hold, that we are in so many instances far behind them.

But our brethren say they are not responsible for the act of their partners in doing business on the Sabbath. In some instances, there are three, or more, of the firm, one only of them being a Sabbath-keeper, and the majority rules. Well, it is true, you are not required to govern the majority, nor to resist its decisions. But why did you place yourself in such a relation in the first place? By entering into partnership with two, three, or four persons, you all mutually came under obligation to serve one another. You became their servant, and they became yours; and you well understood that they were to serve you on the Sabbath, as well as on other days of the week. Your sin lay in making that bargain.

'But would not the principle insisted on lead to

the repudiation of all business transactions with First-day people? If the Sabbath-keeper employs a First-day shoemaker, or tailor, to make him a pair of boots, or a coat must he not, to be consistent, stipulate that the work shall not be done on the Sabbath? Answer: The law of the Sabbath does not require you to interfere with another man's right to govern his own premises. Over them he has full and undisputed control. It is only within the premises over which you retain control, either in whole or in part, that your responsibility is directly concerned. If you give a man time enough to make your coat without trespassing on the Sabbath, and he, nevertheless, protracts the job beyond that time, and works upon it during the sacred hours, the responsibility is with him, not with you. The shop where he works is his own, not yours: the workmen are employed by him, and his right to regulate the manner in which work shall be done on his own premises, cannot be disputed, if we would uphold any kind of order in society. It is enough if you do not require him to work on the Sabbath. If you go to him on the Sixth-day afternoon and bespeak a coat to be finished the evening after Sabbath, well knowing that the job cannot be done without trespassing on sacred time, the case is altered. Then you do require him to serve you on the Sabbath-day, and become a party in the profanation. We think a conscientious man would not do so.

But as we do not design to say all that might be said on this important subject, we will here suspend our remarks for the present. In the mean time, we trust that our brethren who are involved in the practice complained of, as well as those who may be meditating any such thing, will pause, and consider whether they are making the glory of God the great aim of their lives.

THE FIRM BANK.

Therefore I say unto you, what things soever ye desire, when ye pray, BELIEVE that ye receive them, and ye shall have them. Mark xi, 24.

I HAVE a never failing bank,
A more than golden store;
No earthly bank is half so rich—
How can I then be poor!

'Tis when my stock is spent and gone,
And I without a groat,
I'm glad to hasten to my bank,
And beg a little note.

Sometimes my Banker, smiling says,
"Why don't you oftener come?
And when you draw a little note,
Why not a larger sum?"

"Why live so niggardly and poor—
Your bank contains a plenty?
Why come and take a dollar bill!
When you might have a twenty?"

"Yes, twenty thousand, ten times told,
Is but a trifling sum,
To what your Father has laid up,
Secure in God his Son."

Since then my Banker is so rich,
I have no cause to borrow:
I'll live upon my cash to-day,
And draw again to-morrow.

I've been a thousand times before,
And never was rejected;
Sometimes my Banker gives me more
Than asked for or expected!

Sometimes I've felt a little proud,
I've managed things so clever!
But ah! before the day was gone
I've felt as poor as ever!

If you should have but one small note,
Fear not to bring it in;
Come boldly to the bank of grace,
The Banker is within.

All forged notes will be refused.
Man-merits are rejected;
There's not a single note will pass,
That God has not accepted.

'Tis only those beloved of God,
Redeem'd by precious blood;
That ever had a note to bring—
These are the gifts of God.

Tho' thousand ransomed souls may say
They have no notes at all—
Because they feel the plague of sin,
So ruin'd them by the fall.

This bank is full of precious not,
All sign'd, and seal'd, and free—
Tho' many doubting souls may say,
There is not one for me.

Base unbelief will lead the child
To say what is not true;
I tell the soul who feels self-lost
These notes belong to you.

The leper had a little note—
"Lord, if thou wilt thou canst!"
The Banker cash'd his little note,
And healed the sickly man.

We read of one young man indeed,
Whose riches did abound,
But in the Banker's book of grace
His name was never found.

