

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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THE REVIEW AND HERALD.

TERMS.—See Last Page.

WILLIAM MILLER'S APOLOGY AND DEFENSE.

(Continued.)

OBJECTIONS TO THE DOCTRINE.

VARIOUS difficulties and objections would arise in my mind, from time to time; certain texts would occur to me, which seemed to weigh against my conclusions; and I would not present a view to others, while any difficulty appeared to militate against it. I therefore continued the study of the Bible, to see if I could sustain any of these objections. My object was not merely to remove them, but I wished to see if they were valid.

Sometimes when at work, a text would arise like this, "Of that day and hour knoweth no man," &c.: and how then could the Bible reveal the time of the advent? I would then immediately examine the context in which it was found, and I saw at once, that in the same connection we are informed how we may know when it is nigh, even at the doors: consequently that text could not teach that we could know nothing of the time of that event. Other texts which are advanced in support of the doctrine of a temporal millennium, would arise; but on examining their context, I invariably found that they were applicable only to the eternal state, or were so illustrative of the spread of the Gospel here, as to be entirely irrelevant to the position they were adduced to support.

Thus all those passages that speak of the will of God being done on earth as in heaven, of the earth being full of the knowledge of the glory of God, &c., could not be applicable to a time when the Man of Sin was prevailing against the saints, or when the righteous and wicked were dwelling together, which is to be the case until the end of the world. Those which speak of the gospel being preached in all the world, teach that as soon as it should be thus preached, the end was to come, so that it could not be delayed 1000 years from that time, nor long enough for the world's conversion after the preaching of the gospel as a witness.

The question of the resurrection and judgment, was for a time an obstacle in the way: being instructed that all the dead would be raised at the same time, I supposed it must be so taught in the Bible; but I soon saw it was one of the traditions of the elders.

So also with the return of the Jews: that question I saw could only be sustained by denying the positive declarations of the New Testament which assert, "there is no difference between the Jew and the Greek"—that "the promise that he shall be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith"—that "there is neither Jew nor Greek, bond nor free, male nor female," but that "if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." I was therefore obliged to discard an objection which asserts that there is a difference between the Jew and Greek—that the children of the flesh are accounted for the seed, &c.

In this way I was occupied for five years, from 1818 to 1823, in weighing the various objections which were being presented to my mind. During that time, more objections arose in my mind, than have been advanced by my opponents since; and

I know of no objection that has been since advanced which did not then occur to me. But however strong they at first appeared, after examining them in the light of the divine Word, I could only compare them to straws laid down singly as obstacles, on a well beaten road: the car of truth rolled over them, unimpeded in its progress.

STILL IMPRESSED WITH THE DUTY OF PRESENTING THE EVIDENCES OF THE ADVENT.

I was then fully settled in the conclusions which seven years previously had begun to bear with such impressive force upon my mind; and the duty of presenting the evidence of the nearness of the advent to others—which I had managed to evade while I could find the shadow of an objection remaining against its truth—again came home to me with great force. I had, previously, only thrown out occasional hints of my views. I then began to speak more clearly my opinions to my neighbors, to ministers and others. To my astonishment, I found very few who listened with any interest. Occasionally one would see the force of the evidence; but the great majority passed it by as an idle tale. I was therefore disappointed in finding any who would declare this doctrine, as I felt it should be, for the comfort of saints and as a warning to sinners.

I continued to study the Scriptures, and was more and more convinced that I had a personal duty to perform respecting this matter. When I was about my business, it was continually ringing in my ears, "Go and tell the world of their danger." This text was constantly occurring to me, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. xxxiii, 8, 9. I felt that if the wicked could be effectually warned, multitudes of them would repent; and that if they were not warned, their blood might be required at my hand. I did all I could to avoid the conviction that any thing was required of me; and I thought that by freely speaking of it to all, I should perform my duty, and that God would raise up the necessary instrumentality for the accomplishment of the work. I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me, "Go and tell it to the world: their blood will I require at thy hand."

The more I presented it in conversation, the more dissatisfied I felt with myself for withholding it from the public. I tried to excuse myself to the Lord for not going out and proclaiming it to the world. I told the Lord that I was not used to public speaking, that I had not the necessary qualifications to gain the attention of an audience, that I was very diffident and feared to go before the world, that they would "not believe me nor hearken to my voice," that I was "slow of speech, and of a slow tongue." But I could get no relief.

In this way I struggled on for nine years longer, pursuing the study of the Bible, doing all I could to present the nearness of Christ's coming to those whom circumstances threw in my way, but resisting my impressions of duty, to go out as a public teacher. I was then fifty years old, and it seemed impossible for me to surmount the obstacles which lay in my path, to successfully present it in a public manner.

MR. MILLER WRITES A SERIES OF ARTICLES FOR THE PRESS.

Quite a number wished me to write out my views. I accordingly prepared a series of articles over the signature of W. M., and sent them to the *Vermont Telegraph*, a Baptist paper, then published at Brandon, Vt. The editor refused to publish them unless he could know the name of the writer. I accordingly communicated it to him, supposing that he would not make it public. The articles then appeared in a series of sixteen numbers, the first of which was published in the paper, dated May 15th, 1832.

I had supposed in communicating my views to the world in this series of articles, that I should have performed all that was required of me; but I could not escape the impression, "Go and tell it to the world, their blood will I require at thy hand." It some how became known that I was the writer of those articles; I began to be flooded with letters of inquiry respecting my views; and visitors flocked to converse with me on the subject. I became more distressed, lest the blood of souls should be required of me.

THE COVENANTS WITH GOD TO GO WHERE THE WAY OPENS.

One Saturday after breakfast, in the Summer of 1833, I sat down at my desk to examine some point; and as I arose to go out to work, it came home to me with more force than ever, "Go and tell it to the world." The impression was so sudden, and came with such force, that I settled down into my chair, saying, I can't go, Lord. "Why not?" seemed to be the response; and then all my excuses came up, my want of ability, &c.; but my distress became so great, I entered into a solemn covenant with God, that if he would open the way, I would go and perform my duty to the world. "What do you mean by opening the way?" seemed to come to me. Why, said I, if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming. Instantly all my burden was gone; and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation: my trials were not known, and I had but little expectation of being invited to any field of labor.

In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted? He replied that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy without giving him any answer, and retired in great distress to a grove near by. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. It was impressed upon my conscience, "Will you make a covenant with God and break it so soon?" and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house,

and found the boy still waiting; he remained till after dinner, and I returned with him to Dresden.

MR. MILLER COMMENCES HIS ORAL LECTURES.

The next day, which, as nearly as I can remember, was about the first Sabbath in August, 1833, I delivered my first public lecture on the Second Advent. The house was well filled with an attentive audience. As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which, by the providence of God, I was enabled to present. At the close of the services on the Sabbath, I was requested to remain and lecture during the week, with which I complied. They flocked in from the neighboring towns, a revival commenced, and it was said that in thirteen families all but two persons were hopelessly converted.

On the Monday following, I returned home and found a letter from Elder Fuller, of Poultney, Vt., requesting me to go and lecture there on the same subject. They had not heard of my going to Dresden. I went to Poultney and lectured there with similar effect.

From thence I went by invitation to Pawlet and other towns in that vicinity. The churches of Congregationalists, Baptists, and Methodists, were thrown open. In almost every place I visited, my labors resulted in the reclaiming of backsliders, and the conversion of sinners. I was usually invited to fields of labor by the ministers of the several congregations whom I visited, who gave me their countenance; and I have never labored in any place to which I was not previously invited. The most pressing invitations from the ministry, and the leading members of the churches poured in continually, from that time, during the whole period of my public labors, and with more than one half of which I was unable to comply. Churches were thrown open every where, and I lectured to crowded houses, through the western part of Vermont, the northern part of New York, and in Canada East. And powerful reformatory results were the results of my labors.

PUBLISHES HIS VIEWS IN A PAMPHLET FORM.

I received so many urgent calls for information, and to visit places with which I could not comply, that in 1834 I concluded to publish my views in pamphlet form, which I did in a little tract of 64 pages. These I scattered, the most of them gratuitously, sending them in reply to letters of inquiry, and to places which I could not visit. In the same year, unknown to myself, a license to preach was granted me by my Baptist brethren. About the same time I received a recommendation to the public as a lecturer on the prophecies, which was signed by about fifty ministers of my Baptist brethren, and by some twenty or thirty from other denominations.

I continued to labor and travel at my own charges until 1838; and many churches thereby greatly added to their numbers. The first clergyman that embraced my views in full, was Elder Fuller, of Poultney, Vt. Many others previous to 1838, expressed themselves favorably, but none of them came out in full, or if they did, they all, with that exception, relapsed and abandoned their advocacy.

HE WRITES HIS COURSE OF LECTURES.

In 1836 I wrote my series of sixteen lectures, which were published by Elder Wescott, in Troy, N. Y., the profits of which I gave to him. All the copies I received of that edition, I purchased at his regular prices.

The first assistance I received from any source to defray my expenses, were two half dollars which I received in Canada, in 1835. The next assistance I received was the payment of my stage fare to Lansingburg, in 1837. Since then I have never received enough to pay my traveling expenses; so that my labors have been of no pecuniary advantage to me. I should not have alluded to this, were it not for the extravagant stories which have been circulated to my injury.

VISIT TO MASSACHUSETTS.

I received an invitation from Randolph, Mass.,

to visit that place, which I did on the 21st of April, 1837. This was my first visit to that State. I lectured there, and in Stoughton, East Randolph, Lowell, Groton and Lynn. I closed my lectures in Lynn on the 10th of June following, making 800 lectures which I had given since June 9th, 1834. At Lowell, May 14th, I became acquainted with Elder T. Cole, who had written me to visit him before I left home. He was among the first ministers in that State who embraced these views, and was the means of introducing me into many of the churches of the Christian connection. Elder Plummer of Haverhill soon after embraced them.

