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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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Thoughts on the Institution and Perpetuity of THE SABBATH.

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PERHAPS there is not a point connected with the Christian religion, or an institution however clearly described in God's holy Word, but what has been overlooked and trampled under foot by some one of the professed churches of Christ.

We could point out some institutions, that are as clear as the sun's rays, and seemingly impossible for us to differ in regard to the true import of them, unless led captive by Satan at his will. Before coming to the subject of discussion, we will cite your minds to only two.

For a moment look at the different views disseminated in the religious world, with relation to the mode of water baptism. When God's Word says we are to be buried with Christ in baptism, it is made to mean something entirely different; notwithstanding, we have testimony conclusive on this subject. A person may be led away from Jordan where there is much water, to the altar where the candidate receives the application of a few drops of holy water, (it ought to be holy if sprinkling is to take the place of immersion) by the hands of the priest, and if this satisfies the conscience it answers every purpose.

Again, the institution of washing the saints' feet, is said by some to teach us an act of humility, and this lesson is to be learned by having lowliness or humility enough to wash each other's feet, but never to perform it.

Paul in speaking of baptism, makes use of the following language: (1 Cor. xv, 29:) Else what shall they do which are baptized for the dead, (Macknight) for the resurrection of the dead, if the dead rise not at all? why are they then baptized for the dead? Please read Rom. vi, 3, 4, Col. ii, 12. Here the design of baptism, is in part brought to light. It is an exhibition of our faith in the resurrection.

Relative to the second institution, read the words of him who spake as never man spake. John xiii, 4-17.

I have only spoken of these institutions to show that the plainest testimony may be disregarded by man. And if a thus saith the Lord can be set aside, in respect to any of the institutions of the Church, it may be in regard to others. Every point connected with theology must be tested by the word of the Lord. And in speaking on the Sabbath question, I do not intend to follow our modern Rabbis, in their confusion of tongues. In order to come directly to the subject in question, we would first inquire, What knowledge have we from the Bible of the institution of the Sabbath? Ex. xx, 8. Remember the Sabbath day to keep it holy. Thus reads the eighth verse of the twentieth of Exodus. With a glance, all can see the Sabbath is here spoken of as an institution previously known. There could be no propriety in calling the attention of the Israelites to a remembrance of an institution that was never in existence. In this text of scripture, we are carried back to the rest-day of Jehovah. The eleventh verse sheds still more light on the subject. For in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, where-

fore, the Lord blessed the Sabbath day and hallowed it. Further evidence on this point, may be found in Ex. xxxi, 17. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. When the last text quoted is taken in consideration with Ex. xx, 11, we see in the institution of the Sabbath, it was intended to call to mind the wisdom, power, and goodness of God, as they are displayed in the creation of the world. Gen. ii, 1-3. Thus the heavens and the earth were finished and all the host of them. This testimony taken in connexion with the last verse of the first chapter, shows clearly the work was finished in six days. And on the seventh day, God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it, he had rested from all his work which God had created and made. A number of important points are clearly developed in the texts just quoted. 1. God's resting from all his work. 2. The day on which he rested. 3. The blessing attached to the day. 4. The sanctification of the day. Other testimony might be produced, although enough has been said to convince any unprejudiced mind, that God instituted the Sabbath when he rested from all his work, on the seventh day of the first week of time. For further light, read the following testimony. Ex. xvi, 23. And he said unto them, this is that which the Lord hath said, to-morrow, is the rest-day of the holy Sabbath unto the Lord. Mark ii, 27. And he said unto them, the Sabbath was made for man. We would inquire, When was the Sabbath made for man? When God rested from his work, as has been abundantly proved.

Secondly, we pass to notice the Perpetuity of the Sabbath. Christ said the Sabbath was made for man. If the Sabbath was made for the benefit of the human race, how could they be benefitted by it unless observers of the same. To take the position that God's people had no knowledge of the Sabbath until delivered from Egyptian bondage, and brought into the wilderness, would deprive a part of Adam's posterity of the benefits and blessings connected with the observance of this holy institution; and obscure the light of that star that points back to the handy work of God, as displayed in the creation of the world. But as the Sabbath was to be regarded by man, it must have been a part of that law by which he was, and is to be governed. And as God instituted the Sabbath, before man was expelled from Paradise, and it was made for him, he must have had some knowledge of the same. And if the Sabbath was set apart as holy time, to be regarded as such by the human family, it would be base infidelity to suppose that Adam did not make it known to his posterity.

That the law of God was in the world from Adam to Moses, is evident from the words of the apostle Paul, which are to be found in his epistle to the Romans, chap. v, 13, 14. For until the law sin was in the world; (Macknight, counted in the world,) but sin is not imputed (counted) when there is no law. 2 Esdras vii, 11. Because for their sake, I made the world, and when Adam transgressed my statutes, then was decreed that now is done. Where there is no law, there can be no sin. This being the case, men had a law as a rule of action, before the law was written on tables of stone. If not, it was very wrong to destroy the Antediluvians and Sodomites, for their

innocency. For innocent they were, if there was no law. Please read Gen. vi, 5, 6; xxvi, 5, Jude 6, 7. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws. Ex. xvi, 4, 23, 26, 28. And he said unto them, this is that which the Lord hath said, to-morrow is the rest of the holy Sabbath unto the Lord. Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, how long refuse ye to keep my commandments and my laws. In the 23d verse, the people are reminded of what God had previously said respecting the Sabbath. In verse 4, God proves his people, to see whether they would walk in his law. The 28th verse shows the Sabbath was a part of the law. From the wilderness of Sin, where Israel was put in remembrance of the Sabbath, as above stated, we follow them to Rephidim, and from Rephidim to Sinai, where they encamped before the mount. Here God makes known the ten commandments in the most solemn manner. Whilst the earth was shaking, Israel trembling, and fire and smoke, clouds and darkness, was settling on the mount, God proclaimed his law to man. Deut. v, 22. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the clouds, and of the thick darkness, with a great voice and he added no more. And he wrote them in two tables of stone, and delivered them unto me. The fourth commandment of the ten, is the Sabbath commandment. Deut. xiii, 1. All the commandments which I commanded thee this day shall ye observe to do, that ye may live and multiply and go in and possess the land which the Lord swore unto your fathers. Deut. xxviii, 1. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all his commandments, which I command thee this day, that the Lord thy God will set thee on high, above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket, and thy store. Sore judgments were threatened against Israel, if they failed to keep God's law. Read the 15th verse, and onward to the end of the chapter. Neh. ix, 13. Thou camest down also on mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes, and commandments. Neh. xiii, 18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city, yet ye bring more wrath upon Israel by profaning the Sabbath. Isa. lvi, 1, 2. Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Isa. lviii, 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride

upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. Jer. xvii, 21, 22. Thus saith the Lord, take heed to yourselves, and bear no burdens on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. Eze. xxii, 8, 26. Thou hast despised mine holy things, and hast profaned my Sabbaths. Her priests have violated my law, and have profaned my holy things, they have put no difference between the holy and profane, between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. Psa. lxxxix, 27. Also I will make him my first born higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. The Son of God is here evidently referred to. God has declared he would make him higher than the kings of the earth, consequently, he cannot be one of the kings spoken of. He is called the first born. The apostle Paul declares in Rom. viii, 29, that Christ was the first born among many brethren. Also Col. i, 15, Who is the image of the invisible God, the first born of every creature. His seed (my son's seed) also will I make to endure forever, and his throne as the days of heaven. If his children, (my son's children, embracing all true believers under the gospel dispensation,) forsake my law, (God's law) and walk not in my judgments, (God's judgments,) if they break my statutes, (God's statutes,) and keep not my commandments, (God's commandments and not the Pope's,) then will I visit their transgressions with a rod, and their iniquities with stripes. The Psalmist in this chapter, clearly shows the commandments of God will be binding as long as the Son of God has a seed on earth. And if we think of obtaining heaven, whilst living in transgression of any one of the ten commandments, we shall be greatly disappointed. The rod will be our portion.

As we have quoted largely from the Old Testament, we will turn our attention to the New. Moses in speaking of Christ says, The Lord thy God will raise up unto you a Prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken. Please compare Deut. xviii, 15, with Acts iii, 22, 23. It is of the greatest importance, that we hearken unto the words of our Saviour on this subject. His testimony, will now be carefully considered. The first instance where the law of God is mentioned, is in Christ's sermon on the mount. Matt. v, 17-19. Think not that I am come to destroy (subvert) the law, or the prophets; I am not come to destroy, but to fulfill. (Camp. ratify.) As our Saviour was just entering on his work, it was important for him to state what he came to do. Two important facts are here specified. 1. The declaration of Christ, that he did not come to destroy the law. 2. His testimony, that he came to fulfill. The first point referred to, is for ever settled by Christ himself, and put beyond all reasonable dispute. *I came not to destroy the law.* Secondly, to fulfill. How did our Lord fulfill the law? not by doing it away as some would have us believe. If we take this position, we array Christ against his own testimony. For he declares it was no part of his work to destroy the law; consequently, to fulfill the law, could not be the act of doing it away. Mr. Webster says to fulfill, is to perform what is required. To answer a law by obedience. With this, agrees James: If ye fulfil the royal law according to the scriptures, thou shalt love thy neighbor as thyself, ye do well. James ii, 8. Also Matt. iii, 15; John xv, 10. And Jesus answering, said unto him, suffer it to be so now, for thus it becometh us to fulfill all righteousness, then he suffered him. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. We conclude from the light we have, our blessed Saviour fulfilled the law, by strictly obeying its requirements. 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.