But see the wretched dying thief,
Hang by the Banker's side,
He cried, "Dear Lord, remember me,"
He got his cash—and died.

COMMUNICATIONS.

From Bro. Loughborough.

DEAR BRO. WHITE:—Since last I wrote you, the Lord has blessed us in trying to advance the message of the third angel. On First-day, March 12th, I endeavored to answer a discourse of a Methodist minister in which he talked largely of the example and testimony of the "Fathers" for Sunday-keeping. I think he must have forgotten Dr. Adam Clarke's advice who is a standard of the M. E. Church.

"We should be cautious how we appeal to *heathens*, however eminent, in behalf of *morality*; because much may be collected from them on the other side. In like manner, we should take heed how we quote the *Fathers* in proof of the *doctrines* of the gospel; because he who knows them best, knows, that on many of those subjects, they blow *hot and cold*."—*Autobiography of A. Clark*, p. 134.

After describing the scene of terror at Mount Sinai, (as he termed it) he stated "The law knew no mercy, every man who violated its precepts, must die; must be stoned." Joshua, said he, at the head of the whole host of Israel, must have broken the Sabbath, as they traveled around Jericho seven consecutive days, and in all probability went around seven times on the Sabbath. But he did not tell us how it was that the law which "knew no mercy," permitted a nation of transgressors to escape. It appears, said he, that God himself worked upon that day for them, and threw down the walls of Jericho. It does not appear consistent, that the people's act of marching around the city on the Sabbath with the ark, was a violation of the law that was in the ark. Neither does it seem consistent that God's act of throwing down the walls, (if it was upon that day) was contrary to his own precepts in regard to that day. He had much to say upon the familiar text of the Sabbath opposers, "*Hear him*." Said he, we will hear him tell a man whom he healed to carry his bed on the Sabbath. He then quoted Neh. xiii, and Jer. xviii, to show that the act was a violation of the fourth commandment. But we wish to hear Christ too, and not trust all to the ears of others.

Matt. v, 18, 19. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Christ did not transgress his own precepts and teachings, he did not break the commandments. Although a strong effort was made to oppose the fourth commandment, it only served to awaken an anxiety in other places to hear on this subject.

On Fifth-day, March 16th, commenced a series of meetings in a new place four miles from Milan, held over First-day, deep interest seemed to pervade the meetings throughout. I have just finished another course of lectures in Perkins. We believe the word will accomplish that wherunto it is sent. The way opens here in every direction, and souls are inquiring after truth. Lord, speed the work, is my prayer.

J. N. LOUGHBOROUGH.

Milan, O., Mar. 31st, 1854.

Communication from Bro. Lusk.

DEAR BRO. WHITE:—The little band in this place still hold on to the Sabbath of the fourth commandment, and feel disposed to follow Christ and his apostles in the truths of the Gospel which so plainly and positively condemn those who are from week to week desecrating God's holy Sabbath and trampling beneath their feet that immutable law which was given to man in his Eden purity, and which was "pub-

lished in the most solemn manner, to the assembled tribes of Israel, in the wilderness of Horeb." We see the necessity of greater humiliation of heart, and of a more holy and entire consecration of all to the service of our God. We wish to be firmly established in the "Present Truth," and with pleasure and sincere joy, do we attempt by the divine assistance of God to "keep his commandments, and the faith of Jesus." The truth grows brighter and brighter; and many times while investigating the word of God, new light breaks in upon the mind causing thrills of joy to vibrate through the soul, which never before have been realized; and we are ready to exclaim with the Psalmist: "O how love I thy law! it is my meditation all the day." Ps. cxix, 97. But those who "live godly in Christ Jesus," keeping all the commandments, and bowing in humble submission to the will of the divine Law-giver, and taking the sure word of God as their rule of faith and practice in contradistinction to the popular theories of the so-called divines of the present day, who think to change times and laws by their vain traditions, must expect to suffer persecution from those, "having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii, 5.