At Lowell I also became acquainted with my Bro. J. Litch, who had previously embraced my views, and who has since so aided their extension, by his faithful lectures and writings, and energetic and consistent course.

The first church that was ever closed against me was the Congregational church in Westford, Mass., Dec. 17th, of the same year.

INVITATION TO VISIT BOSTON.

I visited Exeter, in November, 1839, and on the 12th, I became acquainted with my Bro. J. V. Himes, who with about twenty other ministers of the Christian connection, were present to hear me lecture. He invited me to Boston, which I visited December 8th, of the same year. I then gave my first course of lectures in the Chardon St. Chapel. Soon after this, about the 1st of January, 1840, Mr. B. B. Mussey republished my course of lectures in an edition of 5000, of which he gave me 200 copies.

PUBLICATION OF THE SIGNS OF THE TIMES—NOW ADVENT HERALD.

For a long time previous to this, the papers had been filled with abusive stories respecting my labors, and they had refused to publish anything from me in reply. I had greatly felt the need of some medium of communication to the public. Efforts had been frequently made to commence the publication of a paper which should be devoted to the advocacy of the doctrine, and the communication of information on the fulfillment of prophecy. We had, however, never been able to find a man who was willing to run the risk of his reputation and the pecuniary expense, in such a publication.

On my visit to Boston in the Winter of 1840, I mentioned to Bro. Himes my wishes respecting a paper and the difficulties I had experienced in the establishment of one. He promptly offered to commence a paper which should be devoted to this question—if I thought the cause of truth would be thereby advanced. The next week, without a subscriber or any promise of assistance, he issued the first No. of the *Signs of the Times* on the 20th of March, 1840—a publication which has been continued to the present time.

With this commenced an entire new era in the spread of information on the peculiar points of my belief. Mr. Mussey gave up to him the publication of my Lectures, and he published them in connection with other works on the prophecies, which, aided by devoted friends, he scattered broadcast every where to the extent of his means. I cannot here withhold my testimony for the efficiency and integrity of my Bro. Himes. He has stood by me at all times, periled his reputation, and by the position in which he has been placed, has been more instrumental in the spread of these views than any other ten men who have embarked in the cause. His course, both in laboring as a lecturer, and in the manner that he has managed his publications, meets my full approval.

THE FRUITS OF MR. MILLER'S LABORS.

From the commencement of that publication, I was overwhelmed with invitations to labor in various places, with which I complied as far as my health and time would allow. I labored extensively in all the New England and Middle States, in Ohio, Michigan, Maryland, the District of Columbia, and in Canada East and West, giving about four thousand lectures in something like five hundred different towns.

I should think that about two hundred minis-

ters embraced my views, in all the different parts of the United States and Canada; and that there have been about five hundred public lecturers. In all the sections of country where I labored, not only in the towns I visited, but in those in their vicinity, there were more or less that embraced the doctrine of the Advent; in some places only a very few, and in other places there has been a large number.

In nearly a thousand places Advent congregations have been raised up, numbering, as near as I can estimate, some fifty thousand believers. On recalling to my mind the several places of my labors, I can reckon up about six thousand instances of conversion from nature's darkness to God's marvelous light—the result of my personal labors alone; and I should judge the number to be much greater. Of this number I can recall to my mind about 700 who were, previously to their attending my lectures, infidels; and their number may have been twice as great. Great results have also followed from the labors of my brethren, many of whom I would like to mention here, if my limits would permit.

In all my labors I never had the desire, or thought to establish any separate interest from that of existing denominations; or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming; and that those who could not see as I did, would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors, united with the various existing churches. When individuals came to me to inquire respecting their duty, I always told them to go where they would feel at home: and I never favored any one denomination in my advice to such.

AN APPEAL

TO MEN OF REASON AND COMMON SENSE.

FRIENDS:—If you lay claim to the above characteristics, then give attention to the following points:—

1. Is it reasonable to suppose that God created man an immortal being, and yet never once in his holy Word informed us of the fact?
2. Is it reasonable to suppose, that if man naturally possessed immortality, God's word would recommend us to seek for it, as it does in Rom. ii, 7?
3. Is it reasonable to suppose, that if men were naturally immortal, God's word would so plainly assure us that "God—only hath immortality?" 1 Tim. vi, 16.
4. Is it not far more reasonable to believe that immortality is the gift of God through Jesus Christ our Lord? Rom. vi, 23.
5. Is it reasonable to suppose that words, when found in the Bible, must have a meaning attached to them, which no man in his senses would ever think of attaching to them in any other book? For instance, the words *Life* and *Death*, when found in the Bible, must, (as Theologians tell us,) mean *happiness* and *misery*; but, if found in any other book in the world, would simply mean, "Existence" and "Cessation of Existence."
6. Is it reasonable to suppose that, in all the vast multitude of passages in which Christ promised *Life, Eternal Life*, to his followers, that he did not literally mean what he said? This he could not, if all men have immortal life by nature. In that case the wicked will live through eternity, as well as the righteous.
7. Is it reasonable to suppose, in all the vast multitude of passages in which *Death* is threatened as the punishment of the sinner, that *loss of happiness* is all that is meant? An unhappy man is as truly alive as the most happy being in existence; and if he be immortal by nature, will continue alive through all eternity. In no plain, com-

mon sense, can any immortal being be said to suffer *Death*.

8. Is it reasonable to suppose that infinite wisdom would invariably use language which was only calculated to mislead his creatures? or which none but Doctors of Divinity could unravel? Would God speak in riddles to men, in the great matters which concern their salvation?

9. Is it not more reasonable, and more in accordance with the wisdom and love of God, to suppose that he would give his creatures such a revelation, as plain common-sense people could easily understand? He has done so:—if men would but use their reason in reading the Bible, as they would do in reading any other book.

10. Is it reasonable to believe, that men go to Heaven or Hell immediately at death; and then, hundreds or thousands of years afterward take them out again to be judged, and to see which they deserve to be sent to? Should we deem it right to send a man to the State's Prison for ten years, and then bring him out for trial, to see if he deserved such a punishment? And "Shall not the Judge of the whole earth do right?"

11. Is it reasonable that such prominence should be given in scripture to the doctrine of the Resurrection from the dead, if that event only means a "re-union" of a lump of clay, with the conscious thinking and real man—*The Soul*: and which is said by Theologians, to be as capable of happiness or misery without the body as with it?

12. Is it reasonable to talk about a "Death that never dies," when there is not a word in scripture to sanction such a contradictory phrase? Would it not be equally reasonable to speak of the reward of the righteous as a "Life that never lives?" Is there not as much common sense in the one as in the other?

13. Is it reasonable to be so constantly, both in sermons and prayers, talking about "Immortal souls,"—"Never dying souls,"—"Deathless spirits," and such like expressions, when there is not, from Genesis to Revelation, *one single passage* to warrant the use of such language?

14. Is it reasonable to say, that "Eternal Death," and "Eternal Torment," are synonymous expressions, (as Theologians tell us,)—for how then can it be said in Rev. xxi, 4, "there shall be no more death?"

15. Is it reasonable to believe that a hell of fiery torment, and ceaseless misery is to exist for ever, when God says, [Rev. xxi, 5,] Behold I make all things new?

* * * * *

17. Is it reasonable to believe in the Eternal Torment of the Wicked, when more than two hundred passages of scripture plainly affirm that they shall "*Die*"—be "*Consumed*"—"Devoured"—"*Destroyed*"—"Burnt up"—"*Be as though they had not been*," &c., &c.

18. Is it reasonable to believe that the righteous, in their glorified state, can be indifferent to, and unaffected by, the endless sufferings of countless millions of their fellow beings; among whom would probably be found parents, children, husbands, wives, &c.? Is it possible that they will be destitute or deprived of qualities which are considered most lovely and Godlike in this life; viz., piety, sympathy, compassion, commiseration for others' woes, &c.? Will insensibility to the woes of the wretched ever become a virtue? Will that which is a vice in this life become a grace in the glorious future life? Is the standard of virtue thus variable, that what is vicious here, is to be gracious hereafter?

19. Is it reasonable to believe that a God of Infinite Rectitude will punish with Eternal Torment, the Heathen who have never heard of Christ, and who therefore could not reject him? Is it possible that God can cast into one indiscriminate mass of fiery torment, the least wicked among the heathen, together with the most guilty in this Christian land? for such must be the case if their souls are immortal, and if their torment is to be eternal. There can be no degrees in that which is infinite. Is it not far more reasonable to believe the Apostle's words *literally*, "For as many as have sinned without law shall also perish without law." Rom. ii, 12.

20. Is it reasonable to believe that God is such a vindictive being, that his justice cannot be satisfied with the *death* of the offender? but that he must be constantly pouring floods of fiery wrath upon the wretched being, through the ever rolling cycles of Eternity?

I might multiply questions of this kind, but I forbear.

Men of reason and common sense, give your serious attention to these points. Read your Bibles again. Read carefully—read prayerfully. See if these things be true or not. Dare to think for yourselves. If other men should attempt to dictate a political creed for you, would you not indignantly spurn their interference? Do the same in religious matters. Dare to be independent. Do not trust to commentaries. Do not build your faith on "Bodies of Divinity." Do not surrender your right of private judgment to any class of men. Go at once to the fountain head of truth. "The words of the Lord are tried words." "The law of the Lord is perfect." This cannot be said of the writings or opinions of any man, or number of men, however wise or holy they may be. To err is human. God and his truth, alone are infallible. Show yourselves *true* Protestants, and cast away the "traditions of men." You have the Bible. The wisest and holiest of the "Fathers" had no more. Your ministers have nothing else to guide them—at least they ought not. "The Bible, and the Bible alone, is the book for Protestants." Go then to your Bibles, and see if the God-dishonoring doctrines to which I have directed your attention are found there or not. Excuse me if I tell you, that, however full of these doctrines human books and human sermons may be, God's BIBLE does not contain them.