Albert Barnes, in commenting on the last quoted text of scripture, furnishes us with the following testimony: Verily, Truly, Certainly, A word of strong affirmation.

Till heaven and earth pass. This expression denotes that the law never should be destroyed, till it should all be fulfilled. It is the same as saying, everything else may change, the very earth, and heaven may pass away, but the law of God shall not be destroyed till its whole design shall be accomplished. John Wesley's comments on the same text are as follows: One jot or tittle shall in no wise pass till heaven and earth pass, or as it is expressed immediately after: till all (or rather all things) be fulfilled, till the consummation of all things. If the comments of J. W. and A. B., are according to truth on this subject, the commandments of God must cover all probationary ground. Whosoever, (any one, any person whatever,) therefore, (for that or this reason, referring to something previously stated) shall break one of these least commandments, and shall teach men so, 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. The commandments in the nineteenth verse, are synonymous with the law in the 17th and 18th verses. Albert Barnes in commenting on the last clause of the 19th verse, favors us with the following arguments: Shall be called great. He that preaches that all the law of God is binding, and that all of it should be obeyed without attempting to specify what is most important, shall be a teacher worthy of his office; shall teach the truth and shall be called great. We learn hence, 1. That all the law of God is binding on Christians. Compare James ii, 10. 2. That all the commandments of God should be preached in their proper place by Christian ministers. 3. That they who pretend that there are any of God's laws so small, that they need not obey them, are unworthy of his kingdom. And 4. That true piety has respect to all the commandments of God and keeps them. Ps. cxix, 6. Query. How can Mr. A. Barnes make himself believe that he is a subject of true piety, according to the testimony he has given us, whilst living in disobedience to the fourth commandment. Matt. xix, 16-19. And behold one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, why callest thou me good, there is none good but one, that is God; but if thou wilt enter into life keep the commandments. The question was answered by Christ. And the young man seemed to be somewhat astonished that he should be referred to the commandments, from the fact, he supposed he had kept them perfectly. But for fear he had been negligent in the observance of some one of them, he asks which; Jesus answers the question proposed, and specifies the part of the law that related to the duties he owed to his fellow men; for he had not been particular respecting all his duty, as was proved in the sequel.

There is a class of professed Christians, that have come to the conclusion, that none of the ten commandments are binding, only those quoted to the young man by our Saviour. If this position is true, have we not a right to hasten after other gods; to make graven images, and serve them; take the name of God in vain; and trample under foot God's holy day of rest? But says one, You are taking too much liberty, all the commandments are binding but the Sabbath. But stop Sabbath-breaker, stop, and think. If God's Word gives you the privilege of blotting out the fourth commandment, because Christ did not quote it to the young man; it gives me liberty to strike out the three preceding ones. There is but one reasonable conclusion to which we can come from this scripture; and that is all the commandments are still in force. James ii, 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Five of the ten commandments are quoted in the next verse, by which we may know what law is referred to. Matt. xxiv, 20. But pray ye that your flight be not in the Winter, neither on the Sabbath-day. Here Jesus is speak-

ing of the flight of his children from Jerusalem, when its desolation was near; and as Jerusalem was not destroyed until A. D. 70, the argument is conclusive, that the Sabbath stood fast up to that time. Luke xxiii, 54-56. And that day was the preparation, and the Sabbath drew on. Query. How could the Sabbath be drawing on, if it had been previously nailed to the cross? And the women also which came with him from Galilee, followed after and beheld the sepulchre, and how his body was laid. And they returned and prepared spices, and ointments, and rested the Sabbath-day according to the commandment. Acts xiii, 42, 44. And when the Jews were gone out of the synagogue, 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 xvi, 13. And on the Sabbath we went out of the city, by the river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. Acts xvii, 2. And Paul as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures. Rev. xii. In this chapter, we have a connected chain of events, extending from the birth of Christ, down to the present time. We learn from the 6th and 14th verses, that the woman, (Church) fled into the wilderness, and also the time she remained there. From the 15th verse, we see the serpent designed to overthrow the Church by persecution. 16th verse. And the earth helped the woman, (Church) and the earth opened her mouth and swallowed the flood which the dragon cast out of his mouth. The prophetic events connected with the 16th verse, had their fulfillment in 1798 when the papacy lost its civil power. This was accomplished by Napoleon Buonaparte. Here the 1260 days of oppression and cruel bondage to the church ended. From this period of time, the Church has been favored with great light, until tested by the first angel's message. Rev. xiv, 8. This message not being heeded by the professed churches, their light is turned into darkness; and the way for the second angel's message is prepared. This proclamation having been given, the third angel takes his stand. Under the cry of the third angel, a remnant is gathered from the confused masses, that are floating upon the bosom of the mighty deep; and are brought together and united in the faith of Jesus, and the commandments of God, as we read in Rev. xiv, 12. The 17th verse of the 12th chapter, is a parallel. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. According to the chronological order of the events brought to view in this chapter, the remnant is to be found this side of 1798. The period for commandment-keepers is more definitely fixed by the third angel's message. Rev. xiv, 9-12. This brings us this side of 1844. If any man would know the glorious result of keeping the commandments of God, please read Rev. xxii, 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City. From the next verse learn the consequences of breaking God's commandments. Let us hear the conclusion of the whole matter. Fear God, and keep his commandments; for this is the whole duty of man.

Moreland, N. Y., 1854

Question.

Who would give his voice to have the world remain forever, as it now is?—with one generation after another growing up as the present is growing?—with vice swaggering boldly in public places, and righteousness hidden in obscurity?—with three-fourths of mankind spending their time in toil, that a part of the other fourth may spend it in dissipation, or kill themselves by idleness and excess?—with millions perishing amidst the pollutions of heathenism, which obscure nature's dim light, and other millions heaping up a more terrible weight of woe, by abusing clearer light!—with more than nine-tenths of the world's adult population, to whom a faithful prophet must say, "Wo to the wicked, it shall be ill with him, for the reward of his hands shall be given him?"

Or let us put the question in another form. You who have lived thirty, fifty, or seventy years, and have

had one hope after another turned to disappointment, until you have felt what Solomon meant when he exclaimed, "All is vanity;" would you like to spend eternity in living through a perpetual series of similar scenes? How few would accept the offer of living their lives over without change!

But remember that the same spirit which says, "Let the establishment of Christ's glorious kingdom be delayed a little longer," would delay it for ever. But this will not be done. There must be a generation called suddenly from the vanities of time to the realities of eternity. If you are not prepared to say "Come Lord Jesus, come quickly," you have reason to fear that, bad as this world is, your heart is in it, and you will perish with it.

EXAMINATION OF ISAIAH II, AND MICAH IV.

We are told—"The end of the world cannot come yet, for that glorious prophecy has not been accomplished which says: 'They shall beat their swords into plow-shares, and their spears into pruning hooks;'" &c.

Some suppose that the words referred to, relate to the new heavens and the new earth; but for the sake of the argument I shall admit they are spoken with reference to this world, prior to its "restoration."

I take the ground, then, that neither God nor any of his prophets have given us such a prophecy. We will examine those portions of Scripture that are supposed to teach that doctrine; they are Isa. ii, and Micah iv.

And first, Isa. ii. The 1st and 2d verses are what the Lord says by the mouth of the prophet. "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

"Judah and Jeru-alem;" or the nominal people of God. "Mountain of the Lord's house" is a phrase that occurs in no other connection in the Bible: it seems to signify the same as the nominal church, which the prophet here foretells will have a state of great exaltation in the "last days:" not in the "latter days" merely—which last phrase is used in the Scriptures to denote the last, or Gospel Dispensation—but, "in the last days," or at the end of the world.