It is a lamentable fact, that those who belong to the popular church in this place, as well as those who are not connected with it, are averse to the third angel's message, and stand ready to reject those solemn truths by which God in his mercy proclaims to them their only hope of salvation, and final escape from the seven last plagues, which will be poured out on the living wicked previous to the Second Advent of Christ, and immediately after the completion of his work as great High Priest in the heavenly Sanctuary.

It is with deep interest that we reflect upon the fact, that we are now living under the third angel's message, amid the light and blaze of God's truth; the last message mixed with mercy that ever will be given or proclaimed to a lost and ruined world. Solemn indeed is the thought that this message must cease, notwithstanding false prophets and false teachers are bringing in damnable heresies, even denying the Lord that bought them, and crying peace, peace, when there is no peace, and saying, Where is the promise of his coming? Upon such will come swift destruction, and the righteous retributions of an insulted Deity, amid the gathering storms of the seven last plagues, that will be poured out upon all beast worshipers. "If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 9-12.

While Christ is fulfilling the Priesthood in the heavenly Sanctuary, and while the sealing time is being consummated, we need not expect to see the righteous execution of God's judgment upon those who openly violate his commandments, and teach men so; but when the moment arrives that the cleansing of the Sanctuary shall be perfected, and the forgiveness of iniquity rendered complete, in his great work for sin, by the presentation of his own blood, or by virtue of its merits, then he will be ready to appear the second time without sin unto salvation, [Heb. ix, 23.] taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. 2 Thess. i, 8. Then every man shall be rewarded according to his work, for he says in Rev. xxii, 12, "And behold I come quickly; and my reward is with me, to give every man according as his work shall be." In conclusion let me say to all those, who from week to week, are desecrating God's holy Sabbath and teaching men so, that the word of God makes your condemnation sure, which condemnation is sounded in your ears like the Sinai trumpet long and loud, while the pure principles of the gospel, speak, with one burning burst of holy indignation against all commandment-breakers, false prophets, false teachers, and false doctrines. It is a melancholy fact, one which causes every Christian's heart to kindle with emotions of the deepest feeling, and I might say with contempt and shame, that popularity is the standard of the churches at the present day, around which, the ministers of heresy call their devotees to worship, at the shrine of fashion and public taste. We do not wonder that the Spirit of God has left the churches, and that Mount Zion no longer yields green pastures, nor the river of life still waters, for them. Therefore "Howl ye shepherds,

and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished." Jer. xxv, 34. We do not wonder at the great spiritual dearth under which the churches of our land have been suffering, when we take into consideration that they have universally rejected all the important truths that have been presented to them; even the Second coming of Christ, the King of glory, they have treated, and continue to treat, with the most unrelenting contempt and scorn, as much so, as did the sin-hardened Jews, the doctrine of his First Advent. Indeed, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rev. xviii, 2. Hence while we see the church under such a state of high cultivation in regard to sin and iniquity, we can but reasonably expect that she will continue to trample under foot the law of God, the holy Sabbath of the fourth commandment, and triumph in her pride, in her boasted riches, and in her popish abominations, notwithstanding the solemn appeal of the third angel's message is being sounded throughout her borders.

But while the apostate churches of Christendom are thus fallen, and the measure of their iniquity overflowing, we rejoice that there are a few among them, a remnant, that do most deeply deplore their departure from the pure principles and living faith of the gospel, whose pious hearts swell with emotions of deep sorrow while they are called to mourn over the desolations of Zion. "And I heard another voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii, 4. God's people will be rescued from that destroying power, the man of sin spoken of in Daniel vii, 25, for they are commanded in the most imperative terms, by the Most High to come out of her, (the church) and if they obey the call, they will escape the vengeance of God to be poured out in the seven last plagues, or according to Jer. li, 45, that every man may deliver his soul from the fierce anger of the Lord. Hence we conclude that God's people, those who have from the beginning been chosen to salvation, through sanctification of the Spirit and belief of the truth, [2 Thess. ii, 13.] will obey the call, and come out from under the satanic influence of an apostate church, and proclaim themselves to be free from the cunningly devised fables, and false theories, which have so effectually been thrown around them, by the siren tongue of false teachers, and an antichristian priesthood.