Rather believe that man is *mortal*, and condemned to *die*, but Christ is "Come that men may have *life*, and that they may have it more abundantly." John x, 10.

"The wages of sin is *death*, but the gift of God is *eternal life* through Jesus Christ our Lord." Rom. vi, 23.

"He that believeth on the Son hath *everlasting life*; and he that believeth not the Son shall *not see life*; but the wrath of God abideth on him." John iii, 36.

"And I give unto them *eternal life*; and they shall never *perish*, neither shall any pluck them out of my hand." John x, 28.

"He that hath the Son hath *life*; and he that hath not the Son of God hath *not life*." 1 John v, 12.

"Marvel not at this: for the hour is coming, in the which all that are in their *graves* shall hear his voice and come forth; they that have done good, unto the resurrection of *life*; and they that have done evil unto the resurrection of *damnation*." John v, 28, 29.

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the *just* and *unjust*." Acts xxiv, 15.

"The Lord knoweth how—to reserve the unjust unto the day of judgment to be punished." 1 Pet. ii, 9.

"And they were judged every man according to their work. And death and hell were cast into the lake of fire—*this is the second death*." Rev. xx, 13, 14.—*Bible Examiner*.

Extract of a Sermon by Bro. C. Fitch,
Preached in College Hall, Cincinnati, 1845.

Now, what is the method by which men in these last days have contrived to blind their own eyes, and shut out every ray of light from their understanding touching the momentous events which are about to break upon them? It is what is called the spiritual fulfillment of prophecy, which claims that what God has said is one thing, and what he means is another. To support their theory, the whole mass of spiritualizers, from Daniel Whitby downward, have never been able to produce any proof but their own unauthorized assertions. They talk loudly and learnedly, to be sure, about principles of interpretation, but the whole

of them have never been able to produce any such thing. Why don't they talk about principles of interpretation for Gibbon's Decline and Fall of the Roman Empire, or Rollin's Ancient History, or Gille's Greece, or Milner's History of the Church? Why, simply because they know that if they were to talk thus about such works as these, they would talk nonsense. Then why will they be forever prating their stupid nonsense about principles of interpretation for the Bible? If the Bible is not a book that expresses its own meaning in the language which it uses, it is not a revelation, and never will be, till the God who gave it shall give us another, to explain this. I would like to know where the man is, who is wise enough to tell us what God means when he himself has not told us: but has used language which expresses not his true meaning, but something else. The men who dare to talk thus, as all those do who talk about rules for a spiritual interpretation of the Bible, ought to stand aghast at their own monstrous impiety. It is only a method which the Devil has helped men to invent, of making the word of God of none effect by their traditions.

There was a time when both the first and second advent of our Lord were yet future. There was then as much reason for saying that his first Advent would be spiritual, as that this would be the manner of the Second Advent.—Just as much reason for saying that he would be born spiritually of a spiritual virgin, in spiritual Bethlehem; and be carried away spiritually into spiritual Egypt; and return spiritually, to have a spiritual abode in spiritual Nazareth; and become thus a spiritual Nazarene; and at length ride spiritually into spiritual Jerusalem, on a spiritual ass; and be spiritually betrayed by a spiritual Judas, for thirty pieces of spiritual silver, into the hand of spiritual enemies; to be spiritually spit upon with spiritual spittle; crowned with spiritual thorns, smitten with spiritual stripes, nailed to a spiritual cross, to die a spiritual death, after having been spiritually athirst and presented with spiritual gall and spiritual vinegar in a spiritual sponge; his spiritual garment being spiritually divided among spiritual soldiers; dying at last a spiritual death, and coming forth in a spiritual resurrection. Just as much reason, I say, for saying that all these things would be spiritually fulfilled in his first Advent, as that he would come spiritually the second time, in spiritual clouds, attended by spiritual lightning, burning up his enemies with spiritual fire and brimstone, and taking his seat on the spiritual throne of David, and establishing a spiritual kingdom for a spiritual reign. Now, since everything that had reference to the first Advent has had a literal fulfillment according to the plain import of language, and God has thus proved to us that he has spoken to us just what he meant; where is the least shadow of a reason for saying that Christ is to come in a spiritual way? O what stupid nonsense have the wise ones of this world been accustomed to receive for truth, touching the glorious coming and kingdom of our Lord! O, that God would tear away the covering from their eyes, and let them see their own immeasurable folly, that they might be evermore ashamed of themselves, and learn that when a God who cannot lie, speaks, he utters what he means in language which he intends those who hear him to understand. This spiritualizing stuff is but the miserable drivings of unbelief, a way which the devil has helped men who are wise in their own conceit to invent, for keeping up the hypocritical pretense of faith in God, while they make him a liar. 1 John v, 10. "He that believeth not on God hath made him a liar; because he believeth not the record which God gave of his Son."

Nothing is more manifest than that multitudes who profess to believe the Bible, who read it every Sabbath in their public assemblies, and perhaps daily in their families, do not after all credit the plain testimony of the Lord. It is not long since I was conversing with a professed minister of the gospel, to whom I remarked, that as we are told by Paul, the man of sin would be found in the temple of God until destroyed by the brightness of

Christ's coming, when he should be revealed from heaven with his mighty angels in flaming fire, and hence that there would be no temporal millennium previous to the Saviour's Advent. O, he replied, "that will be a spiritual coming." Now, that man did not believe the Bible on this subject, and is just as truly a hypocrite with regard to the Second Advent of Christ, as the Jews were with regard to the First Advent. The same thing is true of the vast multitude who pretend to believe God, and then take this spiritualizing way of making him a liar. They profess to believe the Bible, but will not take what God has said for truth. This whole system of spiritualizing rests on the monstrous assumption that when God says one thing, he means another. The whole mass of spiritualizers are challenged to furnish the faintest shadow of proof, that when the Saviour's Second Advent is spoken of, something else is meant.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, APR. 25, 1854.

THE SEVENTY WEEKS.

LETTER TO B. CLARK.

DEAR BROTHER:—In presenting your objections to dating the seventy weeks of Dan. ix, from the 7th of Artaxerxes, B. C. 457, you say:

"As the margin of my polyglot Bible says (by what authority I know not) that the 'Seventy weeks' begin from the 20th of Artaxerxes, [Dan. ix, 24; Neh. ii, 1,] 446 years before Christ, I confess that I am not able to see from Bro. Miller and all other late writers on the subject, why this date is not correct."

It will not be claimed, of course, that the marginal readings are anything but the work of man. As testimony of equal weight therefore I will introduce an extract from a "Table of Remarkable Events," according to the "best Authors, ancient and modern." Speaking of the 7th of Artaxerxes, it says: "Ezra arrives at Jerusalem with enlarged powers from the Persian monarch, accompanied by a great multitude of his countrymen, bringing with them vessels of gold and silver, and other rich presents from the king and his princes. From this year, being the seventh of Artaxerxes Longimanus, Daniel's seventy prophetic weeks, or 490 years are reckoned." As far, therefore, as the "margin" of the "polyglot Bible" is concerned, we have as good authority for the 7th of Artaxerxes as that presents for the 20th.

But this is a question which is not dependent for settlement on such authority. Says the sacred record, "From the going forth of the commandment to restore and to build Jerusalem;" to that same record, then, we will look for that commandment, and the time of its promulgation.

You say that the seventh chapter of Ezra shows that he "was appointed by a 'decree' to 'go up to Jerusalem' [not to 'build Jerusalem'] but as a 'priest' and 'scribe' of that law of God; to minister the offerings and service of God in the new temple, &c."

If you intend to convey by the expression "Not to build Jerusalem," that Ezra had no power to build Jerusalem, we deny the assertion. We claim that the decree to Ezra gave him unlimited power, and this claim is supported by the record itself. Mark well the 18th verse: "And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God." Now supposing that it had "seemed good" to Ezra and his brethren, and also that it had been the "will of his God," (?) that the street and the wall should be built, was he not clothed with the power to do it?!

You say that he was appointed "to minister the offerings and service of God in the new temple," &c. If you mean by that, that his work was limited to that service, we question again your conclusion. It is true that he was to restore the worship of the temple, but he was to do more. Read verses 25 and 26: [Ez. vii:] "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond

the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." Was this setting magistrates and judges, to judge the people, and executing the penalties of broken laws, particularly connected with the offerings and services of the temple? Verily not; it had to do with the civil and political affairs of the country; not with the ecclesiastical: it had to do with those things which would relate to them a distinct people and an independent nation.

Ezra doubtless understood his mission and the power that was conferred upon him. We will let him bear his own testimony. Chap. ix, 9. This passage probably refers to that series of providences by which they were gradually liberated from the Babylonish captivity and their desolations as a people repaired. He says: "For we were bondmen; (more particularly during the 70 years' captivity;) yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, (commencing with the proclamation of Cyrus for the return of the Jews at the end of the 70 years' captivity, B. C. 536, Ez. i, 1-3,) to give us a reviving, to set up the house of our God, and to repair the desolations thereof, (this was accomplished in the 6th year of Darius, king of Persia, B. C. 516, Ez. vi, 14, 15.) and to give us a wall in Judah and in Jerusalem." This wall was not yet built; and Ezra never would have uttered those words, if the decree had not already gone forth authorizing its construction; or if he had not considered himself vested with full power to build the street and the wall. This evidence is conclusive that the decree to Ezra authorized him not only to *restore* but to *rebuild*, or to *build again* [Dan. ix, 25, margin] Jerusalem. But hear him further. Verse 14. "Should we again break thy commandments, and join in affinity with the people of these abominations, wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?" Ezra, then, understood that they had then escaped from those calamities brought on them by their gross violations of the commandments of God, and that their only safety then lay in not *again* transgressing, so as again to bring his frown upon them. Now would Ezra have thus spoken, if the decree for the restoration and building of Jerusalem was yet to go forth in the 20th of Artaxerxes, 13 years in the future? Would he have thus spoken, I say, under those circumstances? Never! He understood himself better!