This prophecy is the more remarkable if we consider the humble beginning of the gospel dispensation. Let us take a view of Christianity at its commencement. Who is its author? The reputed son of Joseph and Mary—brought up at Nazareth, a place of such disrepute that Nathaniel, an "Israelite in whom" was "no guile," inquired, "Can any good thing come out of Nazareth?" Brought up a Carpenter. How unlike the wisdom of this world! No wonder, "He is despised and rejected of men." But where did he go to obtain the first preachers of his gospel? Not to the learned Rabbis and Doctors of the Law, where the wisdom of these times would have pointed him. No, they are passed by as unfit for his work, and he goes to the fishing-boats of Galilee! From thence he selects, mainly, the propagators of his religion. Did he select a more noble class to constitute the body of his Church? Let an apostle answer, [1 Cor. i, 26-29,] "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." And again, [Chap. iv, 9-13,] "For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honorable, but we are despised. Even unto this present hour we both hunger and

thirst, and are naked, are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day."

Such was the primitive church: but the prophets Isaiah and Micah saw, that in the last days the nominal, or the so called, "visible church" would attain to a state of great exaltation. The first thing to which I wish to call attention is, Has that state of exaltation been attained in these days? Let us take a view of the present state of the nominal church, and see how it compares with its primitive condition. Are the leaders in religion, in these days, considered the "off-scouring of all things?" So far from that being the case, they are men of the very highest respectability in community. A man can hardly attain to a higher reputation than to be a minister; especially if he is understood to have a tolerable share of talents; and a homage is paid to ministers that is denied to God himself. In proof of this I need only refer to two facts. 1st. Show from the clear and full testimony of God's word any position is true, and your opponents refuse to give it any credit until they know what their minister thinks; and if he thinks differently they are perfectly satisfied without further investigation. 2d. Let the admirers of these Ministers hear the name of God blasphemed never so often, and they will be very likely to let it pass unrebuked: but let the same persons be talking against their minister, and they feel themselves most highly insulted, and they cannot hold their peace. Can there be any doubt which they most highly esteem—their Creator or their Minister?

These ministers, also, instead of being satisfied with the plain names of Peter, Paul, John, James, &c., must have titles given them, such as "Reverend," "Right Reverend," "Doctor of Divinity," &c. These titles are not only given to, but sought after by the ministers themselves. To see the contrast then, and the present exalted state of the ministry of this age, above that of the primitive church, we must bring forward the first promulgators of Christianity and attach to them these titles; for example—Rev. Dr. Peter, Rev. Mr. Paul, D. D. and L. L. D., Right Rev. Dr. John, President James, D. D. and F. R. S.

Now if these persons had lived in this age, and the ministry of this age is the true ministry of our Lord Jesus Christ, then it follows they must have received these titles, as none dare openly affirm that any ministers now are more worthy. Then, that the ministry have attained the exaltation indicated in the prophecy is a self-evident truth.

That the nominal church has attained to the exalted state marked by the prophecy is further evident, from its expensive, costly and highly adorned places of public worship; into the details of which I need not enter. Thousands, and hundreds of thousands of dollars are lavished on these places, while the poor around them suffer for bread. One of these churches in Providence, R. I., not long since, expended \$14,000, simply in repairs. Nor is this done to make the worshippers more spiritual, but to make "our church" more "respectable," and attract to our assemblies men of respectability and wealth.

This leads me to remark, that the prophecy is fulfilled, that "all nations (or people of all nations) flow unto it." Or, as Micah has it, "People shall flow unto it." Denoting that multitudes will unite with the nominal church in the "last days." This also is now true. Such is the exalted position that the professed church now occupies that hardly any man expects to enjoy respectability unless he unites with some of these churches; or, at least, is a constant attendant on some of them, and helps liberally to sustain their operations. If he wishes success as a politician, he courts the churches—if he desires to succeed as a merchant, a lawyer, or mechanic, he pays his homage to some of the churches. Without this he may toil in vain for eminence in any thing; for the nominal church is exalted and "established in the top of the mountains, and exalted above the hills."

It is unnecessary, perhaps, to multiply proofs of the exalted state of the church of the present age. The prophet next proceeds to tell us what "many people" will "say," when the Church is thus exalted. Verses 3-5. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Many persons have mistaken this language, as I think. It is not a prophecy of what shall be, but of what "many people" will do, and say. When the church, in the last days, has attained the exaltation spoken of in the second verse, then—"Many people shall go and say," &c. This, then, that follows, is what the people will say, and not what God says. And what is it the people will do and say? 1st. "Come," let us unite with the church. "We have a fine Church—fine singing—a fine organ—a respectable congregation, and a fine man for our minister—Come let us go up to the house of God—he will teach us of his ways and we will walk in his paths. That is what they profess they will do. An additional reason why they should unite with the church is—"For out of Zion shall go forth the law," &c. That is, the church is to become so respectable, and powerful, that it will control not only ecclesiastical but civil matters; and such a revolution is to be produced that war will cease, and men will learn war no more. "Come," therefore, "and let us walk in the light of the Lord"—Let us unite with the church. Micah, who wrote after Isaiah, adds another item that the people say—viz., chap. iv, 4. "But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

This prophecy, of what the people would say, is exactly fulfilled before our eyes. It is the very language of "many people" in these days; which shows that we are "in the last days." The prophecy of a "temporal millennium," or thousand years spiritual, peaceful and universal reign of Christ, or rather of the church on earth, previous to the personal appearing of Christ in the clouds of heaven, exactly agrees with the boasts of an exalted church at this time.

Let us now inquire, Did the many people speak the truth? or, did they prophesy out of their own hearts? I think the latter. And to this state of an exalted church, and to what they would say about peace and security, for a thousand years, I think Paul clearly refers in 1 Thess. v, 3. "When they shall say peace and safety; [the very thing that Isaiah and Micah tells us the "many people" will "say" in the "last days;] then sudden destruction cometh upon them, and they shall not escape." An awful warning this, to those who are saying nations are going to beat their swords into plow-shares, and their spears into pruning hooks, and not lift up sword against each other any more, but all are to sit under their own vine—having none to molest them or make them afraid.

But let us see what God says of these false prophets of Peace and Safety. Because the "last days" church is thus exalted, and the many prophesy of peace and safety, Isaiah says, [ii, 6,] "Therefore thou hast forsaken thy people, the house of Jacob, (the nominal church,) because they be replenished from the east (or, as Lowth translates it, "Because they are filled with diviners from the east"—German Neology, &c., corrupting all the theology of this country) and are soothsayers like the Philistines, (promising peace when there is no peace,) and they please themselves with the children of strangers: or, as Lowth translates it, "They multiply a spurious brood of strange children."

Look at the so called church of the present day. Who is she most pleased with, the humble, self-denying, cross-bearing members, who are crucified

to this world, or the rich, the "respectable" in the sight of the world, and those that can make a show? Which do they most regard? Is it not a fact, that the latter are more pleasing to an exalted church than the former? And are not the churches "multiplying a spurious brood of strange children?" Where is their deadness to the world, its praise and its frowns? They dare not speak out against a popular sin, nor defend an unpopular truth. Reputation is at stake, and every other principle must give place to that. Said an old pilgrim, not long since, "When our church was small and poor, we were spiritual, lively in religion, and a happy band; but now we are numerous, fashionable, and like the world, and I do not feel at home."

The church had multiplied a spurious brood of strange children; and such is the case almost universally. Yet she is saying, like the Laodicean church, "I am rich and increased in goods and have need of nothing." Yes, she boasts of her schools, her colleges, her theological seminaries, her talented ministry, her richly endowed institutions. In her own eyes she sits "as a queen," and is "no widow and shall see no sorrow." So has the world fallen in love with the church that even the *soldiers*, with their guns, cannons, drums and fifes, will all join with it in celebrating the *birth* of the Prince of Peace; and Ministers are to be educated at the *Military Academy* to be Chaplains in the army and navy! Truly, how much that looks like "*learning war no more!*"

Not only that, but our churches at Christmas and other holidays, can have exhibitions in their meeting-houses that please the children of strangers about as well as the theatre! No wonder the church of this age is talking of conquering the world, when she herself has fairly gone over to the world, and has become like the intoxicated man who thinks the ground rises up to him when he has fallen down to that. No wonder such a church is in convulsions on hearing the dreadful sound, "Behold the Bridegroom cometh." She wish to see him! No, she is pleasing herself with the children of strangers.

But let us inquire, what else does the prophet say of this "peace and safety" crying church? He says, [verse 7.] "Their land also is full of silver and gold, neither is there any end of their treasures." See the thousands and millions that these churches have laid up in one form or another; either in the hands of individual members, or corporate bodies; if possible to show their contempt of him "who though he was rich, for our sakes became poor;" acting as if their greatest desire was to be independent of God himself, and showing that they have no confidence in him.

Again, saith the prophet, "Their land is also full of horses, neither is there any end to their chariots." Never could this prophecy be more strikingly fulfilled than at this moment. Within my own recollection, a pleasure carriage, especially in the country, was exceedingly rare, and was used only by some great man; now the prophecy is literally fulfilled.