May God help his people to come out from under the deleterious influence of antinomianism, which is causing millions to wreck their eternal all upon its deceptive shoals.

Some in this village and vicinity have already broken loose from the deadly evils of sectarianism, by which Satan has so long held them captive at his will; but thanks be to God which giveth us the victory, through our Lord Jesus Christ, we are now happy and free, and are again permitted to breathe the pure atmosphere of heaven, basking in the sunshine of divine truth as developed in the rays of redeeming love and mercy, having a faith which is founded upon the pure and unerring principles of the gospel of Christ; of which gospel we are not ashamed; for it is the power of God unto salvation to every one that believeth. Rom. i, 16. Therefore brethren we may rest assured that while we are keeping all the commandments of God and the faith of Jesus, that our hope is founded upon the rock bottom of eternal truth, and the devil with all his devices, and his innumerable company of votaries, shall not be able to separate us from the love of God, which is in Christ Jesus our Lord. And this is the love of God that we keep his commandments. Therefore having the sure word of prophecy, we continue to look for the glorious appearing of our heavenly King; and the great solemn truth, that his Second Advent is just at hand, even at the door; is engraven indelibly on every heart that glories in the cross of Christ, or triumphs over the beast, and his image, through the victory that has been won, by keeping the commandments of God and the faith of Jesus.

O, glorious expectation of the glorious appearing of our great High Priest, whose office work in the heavenly Sanctuary will soon terminate, and with its termination, will be unalterably fixed the destiny of the world. Then he which is filthy, let him be filthy still; and he that is holy, let him be holy still. May the Lord direct our hearts into the love of God, and into the patient waiting for Christ, for the burning glory of the day of God is near, and those only who do his commandments have right to the tree of life, and may enter in through the gates into the city.

Yours in the patient waiting for Christ.

W. J. Lusk.

Goodrich, Mich., March 27th, 1854.

From Bro. Putnam.

DEAR BRO. WHITE:—I still feel like a stranger and pilgrim here on this sin-cursed earth; and were it not for the blessed hope of soon seeing Jesus and being made like him, I should be of all men most miserable; but I believe the time has commenced when in our patience we must possess our souls; for the sure word informs us that we have need of this Christian grace, that after we have done the will of God we might receive the promise for this one reason: for yet a little while and he that shall come, will come, and will not tarry. Thank the Lord! here our trials end.

When we review the past, and look over our severe trials and disappointments which we have been called to pass through we can see that God has been in it. But thank the Lord, the weary mariner has at last heaved in sight of land. The last land-mark is here. The third angel's message is sounding louder and louder, stirring up mystery Babylon. God's people are coming out of her.

"They of the beast refuse the mark,

They keep God's law, they have the ark."

That wicked is being revealed, deceiving the kings of the earth and the whole world to gather them together for the last final conflict. The nations are angry. Men's hearts failing them for fear and for looking after those things that are coming on the earth. I need not enumerate: the remnant understand all these things. One thing is certain; that is, all things that are written by the prophets, Jesus Christ and the apostles, concerning the closing up of earth's drama, seem centering right here on the last inch of time. Now seeing that we look for such things what manner of persons ought we to be in all holy conversation and godliness.

Dear, despised Children of God, lift up your heads; your redemption draweth nigh; the night is far spent, the morning cometh. Our great High Priest will soon blot out our sins and come out of the Most Holy, to bless his people; therefore let us go without the camp bearing his reproach.

When I came to this place there were none within 150 miles of us of like precious faith; but now there are a few searching for the truth at Steven's Point, where Brn. Stewart and Phelps have given a few lectures. They are anxious to hear more on the subject. There are quite a number that have ears to hear.

WM. B. PUTNAM.

Wausau, Wis., Mar. 17th, 1854.

From Bro. Hicklin.

DEAR BRO. WHITE:—I have been keeping the Sabbath a few months, and can truly say there is great peace and consolation in keeping the commandments of God. It was the clearness and beauty of the Sanctuary that led me fully into the present faith. How solemn the thought that our great High Priest is finishing the last great work of atonement in the holy of holies, and when that is finished, this earth will receive the plagues, that fill up the wrath of God.