Again, you remark: "Artaxerxes commanded that the 'city be not builded until another commandment' should be given from him. Ez. iv, 21-23. Now I cannot find this 'another commandment' to build the city, given anywhere to Ezra, or that he did the least thing about building the city or the 'wall in 'troubled times.' But Nehemiah did have this 'another commandment' to build the city and the wall, otherwise he did build contrary to this first commandment of the king. Compare Ez. iv, 21-23, with Neh. ii, 4-9."

If you mean by this that the same Artaxerxes who commanded that the "city be not builded" gave Nehemiah the other commandment to build it, we will only reply that that Artaxerxes only reigned seven months, B. C. 521, 57 years before Artaxerxes Longimanus commenced his reign, by whom the decree was given to Ezra. But what was prohibited by the command mentioned above? It was the *work on the house of God*. Ez. iii, 11, 12; iv, 1, 3. It was this work which did cease by that command. Ez. iv, 24. If then that work depended on another command from him, that other command must have been given before the building of the house could go on. But we learn that the house was builded and finished in the 6th of Darius, five years later, "according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ez. vi, 14, 15. This Artaxerxes must be the one referred to in chap. iv; therefore that other "commandment" must have gone forth previous to that time, which was B. C. 516. 72

years before Nehemiah gained the king's permission to go up to Jerusalem. Thus you see that your argument on this point avails you nothing.

That Nehemiah did build the wall, &c., as recorded, Neh. iii, we are ready to admit; but that the commandment to build Jerusalem was given to him, we do not admit. If no decree to that effect had been previously given, would it not have been necessary for Nehemiah to have obtained express authority from the king to authorize him to build? Certainly it would. Yet he got no such authority and he requested none; neither was it necessary that he should; as that authority had already been given 13 years before. The burden of Nehemiah's request was simply permission to go up to Jerusalem; for he well understood, in view of Ezra's decree, that if that permission was granted, it would follow as a matter of course that he would have liberty to engage in the work. News had reached him from his brethren in Judah, that the remnant was "in great affliction and reproach;" that the "wall" was "broken down" and "the gates" "burned with fire." Neh. i, 2, 3. The object of his request was therefore permission to go up, so as to assist his brethren, and build the wall that was broken down. So the king asked him *how long his journey should be, and when he would return*; and it pleased the king to send him; and he set him a time; [Neh. ii, 6;] that is, he promised the king when he would return; and according to that agreement he did return 12 years later, and by earnestly requesting the king a second time, again obtained permission to go up to Jerusalem. Neh. xiii 6. Margin.

Thus Nehemiah, in the 20th of Artaxerxes, went up to Jerusalem, having, by request, obtained the king's verbal consent to go, and having obtained, by request also, letters to the governors beyond the river, and one to the keeper of the king's forest for timber. Yet you contend that this was the famous decree which was to restore and build Jerusalem! a decree which was the object of a special prophecy, and which was to mark the commencement of one of the most important prophetic periods anywhere given in the Sacred Record! Surely those who can make such simple permission fill the place of that decree, must possess the power of magnifying mole-hills into mountains. If your view be correct, the mere appointment of Ezra to minister the services in the temple, required the authority, not only of the king, but also of his seven counselors, [Ez. vii, 14; see also Esth. i, 13, 14,] and was honored with a special decree given in all the pomp and dignity of the Persian court; but the decree to build Jerusalem, which all will admit is a much more important event, is passed by with no such marks of distinction, and is dependent on the verbal consent of the king! There is no consistency in such a view. Thus much for the respective commissions of Ezra and Nehemiah. We see that there was a decree given to Ezra, clothing him with unlimited power; but there was no decree given to Nehemiah, and he possessed his authority only in virtue of the decree given to Ezra. You say further:

"As you make out sixty-nine weeks to the Messiah, and sixty-nine and a half to the cross, I would ask, according to this calculation, why the angel did not, in giving the exact time, say to Daniel, 'After three score and two weeks' (and a half) 'shall Messiah be cut off?'"

I reply, *He did*. The angel first states, "Unto the Messiah the Prince shall be seven weeks and three-score and two weeks." Dan. ix, 25. In verse 26, he informs Daniel that *after* that period the Messiah should be cut off, but does not there tell him *how long after*: in the next verse however he gives him the exact time; namely, in the *midst of the week*: consequently three and a half years after. The plain import of these three verses, then, stands thus: At the expiration of sixty-nine weeks the Messiah the Prince should be revealed; and at the end of sixty-nine weeks and a half, the Messiah should be cut off. Nothing can be plainer than this.

You say, "Seven weeks and threescore and two weeks" are measured off by the angel 'unto the Messiah the Prince; and for the building of the street, &c.; and then this same threescore and two weeks is measured off again by the angel, to the cross; showing that sixty-nine weeks would reach, 1st, to his public manifestation, as the Messiah and Prince, ('Prince of the kings of the earth,') and, 2d, to his cross where he gave himself for us. (Worthy is the Lamb of God which taketh away the sin of the world.) 'They feared greatly, saying, Truly this was the Son of God.' Thus at the end of sixty-nine weeks he is manifested as the Messiah and Prince, (a King's Son,) and crucified at the same time."

I am not a little surprised at such a theory as this. The supposition that the sixty-nine weeks extend to the cross is a slight mistake of three years and a half; for the idea that the Messiah was not manifested till his crucifixion is contrary to his own testimony. In proof of your view of this point you quote the words of the centurion and others, who said, "Truly this was the Son of God;" but which is the most important, the testimony of these men who "greatly feared" amid the awful manifestations of the crucifixion-day, or the testimony of that voice which was heard from heaven at the time of Christ's baptism, saying, "This is my beloved Son, in whom I am well pleased." Matt. iii, 17. Jesus told the woman at Jacob's well, plainly, that he was the Messiah. Jno. iv. 25, 26. You say that the covenant was to be confirmed by the apostles; but I would ask if Christ was not confirming the covenant, when, immediately after his baptism, three and a half years previous to his crucifixion, he came into Galilee preaching the gospel of the kingdom of God and saying, The time is fulfilled? And if the sixty-nine weeks were not then fulfilled, I would ask what he meant by saying, *The time is fulfilled?*

Placing the crucifixion at the beginning of the week, you say as a fulfillment of the prediction that the sacrifice and oblation should cease in the midst of the week, that he caused them to cease by taking the kingdom of God away from the Jews and giving it to the Gentiles, A. D. 41. What were the sacrifice and oblation? They were the sacrifices and offerings connected with the Jewish worship. They were types of the great sacrifice, which was to be offered up; consequently they did cease, and could only cease at the cross; for their antitype had then come. This fact alone is enough to place the crucifixion in the midst of the week and not at the beginning.

A word with you now on chronology. The 20th of Artaxerxes according to the canon of Ptolemy, the accuracy of which is demonstrated by the concurrent agreement of more than twenty eclipses, was B. C. 444. From this point sixty-nine weeks would extend to A. D. 39-40; where you place the crucifixion; but Dr. Hales has demonstrated that the crucifixion took place in the Spring of A. D. 31; and with this agree the council of Caesarea, A. D. 196, or 198, the Alexandrian Chronicle, Maximus Monachus, Nicophorus Constantinus, Cedrenus, Eusebius, Epiphanius, Keble, Bucher, Patinus, and Petavius. Now how is it that you run at least eight years beyond all authorized dates? Allowing that the crucifixion is in the midst of the week where the Angel placed it, [Dan. ix, 27,] and this calculation would not admit of its coming earlier than A. D. 43, which is still farther from the true date. The seventy weeks cannot thus terminate earlier than A. D. 46-7, and the 2300 days would extend to A. D. 1856-7, and not, as you say, end this year. But reckon from the true date when the decree went forth, and admit that the Messiah was revealed at the commencement of his ministry, for which there is abundant testimony, and there is a beautiful harmony between the events themselves, and the prophetic records by which they were marked.

Yours, in love of the truth.
Rochester, Apr. 21st, 1854.

U. S.

"I have told you already, and ye did not hear: wherefore would ye hear it again?" John ix, 27.

"Owe no Man Anything."

DEAR BRETHREN SCATTERED ABROAD:—Having noticed the pecuniary condition of the *Review* for some weeks, and even months past, I have felt called upon to address a few lines to you relative to such delinquency; not as a pleasure, but as a duty, which is very difficult to understand, and much more so to accomplish. By keeping a run of the receipts and having been apprised of its weekly expense, it has been easy to see whether there was a sum behind, and how much. Now it is either Bro. White's duty to publish the *Review*, or it is not. If it is not, we ought not to patronize it any longer. If it is his duty, then of course it is the duty of those who profess to believe the doctrine it inculcates, to pay for it; not after a lapse of weeks or months, but in sufficient season to relieve the Editor from all unnecessary embarrassment. With respect to the propriety or even necessity of having such a medium for the dissemination of truth, no one can doubt for a moment. The propriety is self-evident from this fact, that it gives the saints, although separated by distance, continued opportunities for an interchange of thought, a varied source of mutual instruction; which has a tendency not only to increase our knowledge in the truth, but to correct a multitude of errors. The necessity will appear from its tendency to bring us all into the unity of the faith, which is an indispensable qualification for the last generation of saints, in order to meet the Lord in peace. The above being admitted, proves what the next admission will be, that it is our imperative duty, promptly to pay our respective proportions for publishing this means of instruction.