Again, says the prophet, [verses 8, 9.] "Their land is also full of idols, they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

This is also true at the present moment. Any thing that a man makes to occupy the place that God should occupy, is his idol, whether it be a minister, a meeting-house, creeds, disciplines, organizations, apparel, or any thing whatever. All such trust shows a departure from God. This kind of idolatry is seen in all classes at this time. "Therefore," saith the prophet, "forgive them not."

The prophet next proceeds to show what is coming on such an exalted church, at the very time of her cry of "learn war no more," *alias* "Peace and Safety." This he describes in bold and strong language; [verses 10-21.] "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the

Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up; and upon every high tower, and upon every fenced wall; and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he arises to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; [to do what? To be converted? No But] *to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord and for the glory of his majesty, WHEN HE ARISETH TO SHAKE TERRIBLY THE EARTH.*"

Thus, at the very time an exalted church is dreaming of great prosperity, God will "arise to shake terribly the earth." Therefore, adds the prophet, [verse 22.] "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? Learn not to trust in man, which is the sin of the present age, in matters of religion. The people trust in ministers instead of trusting in God. "What does our minister think?" is the inquiry: not, what does the Bible teach? The word by which they are to be judged, and not by their minister's interpretation of it. Our Lord commands all to "search the Scriptures." This they must do for themselves, or reap the bitter consequences.

By an examination of this subject, we find, if I mistake not, additional evidence that we are in the "last days;" instead of a prophecy "unfulfilled," it is fulfilling before our eyes, and shows that the Lord is "at the door." We shall be further satisfied of this, if we turn again to Micah, 4th chapter. At the very time they are preaching this "peace and safety" doctrine, the prophet says [verse 5.] "All the people will walk every one in the name of his god," [walking in their sins, while thus professing to believe that "the mouth of the Lord" hath promised them a state of peace unparalleled; but notwithstanding this general state of imaginary security, there will be some whose full purpose is] "we will walk in the name of the Lord our God for ever and ever:" and, adds the prophet, [verse 6.] "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth, *even forever.*"

In the "halting" reference is had to Jacob, whose sinew shrank, after he had wrestled with the angel all night, and the angel touched the hollow of his thigh. The real church is considered by an exalted church, and the world, as but a poor lame concern; but God will take care to gather her in "that day" when a proud worldly church will be crying "peace and safety."

The prophet adds, [verse 8.] "And thou O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Compare this with Ezekiel xxi, 27. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

At Christ's coming, then, the first dominion shall be restored, and the kingdom shall come to the daughter of Jerusalem, the true church; [see Gal. iv, 26, "But Jerusalem which is above is free, which is the mother of us all"—all true believers:] and Christ takes possession of that kingdom, which is an everlasting kingdom, and shall never pass away. See Dan. vii, 13, 14.—*Geo. Storrs, in Mid. Cry, 1844.*

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, MAY, 16, 1854.

Be Patient.

We sometimes meet with brethren who are in trial with us, and perhaps, have been in trial for months, because we do not give their communications, sent to the REVIEW Office, personal attention; may ask questions, and require a letter from us. Some others are tried with us in different ways. It is proper that we should here state that we are from home holding meetings at least one half of the time. When at home, we have no time to write private letters, only on important business. Probably we do not read one third of the letters sent to the REVIEW Office. They are read by others, and if necessary that we should see them, they are handed over to us. When at home, we are closely engaged in the duties of the Office, from 14 to 18 hours out of the 24. We should be happy to answer every question, and write many letters to our dear friends if we had time. We have gone far beyond our strength in times past, and have several times come very near the grave. We shall still do all in our power to serve our readers, and the precious cause of truth. And while we toil on, we expect that some who know comparatively nothing of our cares, trials and toils will complain. This we shall patiently bear. The battle will soon be over, the victory won, and the saints' rest will be given. "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus."

Are we not Commanded

To speak often one to another, and so much the more as we see the day approaching; [see Heb. x, 25; Mal. iii, 16;] and how can we do so more effectually than through the REVIEW. Here is a medium through which the brethren from every part of the field can speak for the benefit and encouragement of all the rest. This is its special design: to advocate the precious truths of these last days, and to bear to the scattered flock tidings in relation to the state and prosperity of the cause of God. When it is doing this it is fulfilling its mission. Have you not then, brethren and sisters, each of you a duty to do in this respect? While this medium of communication is open is it not your duty as well as your privilege to witness to the truth? Who that has tasted the goodness of God cannot testify to his love! And who that loves God and the brethren is not cheered by such testimonials? Think of the many who have already witnessed to this fact; how they have been cheered on, their hearts encouraged, and light shewn along their pathway, by hearing from those of like precious faith who are toiling for the same reward. Whoever, therefore, standing in the counsel of the Spirit of God, bears such a testimony as shall cheer and encourage the scattered saints, becomes so far a servant giving meat to the household in due season. "Blessed is that servant whom his Lord when he cometh shall find so doing." We say then, brethren, let us hear from you. 'Tis not by means alone that you can aid the cause of God. By your fervent and spirited communications, testifying to the goodness of God and the power of truth, some drooping spirits may be raised, and some feeble hands may be made strong.

So much the more should we exhort one another as we see the day approaching. Who is there that can lay his finger on a prophecy which has not been already fulfilled or is not now fulfilling before our eyes, or is not, as evinced by the signs of the times, hastening to its fulfillment? There is none. Wherefore let us comfort one another with these words.—1 Thess. iv.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, . . . when I make up my jewels." . . . Mal. iii, 16, 17.

The Ministration of Angels.

"Who maketh his angels spirits, and his ministers a flame of fire. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i, 7, 14.

Angels are interested and concerned in the affairs of earth. Since man first rebelled against God, and it became necessary for him to live a life of repentance for transgression, and by patient continuance in well doing to seek for glory, honor and immortality, angels have ministered unto him. In almost every great work by which God in his providence has seen fit to accomplish his designs, we are informed of their agency. Let us here refer to a few instances as we find them recorded in sacred history:

Angels hurried Lot out of Sodom before it was destroyed. Gen. xix, 16. Angels have often guided in the affairs of individuals. Gen. xxiv, 7, 40; xlviii, 16; Num. xxii, 22; Jud. xiii, 19, &c. When the children of Israel came out from the land of Egypt, an angel went before them. Ex. xiv, 19; xxiii, 20, 23; xxxii, 34; xxxiii, 2; Num. xx, 16; Isa. lxiii, 9. An angel stretched forth his hand to destroy Jerusalem. 2 Sam. xxiv, 16; 1 Chron. xxi, 15, 16. An angel appeared to Daniel after he had fasted three full weeks, and informed him that from the first day that he set his heart to understand, his words were heard, yet the prince of the kingdom of Persia withstood him one and twenty days; and Michael, one of the chief princes came to his help. An angel appeared unto the shepherds who were feeding their flocks in Judea, and said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. Luke ii. Unto this Saviour who was here born, angels ministered. Matt. iv, 11; Mark i, 13. In his great agony in the garden, there appeared an angel strengthening him. Luke xxii, 43. At his resurrection and ascension they were present. Often did they appear to, and work for, the apostles while promulgating the gospel. Acts v, 19; viii, 26; xii, 7, &c.

From these facts we learn that angels have received special charges concerning the inhabitants of earth, and have been sent to them on special missions. Is so then, why not now? Says the passage first quoted, Are they not ministering spirits sent forth to minister for them who shall be heirs of salvation? Says the Saviour, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Luke xv, 7. When? Not more especially in those days than at the present time. Angels have not yet lost their interest in those who would seek salvation through Jesus Christ. On this point the Psalmist bears testimony: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. xxxiv, 7. "For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. xci, 11.

But let us notice more particularly the interest they take, and the part they act, in the closing scenes of this world's career. To them is entrusted to warn men of the approaching consummation of all things. The angel has passed through the midst of heaven, "saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." Rev. viii, 13. The fifth and sixth angels sounded, and the events to transpire under their sounding have been accomplished. The sixth had no sooner ceased, than there was seen another angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. Rev. xiv, 6, 7. By this we understand that an angel had special charge of that work. This has been fulfilled in our day and we have witnessed it. The second angel followed him whose mission we have also seen fulfilled. Their work continued till the closing up of

those periods which were to mark the ministration of Christ in the Holy of the heavenly Sanctuary; those periods at whose end there should be (prophetic) time no longer. It extended to the "days of the voice of the seventh angel," under whose sounding the mystery of God should be finished.

And the seventh angel sounded, and the temple of God was opened in heaven. Our great High Priest entered the Most Holy Place to minister before the ark of God's testament, which was then seen in his temple. Then follows the third angel proclaiming those commandments and warning us against their violation. Angels are appointed to hold the four winds, that they blow not till the servants of God are sealed in their foreheads; [Rev. viii, 1] and if any are disposed to settle down into coldness, indifference and doubt, because things remain thus quiet, let them be assured that the winds will be held in check till the servants of God are sealed; and that full soon for the salvation of many souls they will let go their hold, and the time of trouble will be upon us.