I examined the subject sometime before I could be entirely satisfied. It seemed clear that the early Christians kept some part of the first day as a religious festival. But it now seems equally clear that this festival was not the Sabbath of the Lord. I cannot now see even an inference in the New Testament to prove that the first day of the week is the Sabbath. Yet it is hard to get rid of traditions instilled for years.

Last Sabbath I spent with the brethren at Salem, Steuben Co. Ind., and found them fully in the faith. My prayer is that we may all be kept from the hour of temptation, and delusions coming on all the earth, and have a refuge and hiding-place at the mercy seat of God.

LEWIS HICKLIN.

From Sister Chapman.

DEAR BRO. WHITE:—I have been endeavoring for the last year to prove God by bringing all the tithes into the storehouse [Mal. iii. 10.] not even withholding his precious, holy Sabbath-day. For the twelve previous years, I had vainly sought knowledge at the lips of the priests of a sectarian church, regarding him as the messenger of the Lord of hosts. How plain it is that they have departed out of the way and caused many to stumble at the Law, and thus corrupted the covenant, and inasmuch as they have been partial in the law, how base and corrupt they have become before the people. Chap. xi, 7-9.

I read the *Review* with pleasure and I trust with much profit. It is truly cheering to me, situated as I am, far from those of like precious faith, to read the very encouraging letters from the dear children of God. I wish to say to the dear scattered ones that I too rejoice in the Sabbath of the Lord our God. I too am glad that the signs of the times denote the dear Saviour at the door. The Lord is good. I feel determined to love and serve him by keeping all his commandments. I love to read his law and learn his holy will.

Dear brethren and sisters, let us hold on to the strong arm of the Lord a little longer. Let us bear the cross daily, remembering that soon we shall see the king in his beauty. O how carefully we ought to live before the ungodly; how carefully ought every word of conversation to be selected. For one I pray God that my whole soul and body may be preserved blameless unto his coming.

I can realize that we are now living in perilous times. What can be presented to the mind to turn us from the truth that is not presented? O the Bible the Bible. What could we do without the Bible?

"Holy Bible book divine
Precious treasure thou art mine."

O how are they turned unto fables who have left the Bible, and are seeking knowledge of the dead "who know not anything." Lord preserve thy people be the prayer of your Sister in hope

N. S. CHAPMAN.

Bureka, Wis., March, 12th, 1854.

From Bro. Hewitt.

DEAR BRO. WHITE:—The present work of the Lord is progressing slowly in this place, and vicinity. We have had quite a sifting time the past Winter, but we think that there has not the least grain fallen upon the earth. See Amos ix, 9. We think this will prepare us for the loud cry of the third angel in the future, when that angel shall come down from heaven, having great power; and the earth be lightened with his glory when he shall cry mightily with a strong voice, &c. Rev. xviii, 1, 2.

O brethren, let us get ready for this mighty move that will warn the world, with the last message that contains mercy. O awful and solemn time for a fallen church and guilty world, yet glorious for the remnant, [Joel ii, 32,] the 144,000. Rev. xiv 1. If we are faithful, victory is sure to turn on Zion's side; for no weapon formed against her shall prosper. Isa. liv, 17. O may the word of the Lord sound out from us for the Lord is preparing the way for his people to work, and they that fear the Lord, and inquire for duty, and then do it, they will be the Lord's when he makes up his jewels. Mal. iii, 16-18.

O blessed hope, is it possible that these vile bodies are soon to be fashioned like his most glorious body? Phil. iii, 20, 21. Great events are to take place under the seventh trumpet, the sounding of which we are now under, and nothing hinders that day of trouble such as never was [Dan. xii, 1,] but the four angels holding the four winds of the earth. Rev. vii, 1-3. Soon will they let go. Then will every one have been sealed. Then will go forth that solemn declaration recorded in Rev. xxii, 11, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Let us be sober and watch unto prayer, and strive for the spirit and power of the message of the third angel in our hearts. O for the patience of the saints, that we may keep all the commandments of God [the Father,] and the faith of Jesus, [his Son.] Yours in hope of seeing you all, and being with you when Jesus comes.