The business men of the world well understand the difficulties and even perplexities arising from a little tardiness on the part of creditors making seasonable payment. Many instances might be here adduced to show with clearness and force the truth of the above statement, but I forbear, lest the patience of the reader be wearied, and pass to notice some things recorded in the Bible, for our example and instruction.

It may be said that the heading of this piece is understood differently by different individuals. From the form of the original, some say it is an injunction, or command, others that it is a declaration, merely asserting that they do owe no man anything. But it matters not to us which. If it is an injunction, surely we ought to obey it. If it is a declaration, it gives us the commendable example of that primitive church which we ought to imitate.

We find in Gen. xxiii, that notwithstanding the children of Heth offered to Abraham (as it appears) gratuitously, his choice of their sepulchres in which to bury his deceased companion, Abraham in a manly and generous manner would pay them the worth of it in money.

2 Sam. xxiv. Araunah, freely and without price, (the same as the *Review* comes to us) offered David his threshing-floor and oxen for an offering that the plague might be stayed. "And the king said unto Araunah, Nay: but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver."

Such examples from the father of the faithful, and the righteous monarch of Israel, the Holy Spirit of God has seen fit to leave on record, for our learning and instruction in righteousness.

My Dear Brethren, will we follow those examples? I would gladly hear a response from every voice, We will!

If not mistaken, I receive the idea from a few intimations given by the Editor, that there are many readers of the *Review*, and even professed believers in its doctrines, who pay nothing for it. To such, except the "worthy poor," and those also who have not embraced the present truth, it might be reasonable to expect that the scripture which heads this piece is applicable. Yea, even that the demand will be made, (by Him who has a right to demand,) "Pay me that thou owest." But some may say that this was the demand of a hard, unforgiving creditor on his

fellow. Very well; but was there not as rigorous a demand made by the king himself to whom the kingdom of heaven was likened? "And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold and his wife and children, and all that he had, and payment to be made." But you say he was forgiven. So are those who take the *Review* that have nothing to pay. Do we have an account of any debtor who had wherewith to pay that was forgiven his debt? "It is accepted according to that a man hath, and not according to that he hath not," if there be first a willing mind.

This article was not designed to discuss the subject of charitable donations, but paying that which justly belongs to us.

If it is difficult for us to pay a few dollars for this purpose, what must it be for the Editor to bear a hundred such burdens, who is no more able than one of us? If we, as yet, have not become able to bear our own burdens, when shall we be likely to become able to "bear one another's burdens, and so fulfill the law of Christ."

The above remarks are not designed for the Pioneers in the cause of present truth, nor others who have contributed liberally of their means. Before such, the writer of this article would hide his face in silence, putting his own shoulder to the burden which they have so long and manfully borne.

STEPHEN PIERCE.

Roxbury, Vt., April 16th, 1854.

THE SABBATH.

ITS PERPETUITY.

"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.

We have seen that God laid the foundation of Sabbath by resting on the seventh day, placed the institution upon this foundation at creation when he sanctified his Rest-day and hallowed it, and that the fourth commandment points back to creation for the reasons of the institution, inseparably connecting the Sabbath with Jehovah's Rest on the seventh day of the first week.

Pass down through the period of the Prophets, and you will find the greatest blessings promised to those who should keep the Sabbath, and the greatest curses threatened for its desecration. Come to the period of the First Advent, and there you cannot find the least evidence that Christ removed the Sabbath from the foundation on which his Father had placed it. Instead of this, he styles himself "Lord of the Sabbath-day," and declares that it "was made for man." And when citing his disciples to the future, as far at least as the destruction of Jerusalem, he says:—"But pray ye that your flight be not in the Winter neither on the Sabbath-day." Matt. xxiv, 20. Our Lord here recognizes the existence of the Sabbath, at least thirty-five years after his death and resurrection, as much so as the existence of the seasons of the year.

And lest some might get the idea that he had come to destroy his Father's law, or to alter some portion of it, he says:—"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, 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; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 17-19.

It is true that the Pharisees accused our Lord of Sabbath-breaking: they also charged him with having a devil; but these charges did not make it so in either case. We do not give as much credit to the testimony of those accusers and crucifiers of our Lord as some do. Jesus testifies:—"I have kept my Father's commandments;" [John xv. 10;] and his words are true, the testimony of Pharisees to the contrary notwithstanding.

All the acts performed by our Saviour on the

Sabbath were in accordance with the Sabbath law. We do not say that they were in accordance with the notions of the Pharisees. On one occasion when our Lord was in the synagogue, also the man with the withered hand, "they asked him, saying, Is it lawful to heal on the Sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-day. Then said he to the man, Stretch forth thine hand; and he stretched it forth; and it was restored whole like as the other." Matt. xii, 9-13. See also the case of healing the daughter of Abraham, who had been bound by Satan eighteen years. [Luke xiii, 10-17.] and the man healed of the dropsy. Chap. xiv, 1-6.

Lawful, signifies agreeable to law. In these texts the word means, agreeable to the Sabbath law. When the Pharisees accused Christ of Sabbath-breaking, in healing the sick on that day, he referred them to acts of mercy which they would perform even to dumb beasts on that day, thus exposing their hypocrisy. He then declared such well-doing as merciful acts to man or beast on that day, lawful. Now who will take his stand with the Pharisees, and say that Christ's acts of healing on the Sabbath were unlawful? Who will stand with Christ when he declares them lawful? Christians should be on the side with Christ.

But we will trace this point still further. Those who teach a change of the Sabbath, date that change from Christ's resurrection. And those who teach that there is no Sabbath, date its abrogation from his crucifixion. No one argues any change whatever in regard to the Sabbath prior to the death of Christ. They have to admit that the Sabbath law stood in all its binding force throughout his entire ministry. In fact, the assertion that the Sabbath was abolished at the cross, contains, a virtual admission that it was in force up to the cross; for it would be folly to talk of abolishing a law not in force. Then to join the Pharisee and say that Christ transgressed this law when he healed the sick on the Sabbath, is virtually charging him with being a sinner; "for sin is the transgression of the law." 1 John iii, 4. But as "in him was no sin," he did not transgress the law. We have a better sacrifice for sin, than that of a transgressor. Praise his name.

That Christ never taught his followers that any change was to take place in regard to the Sabbath, is evident from the course pursued by the holy women who "followed after, and beheld the sepulchre," and how the body of their Lord was laid. "They returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment," [Luke xxiii, 55, 56.] then "upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared," to embalm their Lord. Chap. xxiv, 1.

The Son of God, then, left the Sabbath on the same foundation on which the eternal Father placed it. By healing the sick on that day, and by declaring what was "lawful" to be done on that day, he stripped from the institution the garb of tradition which the blind Jew had thrown around it, and left it standing on its own eternal basis—the fourth commandment.

The writers of the four Gospels, who wrote at different periods after the ascension of Christ, all speak of the Sabbath as then existing, and of the first day of the week as quite another thing. These faithful men, aided by the Holy Ghost to record the most important events that this fallen world ever witnessed, most certainly hand down to us the very views they held of those two days at the time they wrote the Gospels. Not one of those four writers give the least intimation that any change had taken place in regard to the Sabbath. If so important an event as the change, or the abrogation of the Sabbath, occurred at our Lord's first advent, they would not have failed to record it.

The same distinction between the Sabbath and the first day of the week is also kept up in the book of Acts. The Sabbath is mentioned as still existing, and the first day of the week is spoken of as another day. "And when the Jews were gone out of the syna-

gogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath-day came almost the whole city together to hear the word of God." Acts xiii, 42, 44.

Here are some things worthy of special notice. It was the Gentiles, not the Jews, that invited Paul to preach to them on the Sabbath. If Paul taught the people that the Sabbath was a Jewish institution, and that it had been abolished, it seems really unaccountable that the Gentiles, who were entirely disconnected with the Jewish religion, should request him to preach to them on the Sabbath. It is evident that the reason why they invited Paul to preach to them on the Sabbath, was because he regarded the seventh day as the Sabbath of the Lord, and the proper day for religious worship.

If that request of the Gentiles had been made to a modern preacher, he might have replied, You need not wait till another Jewish Sabbath. Tomorrow is the Lord's day. We will preach to you tomorrow. And if, as Doctors of Divinity teach, it was the design of Heaven that the observance of the first day of the week should rest upon "apostolic example" alone, what an excellent chance the Apostle had to set the example in the city of Antioch, when the people were so very anxious to hear, and were in a good state to receive right impressions. But instead of setting an example favoring the first day of the week, the Apostle entirely overlooked it, and the poor Gentiles had to wait till the Sabbath came round!

But was it the Apostle's manner to preach on the Sabbath? "And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts xvii, 2. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. Chap. xviii, 4.

It is sometimes said that the only reason why Paul preached on the Sabbath, was because the Jews were assembled in their synagogues on that day. But this is not true; for we find the Apostle and his companions preaching elsewhere besides in the synagogues, on the Sabbath. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts xvi, 13.

If that meeting by the river side had been on the first day of the week, then the advocates of the first day might with some degree of propriety talk of apostolic example for observing that day. But there is no record in the New Testament of a public meeting of the Apostles in the day-time of the first day of the week.

While Paul was a prisoner at Rome, he called the chief of the Jews together and said unto them, "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Acts xxviii, 17.