The mission of the third angel is followed by the Son of man on the white cloud; and when he shall appear, and the heaven shall depart as a scroll when it is rolled together, and all the great men of the earth shall hide themselves in the dens and rocks of the mountains, what part will the angels then perform? The Lord Jesus shall be revealed from heaven with his mighty angels. 2 Thess. i. "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxv, 31. The wheat and the tares, the righteous and the wicked, are to grow together till the harvest: the harvest is the end of the world. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world: the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. The angels shall come forth, and sever the wicked from among the just." Matt. xiii, 40, 41, 49.

Angels were present when the law was given at Sinai; [Ps. lxxvii, 17] angels themselves keep the law; [Ps. ciii, 20] they joy to see the children of men keep it; [Luke xv, 7] and they will be present at the execution of those who transgress it. Rev. xiv, 10. Angels were present and shouted for joy when the foundations of the earth were laid; [Job xxxviii, 7] and when it shall be redeemed from the blightings of the curse, and bloom in more than Eden beauty they will again sing together and shout anew for joy. Are not angels then interested in our welfare? Are not those who ministered unto, and strengthened, the Son of God when he bore upon him the sins of the whole world, interested in those who will avail themselves of the offered atonement, that they may have life? Verily they are. All heaven is interested for us. Should we not then be interested for ourselves? And when the full number of the redeemed shall finally be made up, when Christ shall see of the travail of his soul and be satisfied, [Isa. liii, 11] not only will the ransomed, clothed with white robes, with palms in their hands cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, but all the angels round about the throne will fall down and worship God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Rev. vii, 9-12.

U. S.

THE BIBLE.

It is our chart and compass through this sea of natural darkness, and illusive lights, and treacherous tides, and hidden dangers. It is our sheet anchor against winds and waves. Without it, we are at the mercy of every wind of doctrine, driven, we know not whither, by the breath of public sentiment, our own vain fancies, our imaginary interests, and our passions. With it, we may make our way, through all oppositions and dangers, to the haven of eternal safety and felicity. It is the perfect standard. As a disciple, it is our text and testbook. To its law and

testimony we would bring every question. From its oracles we shall endeavor to derive whatever we advocate. By its testimony must every sentiment and practice stand or fall.

**Communication from Brn. Stephenson & Hall.
LABORS IN THE WEST.**

DEAR BRO. WHITE:—According to promise, we send you a brief epitome of our journeyings and labors during six weeks of absence from our homes. We left our families the 8th day of February, and reached the place of our first appointment, (Aztalan, Jefferson Co., Wisconsin,) on the 10th of the same month. Having held a conference at this place about two months previous, they were anxiously expecting our return and desirous of a continuation of our labors. We commenced meetings on the evening of the Sabbath (Bible time) and continued them until the evening of the 15th. The Baptist church in this place gave us the use of their meeting-house during the conference, and also during the first two meetings of this second visit; but at this point of the investigation, the leaders in their church becoming fully satisfied that the influence of our meetings was not calculated to advance the interests of their peculiar sect, entered such bitter complaints about being exposed in their own house &c., that the congregation almost unanimously voted themselves and us into a large and commodious school-house where we finished our meetings, having preached seven times. Our congregations from first to last, were large and attentive, and as far as we could judge much good was done. A number embraced the truth and three repenting believers, were buried with Christ in baptism. Their anxiety for more meetings led us to promise them another visit on our return homeward.

We next visited Koskonong: a place about 12 miles distant. Here we found a little band keeping the commandments of God and the faith of Jesus, patiently waiting for the Kingdom. Their faith is firm in the promises of God, especially the blessed promise, that, "if any among you are sick let them call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." While at this place we witnessed two instances of the fulfillment of this soul-cheering promise. Here we met dear Brn. Phelps and Stewart, who had just returned from a tour in Northern Wisconsin. They brought good news from that part of the vineyard: their labors having been blest. We spent the Sabbath with them: had a refreshing season.

The Brn. at Koskonong were anxious we should hold a series of meetings at Ft. Atkinson, a place about 5 miles distant where they had not heard the message. We gave them six lectures with a promise to continue them on our return. Our meetings were well attended, not by the members of the various sects, however, but by the most intelligent and independent part of the community. Some eighteen evinced their interest in the truths set forth, by requesting the *Review* for the purpose of further investigation.

From this place we journeyed a distance of sixty miles to Tyler in Illinois, where there are a number of Adventists who are interested in the teachings of the *Harbinger*, but who were willing however to hear our message. We visited among them from house to house and lectured seven times. The result, as far as we could see, was good. A number confessed the reasonableness of our position, and these decided to commence keeping all God's commandments at once. From the feeling manifested during our stay among them, we can see no good reason why others should not very soon decide to believe in the message of the third angel. While at this place we learned that Bro. Bates was laboring in the Northern part of Illinois, and the roads being almost impassable

ble we concluded to turn our course homeward. You will see from the list of names sent you that a number were from this place. Picatonia P. O., Winnebago Co., Illinois. At the close of our meetings here we were especially requested by one who had listened to two lectures, to visit Twin Grove, a settlement 15 miles distant. We commenced our meetings March 1st, and continued them until the 7th, having preached ten times to large and attentive congregations.

An effort is being made in this region by some of the leading members and ministers of the Disciple, Christian and Baptist denominations, to throw away their creeds and unite upon the Bible. An auxiliary meeting for the promotion of this design had just closed when our appointment was announced. One of the Disciple ministers was present at the first appointment, and found some fault with the positions taken. The next day he set out in pursuit of his Colleague, and returned with him, purposing, as we concluded, and as their conduct afterwards proved, to do all in their power to stop the heresy and save the people from its contaminating influence. The people in the immediate neighborhood where the meeting was held, were pretty well agreed in the end that their great zeal at this particular time, was for the dear union upon Disciple principles; a union which any sect in christendom would be pleased with. We learned that some 450 dollars had already been subscribed for their support for the coming year. The community, by their conduct, declared in language which these proclaimers understood, that they were not their conscience-keepers, but that it was their privilege to hear and understand for themselves as to this heresy. They first tried public opposition: not succeeding in this, they tried to divide the congregation by making an appointment about 2½ miles distant; but all to no purpose; for the people would hear in spite of all they could do. We were much cheered with the results of our meetings at Twin Grove. There was a general interest created throughout the entire community, and a number resolved to give the message a thorough investigation. The paper was desired by several to aid in this work. The people in this community well deserve the name of *Noble Bereans*: they search the Scriptures daily, whether these things are so.

Our next appointment was at Whitewater, Walworth Co., Wis., distant sixty miles. The traveling was so bad that we consumed nearly three days in reaching the place of our destination. Our meeting commenced on the evening of March 10th. We occupied the Baptist church during the first two evenings and the forenoon and afternoon of First day; but it was given with so much reluctance that we preferred occupying the school-house. Our congregations were large and attentive. Many members of the Baptist church attended, and appeared to be much interested. Many of the most intelligent men and women in the place were present, and much good was undoubtedly done. A number of them subscribed for the *Review* to aid them in investigating our position. We delivered eight lectures at this place.

Our next appointment was at Aztalan. Meetings commenced on the evening of the Sabbath, evening after Sixth-day, and ended First-day evening about midnight. First-day, after the meeting in the forenoon, three put on Christ by baptism. About eleven o'clock the same night, by the light of lanterns, five others followed in the same ordinance; one, aged ninety years, whose step was as elastic as though in the vigor of youth. We could not refrain from rejoicing even aloud at this sight. Our minds were carried forward to the time when the lame man shall leap as an hart. Our meetings at Aztalan, from first to last have been deeply interesting. The positions we took with reference to the Sabbath, were canvassed, in our absence, by the Disciple, Baptist and Episcopal Methodist ministers. The result was decidedly advantageous to the cause of truth. The people in

this community, also, like the Noble Bereans, search the Scriptures daily whether these things are so, and the result is, that many of them have already believed. There are now at this place, a large band of Sabbath-keepers firm in the faith of the *third angel's message*, looking for the coming of Jesus and his Kingdom. We left this place for home which we reached in time to attend the conference appointed by Brn. Waggoner and Cornell. We will not speak of this meeting as Bro. Cornell has already noticed it in the *Review*.

We feel grateful to God for his protection and good providence during our tour; feel more engaged and zealous than ever; more thoroughly convinced of the truth and importance of our position in giving the message of the third angel. In conclusion allow us to exhort all who embrace this glorious message to be sober and watch unto prayer. Present your bodies a living sacrifice holy acceptable unto God which is your reasonable service. Show your love to God, by keeping his commandments and the faith of his Son. Wait patiently for his Son from Heaven, and soon all such shall receive the great reward.

Yours in hope of the Kingdom.

J. M. STEPHENSON.
D. P. HALL.

Rosendale, Wis., Apr. 12th, 1854.