DAVID HEWITT.

Battle Creek, Mich., March, 26th, 1854.

THE RAPPINGS.

THE following article we clip from the *Evening Mirror*, to which journal it was contributed by one well known in spiritual circles, and to the readers of the *Telegraph*:-

We have received the following communication from a highly respectable source. It is accompanied with *bona fide* names as witnesses to the truth of the statements therein contained. The italics in the first paragraph are not our own, but those of a sufferer by the *Herald's* practice of publishing private letters sent to the Editor.

Editor of the *Evening Mirror*:
Dear Sir:—I send you the following incident of the "rappings," with the names of the witnesses, trusting to your gentlemanly courtesy not to make public what is intended for your own private satisfaction. On the 20th inst., I placed on Miss Fox's table a sealed package sent by a gentleman in Washington, the contents of which were unknown to me, but which were said to contain questions. In a few moments the following sentences were spelled out by the alphabet, to which the raps responded:

"He will become a medium."

"He will find it soon; he has mislaid it. Tell him he will. We cannot name the place. He cannot get answers to the questions."

"He must not receive implicitly any communication, nor rely on any revelation but God's word."

The gentleman returned to Washington on the 27th, when the package was returned to him with the seals unbroken, and this certificate (which accompanies the statement) was received. The package was then opened in the presence of ten persons, many of them skeptical on the subject. They all read the questions it contained, which are as follows:

"Am I, or is it possible for me to become a medium—and in what manner is it to be effected?"

"I either left at Lyons, or lost between that place and Washington, some packages containing questions to be answered. Is it possible for me to be informed where they are, or have the several questions answered through some medium?"

"May the Divine Revelations in Judge Edmonds' and Dr

Dexter's 'Spiritualism' be implicitly relied on, and are those gentlemen perfectly truthful?"

You can judge how well the questions correspond with the answers received a week before the package was opened. The test is as fair a one as could well be offered, and I should be pleased to know your opinion of the matter.

From Correspondence of *Spiritual Telegraph*.

FRIEND BRITAIN:—Since I wrote you last I have been much encouraged in consequence of some interesting spiritual manifestations that are taking place in West Tennessee. A very singular instance of physical manifestation occurred near by, in an adjoining county. A circle was formed for the investigation, and sat awhile, when some of them began to trifle with the Spirits, and suddenly a log, some eighteen feet in length, which formed a part of the building, split from one end within two feet of the other, making a noise like the firing of a cannon!

Stolen money has been received, the Spirits pointing out the thief, and putting the loser of the money in possession of legal testimony against the offender, which was so clear that the thief came forward and gave up the money, and paid off another debt of long standing, rather than be prosecuted. In another county, also joining this, are two or three writing mediums, through whom much has been written and of a very interesting character, more of which will be known in the future. One of the mediums just alluded to, is so well developed that he can hear the audible voice of spirits, which appears to him something louder than a whisper; and by this means can converse with the invisibles with ease. Heavenly things also have been pictured in the atmosphere before him, which had a very sublime appearance. * * *

Yours, etc.

J. W. KILLGORE.

FOREIGN NEWS.

THE GREEK INSURRECTION.—The Greek insurrection, or rather invasion, is at an end. The Governor of Arta has defeated the Greek bands besieging the fortress, and captured one of their leaders; it is said that it is Karaiskakis. Theodore Grivas has been outlawed by the Greek Government, and King Otto is endeavoring to prevent the extension of sympathizing, which begins everywhere by opening the jails, liberating the convict thieves, robbers and murderers, and sending them well armed across the frontier.

The Russian fleet in the Baltic consists of twenty-seven ships of the line, eighteen frigates and fifteen smaller vessels. It is divided into three squadrons, each of nine ships of the line; they are at anchor at Cronstadt, Swenborg and Raval, but it is likewise said that out of the twenty-seven line of battle ships, nine are not seaworthy. Sir Charles Napier is said to have laid a wager of £2,000 that he will take Cronstadt in less than twenty hours after the first shell is thrown into the port. There is no news from the seat of war.