If the Apostle had taught the people any change whatever in regard to the Sabbath, his testimony would have been denied by those Jews, and he would have been silenced at once. But instead of this, it is said of him in verses 30, 31, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

The Apostles, then, regarded the Sabbath as resting on the very foundation where Jehovah had placed it at creation, and where his Son Jesus Christ had left it. Whatever weight may be given to their example in regard to the Sabbath as far as New-Testament writers have spoken, it is all on the side of the seventh day. But God has never left his people to be directed in any important duty with only the example of even inspired men. There is a plain precept for every duty which he requires at our hand. The Sabbath precept is indeed plain. The teachings of our Lord as to the Sabbath, by precept and example, were also plain. And the example of the holy Apostles was in accordance with the testimony of the Father and the Son. Amen.

Have every day higher thoughts of God, lower thoughts of self, kinder thoughts of your brethren, and more hopeful thoughts of all around you.—[Fletcher,

Conference at Catlin, N. Y.

OUR meetings at this place, on the 15th, and 16th, inst., were attended by but few except the brethren and sisters. Such was the traveling, that we could expect none from a distance, only those of "like precious faith," whom we were glad to meet.

Most of the little band of Sabbath-keepers in this vicinity, appear desirous of a deeper work of grace in the heart, and of becoming more like our blessed Saviour. But others it is to be feared are neglecting too much the preparation of heart requisite to stand in the day of wrath. It has been a source of sore grief to us that some in this vicinity, who have been established in the Sabbath truth for years, should deeply wound the feelings of their dear brethren, and impede the cause of God, by acting the part of "busy bodies, speaking things which they ought not" and neglecting to "bridle the tongue."

Our fervent prayer is that they may remember the instruction of James i, 26, and hereafter when they speak, seek to find out "acceptable words." More fervent prayer and less talk, will have a tendency to unite and strengthen the little band in Catlin and Dix. May the Lord give each of these dear brethren the "wisdom that is from above."

W. S. INGRAHAM.
A. S. HUTCHINS.

Catlin, April, 19th, 1854.

Salvation From Self.

Many have prayed to be saved from their enemies—some, to be saved from their friends: but he that is saved from himself, need suffer no fears from foes or friends. His salvation is certain and complete. It is the great deliverance which the Lord Jesus came to effect for us. Every sin against God, and crime against man, springs out of selfishness. It is the fountain of all bitterness. It is the great upas, shedding wickedness and woe over the world. The gospel lays an axe at its root. That instrument, designed and wrought in Heaven's wisdom, strikes for the uncompromising extermination of this tree of evil, root and branch. The plan of human salvation, is a plan for the destruction of human selfishness. All the mighty enginery of redemption is levelled against this rebellious and destructive principle of the depraved soul. The exhibitions of Divine love, in creation, in providence, and in the mission and death of the Redeemer, are the grand influences plied against it. He that yields to these, is redeemed. He that resists, is self-destroyed—self-damned.

The first great commandment annihilates self. The second makes selfishness its own condemnatory judge, and its own executioner. The whole law of God and selfishness are antagonistic principles, never reconcilable. The precepts of Christ declare the impossibility of obedience to God and of Christian discipleship, in any one who does not wholly relinquish self. "Ye cannot serve God and mammon." "Who-soever will come after me, let him deny himself and take up his cross and follow me; for whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the gospel's, the same shall save it." Vain the effort to be a Christian and yet retain a selfish interest. Self, will raise its claims and interpose its obstacles against the Christian course, so long as it is not absolutely denied—crushed—exterminated. While there is one point of self interest not broken off from, that point will hold its subject from following Christ fully. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Some things may be done in obedience to Christian faith, without the full renunciation of self. The wicked Herod "did many things" that John taught, but when the dancing-girl asked it, he beheaded that holy man. So with the unconsecrated professor: he does what he can without sacrificing self; and when his selfish interest requires, he betrays Christ—as Judas did.

The precept enlightens, and assures the understanding; the Cross subdues the heart. When the soul, conscious of its last condition, looks upon the Son of God "lifted up" on the Cross, and discerns in him the Lamb of God whose sacrifice takes away its sin, and apprehends the Divine love that gives forth such an offering for its redemption—its selfishness perishes—self is crucified with Christ—and the yielding heart responds to this exhibition of God's love.

"Nay, but I yield, I yield, I can hold out no more, I sink, by dying love compelled, and own the conqueror."

Then the believer loves God with all the heart, and his neighbor as himself. Then is fulfilled the great design of Him "who died that they who live should not henceforth live unto themselves, but to Him who died and rose again." Then may such an one say; "I am crucified with Christ; nevertheless I live—yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith of

the Son of God, who loved me and gave himself for me."—Selected.

OBITUARY.

Died, at his residence in Newstead (near Mill Grove) Erie Co., N. Y., April 5th, 1854. John Cottrell, in the eightieth year of his age. He observed the Lord's Sabbath from his infancy, and fell asleep in hope of the better resurrection.

Sabbath Recorder, please copy.

R. F. COTTRELL.

COMMUNICATIONS.

From Bro. Bates.

DEAR BRO. WHITE:—After closing my labors in Plumb River, and Green Vale, Ill., I visited Crane Grove, and Adaline again, to strengthen and encourage some that had partially received the truth when I labored with them in January last. False teachers had beset them with their no-Sabbath, no-commandment theory until they were almost bewildered and ready to believe that it was even so. We labored with them (and we hope with some success) from March 15—20th, and then passed on, by R. Road, to Nausa and Plainfield, Will Co., Ill. Here we were not a little comforted in meeting with the families of Brn. Miller and Beebe whom we had met with in Lorain, N. Y., before they removed West. They seemed hungry for the bread of life, and anxious also that their neighbors should hear.

In Plainfield, we held meetings in the Academy hall to very attentive audiences who manifested a readiness to examine still further by calling for books, and the *Review* at the close of our series of meetings. After some attention to Gospel Order, the Church was liberated from some inconsistencies in one of their members that had prevented their onward progress, and encouraged to go forward.

March 27th, we came to Chicago. Bro. George R. Clark requests that the lecturing brethren will call on him as they pass through the city.

March 29th, we came East to Battle Creek, Mich. Here we had a good meeting at the house of Bro. Lyon. The brethren from Bedford, and some other places were present and united with us in the ordinance of the Lord's supper. It was a refreshing from the presence of the Lord. Brn. Frisbie, Hewitt and Lowree were with us. Bro. L. came out from among the Protestant Methodist preachers, and is waxing stronger and stronger in the present truth. We trust the Lord will yet thrust him out into the harvest field. Satan has manifested his satanic power apparently with a fixed determination to distract and destroy these two bands but prayer prevailed with God, and he was finally rebuked.

The Conference at Jackson Mar. 31st, Apr. 1st and 2d, was held in the new meeting-house which the brethren are finishing for their better accommodation. The Brn. here have for some little time past been laboring to sustain Gospel Order, and are now reaping the fruit of their united labors, viz., harmony and union among themselves and increasing confidence in God. Our position of present truth shines out so clear that they believe without fear of contradiction. O Lord, help them still to honor thee. At this meeting I became acquainted with Bro. S. T. Cranson and companion who came out on the Lord's side last year, and are now laboring for souls in the wide harvest field, having "a good report of them which are without."

April 3d, 4th and 5th, held meetings with the friends in Tompkins, and Sandstone. An increasing desire was manifest to investigate the third angel's message, some more have therefore sent for the *Review*. Lord let the light shine in their minds.

The Sabbath and First-day meetings at Sylvan on the 8th and 9th, were attended by Brn. from Sylvan Centre, Bald Eagle Lake and Henrietta. Brn. Cornell and Cranson were with us and preached on Gospel Order, and Gospel Union, to the edification and comfort of the church. The meeting closed with a general meeting of the brethren from the above named places in order more clearly to understand the causes which were dividing some in their feelings, owing to a misunderstanding of the united action of the churches of Jackson, Sylvan and Battle Creek in their conference in Jackson, respecting one of the messengers which they then disfellowshipped; first, for wrong teaching, thereby causing discord, and disunion in the church; second, for disregarding their earnest request, and utterly refusing to meet with them in conference to examine and settle said difficulties. After explaining the action of the conference in Jackson, it was unanimously admitted that their decision was correct, and according to the Bible rule. The meeting closed with solemn and earnest appeals for perfect harmony and union with all who keep God's holy law.

The 11th and 12th we held evening meetings at

Saline. Brn. Edmons and Moore who recently embraced the Sabbath under the labors of Bro. Cornell received us kindly, and with their families, and some of their neighbors, listened attentively to the subject matter of the last message of mercy. We believe the Lord has more jewels there. On our way to Saline, we stopped over night at Bro. L. Holford's. Himself and companion were much rejoiced to see us, and hear the word of life. They were deeply afflicted with the work of the enemy, and had under their care a natural sister whom Satan had bound, lo these thirty years. In answer to prayer, the Lord sent help from the heavenly Sanctuary, and gave her ease and calmness of mind and loosed her tongue to speak (which for mouths had been bound) and she promised to serve the Lord.

Our Conference at Olena, O., is now closing. It has been a continual storm of rain and snow since the meeting commenced. But few have attended, the roads are almost impassable. Bro. Loughborough is here with us. We shall be much pleased to meet you at the Conference you have appointed at Milan, O. 5th 6th and 7th of May, "if the Lord will."

JOSEPH BATES.

Olena, Ohio, April 16th, 1854.

From Bro. Byington.

DEAR BRO. WHITE:—I fear there are too many of us, who read the *Review*, that think it convenient to have our paper free, without considering the burden that rests on those that publish it.

Brethren, let us consider this matter. A word to the wise is sufficient. In helping the poor among us to the paper, I have thought I would obey that rule of our Saviour, "Let not your left hand know what your right hand doeth." I think the church here will see that the poor have their paper without a tax on the publisher.

Where is Bro. Ingraham? Can he visit St. Lawrence Co. this Spring? He has some friends here that were once his enemies. We hope he will come and see us, if the Lord will.

JOHN BYINGTON.