The Sabbath and the Law.

THE Sabbath was made for man: and says the Saviour, in his first sermon, Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Sabbath-keepers are often represented as being dissatisfied with the gospel arrangement; but so far is this from being true, that we are not only satisfied with it, but are endeavoring to live out all its requirements. The moral law of God and the testimony of Jesus Christ, are as harmoniously united, as the mind of the Father and the Son.

What was God's design in instituting the Sabbath? In an article lately written by Eld. Pinney and published in the *Harbinger*, the writer says that it was designed to commemorate Creation, and the rest was instituted for God. With the first declaration we perfectly agree; but the other we think far from the truth. Can it be possible to suppose that the great God that created the heavens and the earth, became so fatigued that he needed rest? How strange the thought! The Sabbath was made for all mankind: they needed such a rest, and such a memorial by which to remember their Creator, the living and true God, and commemorate his creative work. But the writer further says that there was another or Jewish sabbath instituted expressly to commemorate the deliverance of the Israelites from Egyptian bondage; and for proof, quotes Deut. v, 5. As has repeatedly been shown in the *Review*, this text says nothing in regard to the design of the institution; but merely assigns the reason why they were now required to keep it; viz., because they were bond-men in the land of Egypt and God had wrought deliverance for them and brought them out with a mighty hand where they could keep the Sabbath; for while they might have kept the other nine commandments, it is evident that they could not have kept the Sabbath in their oppressed state, even if they had desired to. For proof of this read the first five chapters of Exodus.

A part of the fourth precept repeated by Moses forty years after it was uttered by God himself, is not so good authority as the commandment as found in the statute written by the finger of God. Let us read the constitution and see if it tells the reason why we should keep the Sabbath. Ex. xx, 11. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Nothing said here about manna or crossing the red sea or commemorating the deliverance of the Israelites. And mark! this is 40 years before the rehearsal of the commandment by Moses. The very language in which the Sabbath is introduced is against this view. It reads, Keep the Sabbath to

sanctify it as the Lord thy God hath commanded thee. When? Why the margin refers us back to Ex. xx, when the law was given 40 years before.

As much stress is laid on the commemoration of the deliverance of the Israelites, it may be proper to understand what was the true memorial of their deliverance. It is found in Exodus xii, 14. And this day shall be unto you a memorial, &c.; that is, the fourteenth day of the first month has always been understood to be the time to celebrate the deliverance or the exode from Egypt. God is a God of order. All memorials have their proper beginning with their corresponding events to be commemorated.

Again: It is said, "On examining the law we find the seventh day incorporated therein. Being part of that law it is bound by the specifications of that law. One specification of that was, that it was added because of transgression until the seed should come. Then the Sabbath became null and void." This is an easy way to get along; but what right has any one to substitute the word Sabbath, for the word law. Did not all the ten commandments cease at the same time, at the cross, and then nine of them come to life? or, did not the same blow that struck the Sabbath out of existence, bring most miraculously to life the other nine? or is not this position wise above what is written? The fact is, the scripture informs us what law was abolished. Col. ii, 14, 16. The sabbaths connected with meats and drinks and new moons, &c., we find them in Lev. xxiii, besides the Sabbaths of the Lord. Also in Hos. ii, 11. We see by these quotations that the law contained in ordinances was against us, and was consequently in figure nailed to the cross. But who can imagine the figure of nailing stone tables to the cross. St. Paul, certainly, understood better how to use a figure of speech. Much, I am aware, might be said on the two laws; but I would only ask any one who may deny a plurality to reconcile the following antinomy. Gal. v, 3, 4. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. Two years after, the same Apostle says to the Romans. [Chap. ii, 13,] The doers of the law shall be justified. If there is but one law, and that including the ten commandments, how shall we understand these texts?

A novel inference is sometimes drawn from 2 Cor. iii: "If that which is done away (i. e. the law) was glorious, much more that which remaineth is glorious." Well, admit this position for a moment, and see what would be the result. The law was glorious; but that was done away, abolished! What, pray tell us, is that which remaineth? Read verse 12, with this idea. Seeing then that we have such hope, (that is, that the law is done away,) we use great plainness of speech. Is not the carnal mind very manifest in such pleadings as this? This is the reason, no doubt, that actuates many at the present day to use great plainness. They hope the law is abolished or dead, hence we hear them calling those that keep the commandments of God, deniers of the messiahship of Christ, fallen from grace, under bondage, &c. But Paul says, [Rom. vii, 12,] the law is holy, and the commandment: holy, and just and good. Again: Blessed are they that do his commandments; [i. e., the Father's;] that they may have right to the tree of life and may enter in through the gates into the city.

The former ministration of the law was not to continue, but is superseded by the glorious ministration of our great High Priest who is now pleading his blood before the ark containing God's holy law, not to abolish the law, but to bring pardon, and give us access to the Father by a new and living way. Wherefore, seeing we have such an High Priest let us come to him with boldness that we may find grace to help us keep this despised but holy law.

The ark of God's testament is in heaven by the side of his own holiness, as seen by John in vision, and shines out to the church of God on earth, after the second woe is past. Rev. xi, 19. By faith the last state of the gospel church can see that ark and the testimony it contains; therefore the third angel says, Here are they that keep the commandments of

God, and the faith of Jesus. Against this class who are looking into heaven, waiting the return of their absent Lord, is made manifest the wrath of the dragon; for we learn from Rev. xii, 17, that he makes war with the remnant.

To prove that Christ had power to legislate on earth, and is consequently our lawgiver, the declaration is quoted that Christ is the Lord of the Sabbath. But in what sense is he Lord of the Sabbath? To annul and destroy it? or to cherish, protect and defend it? Verily the latter: just as he is our Lord and Saviour, Jesus Christ, not to abolish or destroy us, but to die for us and come again and receive us to himself. This being the scriptural sense in which he is Lord of the Sabbath, we see that his mission was of a different character from that frequently presented. The Saviour says [Matt. v.] that he came to fulfil the law. If when he fulfilled all righteousness at his baptism, [Matt. iii, 15,] he abolished all righteousness, then his fulfilling the law may possibly be its abolition; but as no one will take the former position, we shall refuse to take the latter, and maintain that the fulfillment of the law is keeping it. James ii. 8.

Then the conclusion is irresistible that Christ in his mission to earth was never delegated with power as a legislator. The testimony of the Lord of the Sabbath is against any such view. Matt. v, 17, 19. (*Campbell's Translation.*) "Think not that I have come to subvert the law, or the prophets. I am come not to subvert, but to ratify; for verily I say unto you, heaven and earth shall sooner perish, than one iota, or one tittle of the law shall perish without attaining its end. Whosoever therefore shall violate or teach others to violate, were it the least of these commandments, shall be in no esteem in the reign of heaven. But whosoever shall (say the Sabbath is abolished? no! but shall) practice them and teach them, shall be highly esteemed in the reign of heaven." It is said that the Sabbath was not observed by Christ or his apostles. Then the Jews told the truth; and the Saviour was a sinner! But we hear Christ saying, I have kept my Father's commandments; and in him was found no sin.

Again: It is said that Christ met his disciples three times on the day after his resurrection, and that this act sanctions the observance of the first day; but no proof can be brought to show it founded in the Word of God. Where does the scripture inform us that the audience of Christ with his disciples was a ceremony of sufficient importance to make a Sabbath of the day on which it occurred? If this position is true, I would ask if it is not right to go a-fishing on the Sabbath. John xxi. The Saviour appeared to the disciples while fishing, and upbraided them not, but encouraged and directed in the work. But it is not true that Christ did appear to the disciples three successive First-days. John xx, 19. Then the same day at evening being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. Mark well the language: they were not assembled to eat the Lord's supper in commemoration of his resurrection; because they did not believe the report of those that had seen him after he was risen. Mark xvi, 14. But his appearance was merely to convince them of his resurrection, and it is evident that the idea of a change of the Sabbath never entered their minds on this exciting, yet joyful occasion. If we would commemorate the great work of redemption, we have an appropriate memorial for this event in the Lord's supper. 1 Cor. xi, 23-26. If we would celebrate the resurrection, the words of the Apostle are to the point: Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. It is not necessary to abolish the Sabbath or make it void by

our traditions after the rudiments of men, that we may keep these memorials; for God has given each institution its proper place and bearing.