The *Sunday Times*, a weekly paper of great circulation, contains an appeal to the Poles, and summons them to rise in Poland. The Ministerial *Examiner* warns the Hungarians not to rise before Austria has openly joined Russia, holding out the promise of England's aid in case of Austria's joining the Czar, and of an amnesty and Constitutional Government if Austria goes with England and France.

The progress is slow, but sure. Who, of all the politicians, believed Kossuth in 1852, when he said that war was imminent? It was said that neither Russia nor Turkey, neither England nor France, neither Austria nor Prussia, intended to go to war, and Cobden even proved that war was impossible between them, and that the finances of Europe must prevent any collision. In 1850 war was declared between Turkey and Russia, but even then it was said by all the politicians that it could not extend beyond Turkey. Now we may in the next fortnight hear of Sir Charles Napier's first naval battle, and in three months Hungary and Poland and Italy and perhaps Germany, will be in arms, and revolutions will shake the thrones all over Europe. The Czar will not remain an idle looker-on, when his fleets are destroyed, and perhaps the Crimea seized. The opinion now prevails in England, that the troops will not go to Constantinople, but straight to the Danube and that the war will be carried on seriously.

ENGLAND.—The U. S. steamship Baltic, Capt. Geo. Briggs, arrived at New York on Tuesday afternoon at 3 o'clock.

The English Government was only awaiting the arrival of the messenger with the Czar's refusal. So soon as the official refusal comes to hand the announcement will be made to both Houses of Parliament, and war will be formally declared.

It is stated on the authority of the Paris correspondent of *The London Morning Chronicle*, that the telegraphic announcement of the Czar's refusal—in terms short, dry and disdainful—was received by the French Government via Berlin, 18th; and that as soon as the English Minister was made acquainted with the answer he dispatched a courier by way of the Prussian ports of the Baltic to Admiral Napier, in order that he may be prepared to act upon his instructions.

From Vienna, under date Sunday evening, 19th, the following is telegraphed:

"A Russian courier who arrived here on the 16th brought despatches to the effect that Russia will positively refuse to evacuate the Principalities. Something of extreme importance was probably settled the day before yesterday between this government (Austrian) and Prussia, as a member of the Prussian embassy went to Oderberg by special train; this was after a conference between Count Buol and the Prussian Minister. It is stated from Berlin, 19th, that the Czar had replied—'The proposal of the Western Powers does not require five minutes consideration—it is refused.'"

Sir Charles Napier's fleet arrived at Wingo Sound on the 15th March, all well. It was stated that the frigates and vessels of the second-class will enter the Baltic by the Sound, and the larger vessels by the Great Belt. The English ships have applied to engage sixty Prussian pilots at Swinemunde (Stettin).

The *Borsenhalle* states that the British Vice-Consul at Kiel has received information that Napier's fleet will come to that port. The Swedish papers report that 30,000 Russians are employed in cutting a channel in the ice from Cronstadt to Swenborg. On the 2d March the Grand Duke Constantine inspected the fleet at Helsingfors. The Gulfs of Bothnia and Finland were still covered with ice. A force of 27,000 Russians is on the way to strengthen the garrison at Revel. The

commander of the troops at Revel had proclaimed that probably the town will be bombarded by the English and French. Women and children were therefore advised to quit the city.

The British steamer *Furiosus* and French steamer *Vauban* had been near enough to Sevastopol to see a boom extended across the harbor, and to count six ships-of-the-line guarding the entrance, with four more in the creek, besides several frigates and brigs. The Russians are preparing to block up the mouths of the Danube, by stretching chains across the river.

Since the prohibition of the export of corn from Odessa, the price had fallen from 9 to 3 silver roubles. Failures were feared at Odessa. The allied fleets were still at Belcos Bay, but would shortly re-enter the Black Sea. Two Austrian ships-of-war were also at Belcos, and three others were expected. To the present time the Russians have made no formal attempt to take Kalafat, and so far as appearances indicate, will not at present do so.