Buck's Bridge, N. Y., Apr. 15th, 1854.

From Bro. Handy.

DEAR BRO. WHITE:—On hearing a course of lectures on the Sabbath by Elder Hull of Milton I found that I was not keeping the Sabbath. But my first convictions were stifled with the thought that I had been blessed on the first day and could be again. But the same, or I may say the truth, again returned to me when I was at my work alone and I thank the Lord for his goodness that I was made willing to obey. This was in the spring of 1853. I did not know that there was any one holding out the doctrine of Christ's second coming at that time. I became acquainted with Bro. Phelps about the first of Apr. and heard of the cleansing of the Sanctuary, which seemed as an excuse to hide disappointment at first, but the fall of Babylon the worship of the Beast and his image were received as truth at first sight, and upon examination I found that Paul understood that the Sanctuary in heaven should be cleansed. I praise the Lord for present truth and light on the Bible. My prayer is that I may be sanctified through the truth and be enabled to overcome the beast and his image through the blood of the lamb and the word of my testimony that I may be found keeping the commandments of God and the faith of Jesus.

FLOYD HANDY.

Oakhill Jeff. Co. Wis. April, 1854.

From Bro. Hostler.

DEAR BRO. WHITE:—It is through the goodness of God that I am once more permitted to write you. We feel to rejoice that the present truth was ever sounded in Peterboro by our dear Brn. Rhodes and Holt, and that my wife and self have been permitted to embrace it, and we trust, one of our sons also. Oh how unpopular it is to love and practice the truth! We feel the truth of Paul's words to Timothy: "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii, 12; Matt. v, 11.

It would have gone well with us as to our temporal affairs if we could have closed our eyes to the truth, and have retained the mark of the beast; for the world will love its own. We feel that we are despised and looked upon as those who have embraced a dangerous error or heresy, even because we are keeping the Lord's Sabbath with the rest of the commandments, and are looking for the second and speedy coming of our Lord Jesus in the clouds of heaven to complete our salvation, and bring all the saints to glory, as revealed in the holy Scriptures. We are thus looked upon by those who profess to love the Saviour, and members of the same denomination to which we belonged; viz., the Baptist.

Our way seems hedged up for the present, as my occupation is that of a miller, and I can find no employment as such among Sunday-keepers. I have

searched among those who keep the Sabbath but have not yet succeeded; but we hope and pray that we may be led by the Spirit of the Lord, that we may know what is our duty. We feel to need the counsel of our dear brethren Rhodes and Holt, or some good ministering brother.

Here are also some few of our dear brethren and sisters who have embraced the Advent faith, in Smithfield, who feel it their duty to put on Christ by baptism. Since Brn. Rhodes and Holt lectured here, some of our First-day preachers have been holding forth against the Sabbath of the Lord. One was a Methodist, and spoke twice on the subject. A brother and sister of ours were there, and declared that his argument was so weak that it rather strengthened them than otherwise. Thus we see that God's truth must prevail. I feel encouraged to say, that, although some are strenuously opposing the truth, there are others who are inquiring after it. We hope the dear brethren and sisters will pray for us, that whatever we may have to pass through, we may be steadfast in the truth. As we hope that God has a few more honest hearted people in Peterboro, we trust they may embrace the present truth before it is too late.

Yours in search of the truth. B. HOSTLER.

Peterboro, N. Y., Apr. 17th, 1854.

From Bro. Lockwood.

DEAR BRO. WHITE:—In this time of conflict and trial, how cheering to our hearts is the *Review*, filled with truths adapted to our present wants. In this time of peculiar trial, I am glad the Lord has moved on the hearts of some of his servants, to bring forth out of his Word things new and old, adapted to our circumstances. The Lord has truly set his hand to the work, to "purify unto himself a peculiar people." And I pray that we may soon learn with James, "to count it all joy when we fall into divers temptations," and praise him that he has desires to cleanse us. He knows just where we need it and how to do the work. Amid all our fears, we hope yet to go through and stand upon Mount Zion.

There are but few in these parts taking a stand on the side of truth. Many among the world's people, (as I am laboring among them,) admit that we have the truth on the Sabbath; but have not moral courage to step out upon it. But I can say, I don't wish our numbers increased, until we get into a place to help them along. I am thankful the Lord will not suffer this cause to move faster than it moves right. We have some trials here yet, but are endeavoring to possess our souls in patience, and humility, until the Lord shall make it plain. Some of us must be in the wrong, for we do not yet see eye to eye.

Yours in hope.

R. G. LOCKWOOD.

Waitsfield, Vt., Apr. 16th, 1854.

From Sister Pitts.

DEAR BRO. WHITE:—The *Review* is a welcome messenger, and may the Lord grant that it may be ably sustained. May it hold up the commandments of God, and the faith of Jesus, the patience of the saints, until we all come into the unity of the Spirit, in the bonds of peace; and gospel order is established throughout the host of God's elect. I can say, One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and inquire in the temple. For in the time of trouble he shall hide me in his pavilion: in the secret of of his tabernacle shall he hide me: he shall set me upon a rock. And now shall my head be lifted up above mine enemies around about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea I will sing praises unto the Lord. And, blessed be the Lord my strength which teacheth my hands to war, and my fingers to fight: my goodness and my fortress, my high tower and my deliverer: my shield, and He in whom I trust. May the Lord give us strength to take unto us the whole armor of God, that we may stand in this evil day. And may none of us boast when we get this armor on, but wait with patience till the Master comes; and we can say, I have fought a good fight, I have kept the faith, I have finished my course, and hear the welcome plaudit, Enter into my joy, and sit down on my throne. That this may be the happy lot of us all, for Jesus' sake, is the prayer of your unworthy sister.

POLLY G. PITTS.

Union, Rock Co., Wis., Apr. 14th, 1854.

From Bro. Foster.

DEAR BRO. WHITE:—It animates our souls to think of the Master's being near. Brethren, we are not in darkness, that that day should overtake us a thief. Thank God for the light given us. Brethren we are commanded to grow in grace and in the knowledge of the truth, and to ask God for wisdom;

not of College-bred tradesmen who hew out broken cisterns, that can hold no water. They preach and tell their hearers that they don't understand Revelation and Daniel, and cannot tell anything about them. They turn the pure word of God upside down. They use in prayer vain repetitions. They begin and pray for Canada, then cross over to England, then back to the United States and finish with the temporal millennium. They pray the Lord to save their never-dying souls, that they may go beyond the bounds of *time and space*. This is the doctrine we used to believe when Methodists; and when I think of it, it causes my heart to rejoice that light has sprung up, and the scales have fallen from our eyes, and the things which we once despised now we love. Glory to God! Go on dear brethren and sisters! Dig deep, and search earnestly and the pearl will be ours. O it does my soul good to go three or four miles to talk with a brother. O may the Lord still smile upon us, and give us faith that we may please him and keep his commandments, and wear this world as a loose garment, that when he comes we may rejoice to meet him, and dwell with him in his kingdom.

JOHN FOST.

Trenton, Canada West, April 20th, 1854.

Extract of Letters.

BRO. G. W. HOLT writes from Manlius N. Y. Apr 19th, 1854:—"I have spent two Sabbaths in Lincklaen recently. There is quite a revolution in that place. The cause of truth is onward, and I see not why the church may not prosper, if they all do their duty. I never enjoyed so much of the Spirit of the gospel in that place before. Last Sabbath two willing happy souls, obeyed the Lord in the ordinance of baptism. Bro. Poole is relieved of a great burden for which I have long prayed. May the Lord gird him up for the work of the third message.

The interest of the cause of truth is increasing in this region. I am looking for better times; not for less trials, but for the stumbling-blocks to be taken up out of the way; for more consecration to God, and less exaltation of self; for better church order; for more union with Christ and each other; more ardent love for God and his truth; yes, and more love for perishing souls, and more power to prevail with God. I believe it."

SPIRITUALISM.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily [Private Circles] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. ii, 1.

"When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 3.

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit," &c. Chap. xviii, 2.

"Whose [Christ's] coming is after [immediately following] the working of Satan with all power, and signs and lying wonders." 2 Thess. ii, 9.

"And shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." Matt xxiv, 24.

Correspondence of the Spiritual Telegraph.

THE SPIRITS AT BALTIMORE.

MESSRS. PARTRIDGE AND BRITTON:

Dear Sirs:—We have some very strong spiritual manifestations here in Baltimore; our citizens are waking up to investigate this beautiful phenomena, and we have a large number of mediums being developed. We have also an association for investigating the subject, and over two hundred private circles. The following is a brief description of the phenomena which occurred at one of our private circles:

The circle met at 8 o'clock in the evening at B. S. Benson's house—five ladies and four gentlemen being present. The circle was formed, the lights were removed, and, after singing, Miss L., Miss H., Mrs. A. P. P., mediums present, were perceived to be in the interior state by their descriptions of things then transpiring in the room. It is said, "There is Franklin; there are three others with him; they have boxes under their arms; they place them under the table; they are going to make raps; they say something is wrong; they have gone over in the corner of the room and are talking together and pointing to the table; they now bring two more boxes; they say they are going to brake the table." The raps, or rather pounding, commenced, and were as if made by a muffled mallet of many pounds' weight, suspended under the table, at first striking so lightly as not to raise the table, but increased by degrees, until the table was raised from the floor some ten or twelve inches, all four legs of the table being off the floor at once. The table was heard to drop, as if it had fallen some distance, with a tremendous crash. There were no material means used to produce the raps, nor did there exist a possibility of deception, there being no one in the room but those joined in the circle, hand in hand, around the table, not one of whom touched the table at the time. The table was at one time thrown on the lap of a lady present, and thrown off by the same unseen power. All present, at times, saw lights in different directions around the room, as well as over the table. After some tremendous poundings, which made some of those present fear they would be struck with

pieces of the table, it was then spoken by one of the mediums, "Nothing more to-night."