Again: Elder P. says, in the article to which I have alluded, We are told in observing the first, or Lord's day as a Sabbath, we are keeping the Pope's sabbath, and subjecting ourselves to the mark of the beast. Indeed! he says, did the Pope live in Christ's day! Answer. No, he did not; but the apostle Paul informed the Thessalonian church that the mystery of iniquity had already begun his work, and that in the predicted period the Man of sin (the Pope) would be revealed. We may get further light from Dan. vii, 25. The time, during which the saints and laws were to be given into his hands, is plainly predicted: 1260 years. The history of the Sabbath proves that this prediction has been literally fulfilled. The impious marks of violence on the law of God are plainly visible in the change, as it appears in the Catholic Catechism as revised by four archbishops and recommended as a standard work for America. We hold it therefore as a matter of intense interest that the gradual unfoldings of the Man of Sin in his work of corrupting the truths of God, and exalting himself above all that is called God, should be understood; that the house of Israel may stand in the battle in the day of the Lord, when the hail of the Almighty shall sweep away the refuge of lies. The assertion that the Lord's day on which John was in the Spirit is the first day, is a purely man-made assertion. In the fourth commandment we read. The seventh day is the Sabbath of the Lord our God. Here is a plain thus saith the Lord. Also read Isa. lviii, 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, &c. Here we see again that the seventh day or Sabbath is the Lord's day. Thirdly, the Son of man is Lord of the Sabbath-day. In the mouth of two or three witnesses every word shall be established. Her priests have violated my law, and have profaned my holy things, * * * and hid their eyes from my Sabbaths, and I am profaned among them. Eze. xxii, 26. But instead of this they ought to heed the admonition of the Prophet. Isa. viii, 16. Bind up the testimony, seal the law among my disciples, and be better prepared to stand against the power of Satan who shall be manifested with all power and signs and lying wonders, and get the victory over the beast and over his image and over his mark and the number of his name.

Striving to keep the commandments of God and the testimony of Jesus Christ. E. R. SEAMAN.
Rochester, April, 1854.

Pride.

"Pride goeth before destruction, and an haughty spirit before a fall."

This is one of the greatest sins by which the human heart is in danger of being overthrown. Says But-terworth, Pride is the master-sin, and first-born of the Devil. While the child of God remains in the valley of humiliation, he feels his own weakness, and his entire dependence alone on God; he feels he has no strength of his own, therefore his cry will be continually raised to God for help, and strength, and grace, to stand in this evil time; for he sees the dangers which surround him, and feels that his only hope and safety is in his God; his only aim will be to honor and glorify his name; the world will lose its charms; he will not be seeking its honors, he casts it behind him; for he sees by an eye of faith the better land; and the blessed hope that (if he is faithful) he will soon come in possession of, buoys up his spirits, above this dark and dreary world.

But on the other hand, as soon as one begins to be lifted up in his own eyes, he does not feel, nor see the dangers which surround him; he feels strong in himself, therefore, he does not feel the importance of so often crying to God for help; he begins to think that he is a pretty good Christian, that there is no danger of his falling away; his ways are right in his

own eyes; he does not esteem others better than himself, but rather his inferiors; he thinks he understands the way, therefore, he does not feel the importance of taking heed to the word of God, of searching it as for hidden treasures; he heeds not the counsel of any, and he is left to follow the imaginations, and feelings of his own heart, until he is finally overthrown.

It was not until Nebuchadnezzar's heart was lifted up, and his mind hardened in pride, that he was deposed from his kingly throne, and his glory taken from him. Dan. v, 20. Truly those that walk in pride he is able to abase.

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. Oba. 4. O let us take heed, to the admonitions contained in the Word of God; and when we think we stand take heed lest we fall. Happy is the man that feareth always, but he that hardeneth his heart shall fall into mischief. Prov. xxviii, 14. We should serve the Lord with fear, and rejoice with trembling; for the Lord has promised that to this man would he look, even to him that is poor, and of a contrite spirit, and trembleth at his word. Isa. lxvi, 9. Let us therefore fear, lest a promise being left us, of entering into his rest, any of us should seem to come short of it. Heb. iv, 1. The true child of God, will not be conformed to this world, but will seek to be transformed, by the renewing of his mind. To be conformed to this world I understand is to follow its fashions, in dress, or in any way, that will cause us to depart from the Word of God; for it is by that Word, that we shall be judged; and if our lives are not in accordance with it, we shall at last be weighed in the balance, and be found wanting; and a rule there laid down for us, is to adorn ourselves in modest apparel, with shamefacedness, and sobriety, not with broidered hair, or gold, or pearls, or costly array. 1 Tim. ii, 9.

Some doubtless seek to excuse themselves for wearing gold or costly array, from the fact that they had them before they gave their hearts to God, or embraced the third angel's message; therefore it can be no harm to wear them, but this to my mind is no excuse; the Word of God is not yea, and nay, after this manner; but in him is yea and in him amen, unto the glory of God. If pride is seldom in our hearts gold, costly array, and needless ornaments, will be laid aside. We should seek to do all to the honor and glory of God. We should dress with his glory in view, and let it plainly be seen of us that we are seeking a better country, and not be mindful of the one from which we are so soon to depart, by seeking its honors or pleasures.

Our dress should be modest, neat and simple, while some are too much conformed to this world, and wear needless ornaments, others perhaps for fear of supporting pride, or being conformed to the world, do not take that care which they should, to have their clothes decent, and neat. I do praise the Lord that his Word is a standard by which we may try all of our ways and see wherein we come short.

LOIS J. RICHMOND.

Ashfield, Mass., May 2d, 1854.

From Bro. Spaulding

DEAR BRO. WHITE:—I want through your paper to commit myself fully upon the subject of the Sabbath. For eight years I have been convinced that the seventh day was the Sabbath of the Lord our God; but the cross was so great that I have not until two months past kept it. I am now resolved, the Lord assisting me, to keep holy the seventh day, according to the commandment. It is the greatest cross that ever I bore; but praise God, I can, with his help, bear it, and now I know I love God; for I keep his commandments, and they are not grievous.

Some will inquire have we not great authority for keeping the first day. I answer, yes. We have the authority of the Man of sin, even the Pope. He has thought to change times and laws, which have been given into his hands, 1260 years and that time has run out. We are not bound to keep his laws, and I choose to obey the law of God, and hope to enjoy that blessedness which those will share who keep the commandments, and enter in through the pearly gates into the City, and have right to the tree of life. Yes, and walk the golden streets of the New Jerusalem; yes, and with my eyes see the King in his Beauty.

BENJAMIN SPAULDING.

Nelson, N. H., May 7th, 1854.

Heaven.

"In Heaven alone no sin is found,
And there's no weeping there."

There are no barren deserts there—no rugged mountain steep—no chilling blasts nor scorching winds. There are no ravenous beasts in all that lovely plain—no robbers—none who "hurt or destroy." It is always Spring. The verdure withers not. It flourishes in perpetual bloom. And as the Christian gazes upon this lovely scene, how cheering is the thought that there his possessions lie. O lovely, happy land!

"We speak of the realms of the blest,
Of that country so bright and so fair,
And oft are its glories confessed—
But what must it be to be there!"

The Christian is at one time in Vanity Fair, at another, in the Valley of Humiliation, and now he ascends the Hill of Difficulty. He is a sojourner, a pilgrim. He feels that here he has no continuing city. But for his consolation during the weary pilgrimage, he is permitted to have glimpses of the City which is his home. It is "that great city the Holy Jerusalem." Its walls are of precious stones, and its streets of pure, pellucid gold. The sight of it is ravishing to the soul, even when seen afar off. It is a delightful city—the inhabitants are ever making new and surprising discoveries, which fill the soul with constant, ineffable bliss.

"We speak of its pathways of gold,
Of its walls deck'd with jewels so rare,
Of its wonders and pleasures untold—
But what must it be to be there!"

This beautiful world has been defiled by sin. In vain does the disconsolate heart seek for happiness here. This is truly a "vale of tears." Sorrow and pain and disappointment are the lot of mortals on earth. The unsanctified heart is an ever-present source of disquietude. Everywhere we see our fellow-mortals involved in sin, and struggling with misery. "Give, O! give me peace and happiness," is the longing cry of every heart. It is eagerly sought in gaudy toys, in shining dust, in worldly honor, in sensual gratifications, but is not found! *It will not be in Heaven!* There "sorrow and sighing shall flee away." With nothing to disturb our peace, we shall be full of inexpressible joy and happiness. It is not a mere Eden—a paradise, or pleasure garden—where there is nothing to cause unhappiness. It is Heaven.

"We speak of its freedom from sin,
From sorrow, temptation and care;
From trials without and within—
But what must it be to be there?"

There the ransomed of the Lord shall assemble, with "songs and everlasting joy upon their heads." It is their delightful employment to celebrate the praises of him who bought them with his blood. The cup of joy overflows as they are continually employed in giving to God reverence, supreme adoration and love, and in doing his will. There the marriage supper of the Lamb is spread. The guests are all arrayed in beautiful white robes. On earth these robes are often soiled by sin. It is not so in heaven. On earth the principle of selfishness was never entirely eradicated. Now universal charity pervades every bosom. The whole family of the redeemed are united by ties of affection infinitely stronger and more enduring than a mother's love! Their own society is felicity. On earth they were the fallen, ruined, depraved children of an apostate race. Now, having been brought out of much tribulation, they are the happiest creatures of the universe! What a contrast between earth and heaven!