Appointments.

PROVIDENCE permitting we will meet with the brethren at Orangeport, April 21st, at 2 o'clock P. M., and remain over the Sabbath; Olcott, the 23d; and Barre the 24th. Ed.

Providence permitting, in company with Bro. Ingraham, I will hold meetings in Catlin, N. Y., April 15th and 16th; Wheeler the 22d and the 23d. A. S. HUTCHINS.

Western Tour.

PROVIDENCE permitting we will meet in Conference with the brethren as follows:—Milan, Ohio, May 5-7; Sylvan Mich., the 12-14; Battle Creek, 20, 21; Grand Rapids, 26-28.

We shall be happy to meet Bro. Bates and Loughborough at Milan. It has been our design to visit the dear brethren in Wisconsin and Illinois; but we shall not be able to on this tour. Our business in the Office, and the wants of the cause in this State will oblige us to return by the middle of June.

We would propose a General Conference at Grand Rapids. Would it not be the most central place for preaching brethren, and, perhaps, delegates from the brethren in many places in Michigan, Wisconsin, Indiana and Illinois? We make the suggestion for the consideration of the brethren West. Will Bro. Cornell, Frisbie and Waggoner, give us their opinion relative to such a Conference, and state the most suitable place?

General Conference at Rochester.

It is thought that a general gathering of the preaching brethren; also one or two from all the several churches who may be selected by their brethren, and see it their duty to attend, would serve to advance the cause of truth.

It is proposed that such a Conference be held in Rochester about the middle of June.

CAN BRO. G. W. HOLT visit the Brethren in Parma, Clarkson, Olcott, Orangeport, Mt. Cambria, Barre, &c. as soon as the first of May? If he can, let appointments be given in the REVIEW in season.

Business.

T. Harlow.—You did not give us your Brother's name for the paper.

J. M. Mills.—We mistook your name for J. W. Miller. You will find the money receipted in No. 6.

C. B. Preston.—We have not received the letter.

J. N. Loughborough.—Yours of the 5th, and the enclosed is received. The Books were sent the 10th.

The Post Office address of Bro. A. S. Hutchins will be, for the present, Ulysses, Potter Co., Pa.

Our publications can be had of Bro. Edwin Churchill Stowe, Vt.

Letters.

L. Hicklin, R. Judd, A. Pierce, A. S. Hutchins, J. M. Mills, H. W. Dodge, W. J. Lusk, J. N. Loughborough 2, E. Davis, C. L. Gilbert, C. B. Preston.

Receipts.

W. B. Putnam, S. Willey, J. Burroughs, J. A. Titton, P. Alden, S. Benson, S. Aldrich, T. Harlow, N. W. Rockwell, a Friend at Northfield, Vt., D. Philips, N. C. Jerome, Sr. Lyon, S. H. Peck, G. W. Swan, each \$1.

H. A. Mead, E. Dunham, E. Colby, S. Pierce, M. P. Chaplain, each \$2. J. Swasey \$5. C. Truman, S. B. Clappitt, G. W. Nelson, H. B. Simons, C. Pangbourn, J. Parks, each \$1.50. H. Lyon \$1.34. A. F. Servis \$1.40. R. A. Shoudy \$0.75. D. Kent, E. W. Waters, A. Ross, I. B. Warren, G. Lowree, each \$0.50. M. B. Pierce \$0.40. B. H. Carrier \$0.25. J. Amble \$0.20.—\$94.16, behind on the REVIEW.

For J. N. A.—R. Colby, H. Colby, H. W. Dodge, G. W. Nelson, each \$1. L. Sallaway \$2. E. Colby \$3.

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TERMS.—We make no charges. Those who wish to pay only the cost of one copy of the REVIEW, (as some choose to do,) may pay \$1.50 a year. Canada subscribers, \$1.75, when the postage is pre-paid.

That we may be able to send the REVIEW to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

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