Yours, truly, B. S. BENSON.
W. W. LANING.

FOREIGN NEWS.

THE steamer Arctic, which left Liverpool at 1 P. M. on Wednesday, the 5th inst., arrived at New York on Sunday morning at 7 o'clock, making the voyage in 10 days and 18 hours. The influx of emigrants into Liverpool at present surpasses anything of the sort ever before known. The majority are from Ireland, and are bound either for the United States or Canada. The price of steerage passengers now ranges as high as £5 10s, owing to the scarcity of shipping and number of passengers offering.

At Liverpool breadstuffs had again slightly advanced, and Cotton was rather better in tone but without leading to much business.

PROGRESS OF THE WAR.—On the 28th March, Hirsova was taken by the Russians, who also made themselves masters of the strong position of Babadagh, and are consequently in entire possession of the Upper Dobrudja. The Cossacks patrol as far as Kistendje. And, according to the *Fremdeblatt*, the fort of Isakichi was taken by the Russians on the 27th. Imperfect accounts that are at hand say Hirsova was taken after three days' assault. It will be some days ere reliable statements can be received.

As soon as Gorchakoff had established himself in the Dobrudja, he issued a proclamation to the inhabitants similar to that which was published in Moldavia and Wallachia. In connection with Gorchakoff's movements, it is mentioned that five steamers, towing barges containing 4,000 men, had left Sevastopol for the western (Turkish) coast of the Baltic Sea. If this be true, they run a chance of meeting with the ships of the allied fleet, now cruising along that shore. Prince Paskiewitch was to set out about the 15th instant from Warsaw, for the seat of war. The Emperor will not himself go to the Principalities.

There is no doubt that the Russians have lodged themselves in the force stated; namely, over 50,000 men—on the Turkish bank of the Danube. Opinions are however divided as to the importance of this movement. While some view it as a great triumph to the Russians, others profess themselves unable to see what advantage the invaders expect to gain by it. They (the Russians) are not yet in Bulgaria, nor on the route to Constantinople, but in the Dobrudja, an immense marshy plain, without any point d'appui and deprived of communications. Behind them is the Turkish force of 25,000 to 30,000, and before them a line of fortresses, such as Silistria, Kostendje, Varna, and Shumla, between them and the Balkan. It is true that in 1828 the Russians entered the Dobrudja by Hirsova, as they have done now, and proceeded on to Varna and Silistria, but then the sea was open. Omer Pasha, too, who is not given to vain boasting, has said in a dispatch published at Constantinople that if the enemy would but cross the Danube, it would render a great service to his plan of operations! That we are on the eve of some important event there can be little doubt, and the result of the movements on the Austrian frontier, and the next operation of the Russians on the right bank of the river are to be awaited with much anxiety.

THE FLEETS.—Admiral Napier's fleet came to anchor off the island of Moen, and having been considerably augmented since its departure from England, now numbers 22 ships carrying 1252 guns and 12,500 men. This fleet will soon be further increased by the St. George, 120 guns; James Watt, 91 guns; Caesar, 91; Nile 91; Majestic, 80; Boscawin, 72; Odin, 16; Miranda, 14; Rosamond and several other steamships.

The Miranda surveying steamer reports, under date March 28, respecting the Russian fleet, that one division is at Revel frozen in, the ice being very thick, with no symptoms at present of being early broken up. The Russians expecting that the island of Oesel will be the first object of attack, have placed there a garrison of 30,000 strong.

The Turks in the Dobrudja are under the command of Mustapha Pasha, and amount to twenty battalions, or from 15,000 to 20,000 men, of regular infantry; 2000 irregulars, on foot; one regiment of regular and one of irregular cavalry—altogether, 2500 horse, with 48 cannons. Omer Pasha has a high idea of Mustapha Pasha's generalship. In a few days we may hear of a conflict, either at Babadagh or along the wall of Trajan, between Karassa and the Euxine.

The Emperor Napoleon has resolved to advance 10,000,000 francs to the Sultan.

Affairs in Spain are again reported as very critical, and an outbreak is expected at any moment, especially as the French Court is now decidedly hostile to the Spanish Government.

The steamer Hermann, via Southampton, carried out the formal declaration of war of England and France against Russia.

The London Times of March 29th, says:—"War is declared. A peace which has lasted the unexampled period of thirty-nine years, which many fondly hoped was to last as many more, is at an end; and the three most powerful States of Europe are once more engaged in a struggle, the duration, the end and the results of which, no man can tell; but which is too likely to produce disasters and sufferings, of which we are mercifully spared the foreknowledge. It is not for us to attempt to lift the veil of a futurity which must be sad in many respects; nor is there any need.

The Russians are making stern preparation for hostilities in the Baltic. It was supposed that the first collision would occur at Oesel island. All light-houses and buoys are removed, and formidable fleets of gun-boats are collected in shallow waters at the principal points. Masses of rock are dragged along the ice to intricate parts of the channel, to block it when the ice shall melt. All houses in Cronstadt not capable of defense are pulled down. New batteries are everywhere erecting, and two hundred additional gun-boats are ordered forthwith. The Czar and his sons are personally superintending the preparations.

Shipments of troops from France and England continue to go on rapidly. France has already shipped 20,000 and England 10,000.

A treaty of the triple alliance between France, England and Turkey, was signed on the 12th of March, at Constantinople.

Appointments.

PROVIDENCE permitting we will meet in Conference with the brethren as follows:—Milan, Ohio, May 5-7; Sylvan Mich., the 12-14.

We shall be able to remain in the West six Sabbaths after we leave Milan, Ohio. These we will spend in Michigan, or a part of them in Wisconsin, as the brethren may think advisable. Let those interested in our western tour write immediately.

We will meet with the Brn. in Parma, N. Y., Apr. 29th.—Ed.

PROVIDENCE permitting, we will hold meetings in Canoe Place, McKean Co., Pa., where Bro. C. H. Barrows may appoint, May 6th and 7th.
W. S. INGRAHAM.
A. S. HUTCHINS.

PROVIDENCE permitting we will meet with the brethren in Rochester, N. Y., May 10th, evening; Kensington, Ct., at the house of Bro. Moor, in Conference, 12th-14th. J. BATES.

WILL Bro. Joseph Baker visit the brethren in Western New York, and labor a few months this Spring and Summer. His labors are much needed in this State. We make this request in behalf of our brethren, especially in those places where they have not heard a sermon for months.—Ed.

NEW TRACTS.

THE SEVENTH DAY OF THE WEEK THE SABBATH OF THE LORD, is the title of a Tract of 32 pages just published. It treats upon the institution, design and perpetuity of the Sabbath; also answers the popular objections to the Bible Sabbath. Price \$2 per 100.

Hymns for Youth and Children.

We have just published a neat little Hymn Book with the above title, compiled by Anna White. We give the following from the preface:—

"In compiling the following Hymns, the object has been to select those of worth and poetic merit, in whose lines is breathed the spirit of truth; and to avoid the popular and prevailing errors of the age. As the minds of the young are readily impressed by Hymns adapted to pleasant music, we see the necessity of their songs of praise containing correct sentiment. A pure theology should be sustained by pure Hymns."

This Hymn Book contains 84 pages, and 117 Hymns. Price 10 cents a copy.

Business.

J. S. WRIGHT.—We received a letter from Northfield, Vt., dated March 31st, containing \$1; but as no name was given, we receipted the money, in No. 12, to a Friend at Northfield, Vt. That was probably yours.

D. E. PAINE.—The money of W. Wright you will find receipted in No. 9.

A. BINGHAM.—We send you by mail one doz. each of the books you send for, and will send more in a box to E. Churchill in about two weeks.

F. M. PALMITER.—In answer to your inquiries, see REVIEW, Vol. IV, No. 1.

The Post Office address of Bro. G. W. Holt, is Oran, Onondaga Co., N. Y.

The Post Office address of Bro. W. S. Ingraham is Ulysses, Potter Co., Pa.

Special Notice!

For the future let all Letters for this Office be addressed to James White, Rochester, N. Y., 109 Monroe Street.

Letters.

G. W. Holt, M. E. Cornell, J. S. Matthews, E. Everts, A. A. Dodge, J. B. Frisbie, R. Hicks, C. B. Preston, J. S. Wright, L. Roberts, E. Davis, H. Lathrop, E. A. Cooper.

See that your money is receipted.

Receipts.

J. A. Loughhead, (for H. Lockwood,) J. Hamilton, S. P. Hungerford, J. Harroun, (for R. Harroun,) S. Gove, D. E. Paine, A. Z. Pond, G. Smalley, E. Hardy, F. Handy, L. Glover, M. Tyler, L. A. Lockwood, L. Graves, Sr. Bryant, C. McConnell, J. Fost, each \$1.00.

B. Hostler, E. S. Lewis, C. Weed, H. Nichols, J. Hart, E. Bugbee, S. Allen, A. Lanphear, R. G. Lockwood, E. Hardy, W. Roberts, C. Bates, W. Bates, J. I. Bostwick, F. M. Palmiter, each \$2.00.

W. Chapman, C. G. Cramer, E. Landon, R. Pierce, each \$3.00. J. Byington, H. Lyon, C. A. Rublee, D. Robbins, each \$5.00. H. Bingham, \$2.50. C. R. Austin, \$1.80. W. S. Lane, J. Cramer, each \$1.75. S. A. Hallock, J. H. Heggie, E. Sanford, M. Palmer, I. Brown, H. W. Dodge, A. Rawlins, each \$1.50. L. Chandler, \$0.80. N. M. Gunsoly, \$0.75. P. G. Pitts, \$0.50.—\$40, 94, behind on the REVIEW.

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