"We speak of its service of love,
Of the robes which the glorified wear,
Of the church of the first-born above,—
But what must it be to be there?"

O for more holiness, more heavenly-mindedness, more "rejoicing in hope," more implicit trust in him who saves his people from their sins.

"Do thou, Lord, 'midst sorrow and wo,
Still for heaven my spirit, prepare;
And shortly I also shall know,
And feel what it is to be there."

[Presbyterian Herald.]

PROFIT OF PERSECUTION.—God schooleth and nutureth his people, that so through many tribulations, they may enter into their rest, Frankincense, when it is put into the fire, smells the sweeter; the earth, when it is torn up with the plough, becomes more fruitful: the seed in the ground, after frost and snow, and winter storms, springs the ranker; the nigher the vine is pruned to the stock, the greater grapes it yields; the grape, when it is most pressed and beaten, makes the sweeter wine: fine gold is better when it is cast into the fire; rough stones with hewing are squared, and made fit for building; cloth is rent and cut that it may be made a garment; linen is bucked and washed, and wrung and beaten, and it is fairer. These are the familiar examples to show

the benefit and advantages which the children of God receive by persecution.—*Bishop Jewell.*

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.

PHYSICAL MANIFESTATIONS.—At a circle in Thirteenth Street, a short time since, a small bell was placed on the table beneath a cut-glass tumbler, in which position the Spirits would ring it in answer to questions. At length a member of the circle requested that the Spirits would strike the bell against the sides of the tumbler hard enough, if possible, to break the glass. The request was literally complied with. The bell was shaken so violently against the tumbler as to break it in pieces! This experiment, I am told, occurred in such a manner as to exclude the possibility of mistake or deception.

CLOCK REPAIRED BY SPIRITS.—There is a family in Williamsburgh in which Spirits often give interesting demonstrations, among the more recent of which was the following: The clock belonging to the family was out of order and would not go, and one of them had been tinkering at it for some time, but to no purpose. But one morning when the family arose, they were surprised to find the clock going, and apparently in good order, inasmuch as it had been still on the evening previous before they had retired to bed, and had not been going for some time before. While they were speaking and wondering about the strangeness of the affair, the Spirits, through the medium that was present, communicated substantially these words: "Tell William if he wants the clock to go he must now leave it alone, as we have put it in order." We give this fact on the authority of Dr. J. R. Orton, who related it at a recent Conference at this office. *Spir. Tel.*

FOREIGN NEWS.

The R. M. Steamship Africa, from Liverpool, at 3 o'clock Saturday afternoon, April 22, arrived at New York on Friday morning about 7 1/2 o'clock.

The news is interesting, but without any event of startling magnitude.

RATIFICATION OF THE TREATY BETWEEN FRANCE AND ENGLAND.

The convention between the French and English governments, which was signed a few days ago in London, has already been ratified. The object of this closer alliance of the two powers is the re-establishment of peace between Russia and Turkey on a permanent basis, and the preservation of Europe from the dangers which have disturbed the general peace. For this purpose, and in order to rescue the dominions of the Sultan from foreign invasion, the English and French governments agree to combine their naval and military forces in a manner sufficient to accomplish the result they have in view. They bind themselves not to accept any proposition for the cessation of hostilities against Russia without having communicated to each other the nature of such overtures. They distinctly disclaim all exclusive advantage to themselves from the events which may arise, and they invite the rest of Europe to co-operate with them in alliance destined solely to protect the public interests of Europe. This important convention seems to supply the necessary basis to the operations in which the French and English forces are now engaged.

It will be remembered that the last propositions that were made from St. Petersburg amount to an offer to evacuate the Principalities, if the allies would withdraw from the Baltic and Black Sea. Such a proposition was regarded by France and England as altogether inadmissible, and was, therefore, refused. Indeed, the Czar's evident object in making the proposal was to satisfy the most pressing demand of the German powers, and so detach them from the Quadruple Conference. It is, therefore, important and significant to note that, since the rejection of these terms by England and France, the last protocol of the Conference has nevertheless been signed by the representatives of all the four powers, and we have yet to learn what the next move of the Russian Cabinet will be on the receipt of this intelligence.

FROM THE BALTIC.—From Kiel, 16th, it was stated that all the Russian ports in the Baltic are under blockade. The number of Russian merchant ships now captured amounts to ten. On the 19th, the English fleet was telegraphed off Gothland. On the 12th, eighteen Russian ships-of-the-line were lying at Helsingfors; they seemed as if they intended to pass over to Revel. Admiral Plumridge had been watching them with four frigates, and ere this Napier must have come up with his squadron, intending, doubtless, to attack them.

From Copenhagen on the 18th, it is reported that four Russian ships, laden with cargo, were captured in the Baltic on the 17th, and carried past there as prizes for London.

FROM THE DANUBE.—Official advices to April 10, and private letters to 12th, state that nothing of importance had occurred. Both parties continually reconnoitre, and consequently skirmishes take place, but nothing more.

An Austrian paper of the 18th, contains the following dispatch: "The important frontier town of Fokshani, in Wallachia, which had just been fortified, was destroyed by an accidental fire. All the Russian stores, provisions, and arms, also the military hospitals, fell a prey to the flames."

A letter from Varna, dated March 31, gives the following

clear and concise account of the recent proceedings of the armies: "The Russians, after waiting a few days at Galatz, advanced on Matsbin with 26,000 men, including a large force of artillery, but with few cavalry. The Turks had only two battalions at Matsbin, and retired before the enemy toward Silistria, where they are in force. The Russians have also thrown a considerable force over the Danube at Hirsova. All the Turkish troops in the Dobrodja, to the number of several thousands, have been concentrated upon Karasu, with the intention of falling back on Shumla and Varna. Three steamers were dispatched from the fleet to Kostendje to intercept and bring to Varna any Russian transports or provision ships they might fall in with. Not having found any at Kostendje, they have proceeded to the Danube. The Pasha of Varna has made application for more troops. He has only 3,000 with him at present. The works are so extensive that he would require 12,000 men to defend the place, as he could get but little assistance from the fleets. There are many thousand quarters of grain in Varna, and more daily arriving. Omer Pasha has withdrawn 10,000 men from Widdin to re-enforce his troops in the Dobrodja, and has applied to the Porte for further assistance."

From Shumla, April 2, letters state that the Russian force on the Turkish side of the Danube was about 50,000 men. They had already advanced to Babadagh, and held all the country of the Dobrodja as far as Karasu. Omer Pasha is perfectly aware of his deficiency in cavalry, and the disadvantage of risking an engagement in the open plains of Bulgaria. He was, therefore, concentrating as many troops as possible, principally infantry, in the neighborhood of Shumla. There were at the above date (April 2,) upward of 20,000 men at Shumla, and more were hourly arriving from the reserve at Adrianople, and some of the posts on the Danube. Ishmael Pasha, the hero of Tchetate, had arrived from Turtukai, and it was expected that 50,000 men would be assembled at Shumla by 10th April.

THE GREEK INSURRECTION.—A circular of Lord Stratford de Redcliffe inveighs with great asperity on the proceedings of the Greeks, and of the Greek Government, and declares that the movements of the insurgents are not spontaneous, but are prompted by Russia. The expulsion of the Greeks is carried on with rigorous severity. Every steamer that leaves for Syria is crowded with these unfortunates, many of whom are reduced to a state of complete poverty.

Appointments.

PROVIDENCE permitting, we will hold a Grove-meeting in Ulysses, Penn., June 3d and 4th. W. S. INGRAHAM
A. S. HUTCHINS.

PROVIDENCE permitting, I will meet with the brethren in Catlin, N. Y., June 10th. A. S. HUTCHINS.

☞ Providence permitting, Bro. and Sr. White will meet with the brethren in Conference at Kosconong, Wis., May 26th, and at Rosendale June 2d. These meetings will commence on sixth day at 2 o'clock P. M., and hold as long as may be thought best.

General Conference at Rochester.

This Meeting will probably be held June 23—26. It is designed for a general gathering of preachers and some from all the churches in New York, Pennsylvania and Canada West. It is not designed for a general gathering from New England and the West as some have supposed.

☞ The P. O. Address of Bro. J. N. Loughborough, is Jackson, Mich.

☞ Bro. W. Holcomb has removed to Dover, Iowa Co., Wis.

☞ Bro. C. Andrews of N. Y. City, has removed to 64 Market St.

Business.

L. O. S.:—There was but two dollars enclosed in your letter
Mrs. H. SMILEY:—There have been two Nos. of the Review, mailed regularly to Seneca Smiley Unity, Me.

Letters.

R. Cummings, H. C. Paynter, J. Baker, S. T. Cranson.

Receipts.

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