

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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THE THREE ANGELS OF REV. XIV, 6-12.

BY J. N. ANDREWS.

At the present time, no portion of the Holy Scriptures more deeply concerns the church of Christ than Rev. xiv. At whatever period in the history of the church, the proclamations contained in this chapter are made, they must from their very nature constitute the grand, absorbing theme of that generation. Whenever the angels of this chapter are commissioned by God to announce to the nations of the earth that the hour of his judgment is come, or to proclaim the fall of Babylon, or to utter against the worshipers of the beast the most dreadful threatening which the Bible contains, no man can disregard their work, or treat their warnings as nonessential, except at the peril of his soul. If it were merely possible that these warnings were addressed to ourselves, it would become us to examine this subject with serious attention. But if this point can be proved by decisive testimony, it is certain that we cannot too carefully attend to the warnings here uttered.

It was but a few years since that all Advent believers were united in applying this prophecy to the present generation. But in the long period of trial and patience that has followed their disappointment, many of them have, to a great extent, lost sight of their original faith. A considerable number now contend that these angels are to utter their voices of warning in the future age; that is, in a period subsequent to the Second Advent. Another class attempt to show that they had their fulfillment many ages in the past: the first angel beginning in the days of the apostles, the second in the time of Luther; and the third at a period somewhat later.

As proof that these angels belong to the future age, the fact is adduced that John saw them flying through the midst of heaven immediately after having seen the Lamb stand upon mount Zion with the 144,000. As the latter event is future, it is concluded by some that the angels of this prophecy must be future also. If it were a fact that the events predicted in the book of Revelation were there given in consecutive order, there would be some force to this argument. But it is evident that that book is made up of many distinct views, usually introduced by the expression, "And I saw," or something of that kind, as in Rev. xiv, 6. The series of events, which begins in chapter xii, with the dragon, evidently extends through the work of the beasts in chapter xiii, and ends with a view of the remnant in their glorified state [Rev. xiv, 1-5] upon mount Zion. Then begins a new series of events with the angel of chapter xiv, 6.

The following reasons forbid the application of this prophecy to the future age:

1. This view would make the angel with the everlasting gospel to every nation, kindred and tongue,

an angel from heaven with another gospel. Gal. i, 8. For the apostolic commission extended only to the harvest, which is the end of the world. Matt. xxviii, 19, 20; xxiv, 14; xiii, 24-30, 36-43. Paul participated in this commission, [1 Tim. i, 11,] and he thus declares its import: that God "now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness." Acts xvii, 30, 31. The apostolic commission extended only to the end—the day in which God shall judge the world by Jesus Christ. A gospel preached in that day, would be another gospel than that preached by Paul, and one that has no Saviour in it. This would indeed show that the angel of Rev. xiv, 6, 7, was the very being on whom rests the curse of Paul in Gal. i, 8.

2. The second angel announces the fall of Babylon. Verse 8. After this proclamation a voice is heard from heaven, saying, "Come out of her, my people." Rev. xviii, 1-4. Now that the absurdity of placing this transaction after the Second Advent may be seen, please read 1 Thess. iv, 16, 17. It is there plainly stated that at the coming of Christ, his people shall all be caught up to meet him in the air, and thenceforward be forever with the Lord. Will the Lord take his people to Babylon when he comes? Never. He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv, 2, 3. Then the Lord will not have occasion to call his people out of Babylon after the Second Advent; for from that time onward they are to be forever with him.

3. Let us now see whether the third angel's message can be applied to the future age with any propriety. Those who will compare Rev. xiv, 9-12; xiii, 11-17, will see at once that the warning voice of the third angel relates to the fearful scene when the two-horned beast is to act its part in oppressing the saints of the Lord. But if the third angel's proclamation relates to the period which follows the Second Advent, then the work of the two-horned beast must also transpire in the future age. And what a scene must the future reign of the saints present, if Rev. xiii, 11-17, is to be fulfilled in that time! But by turning to Rev. xx, 4-6, it will be seen that the period for the triumph of the beast and his image, and for the reception of his mark, precedes the thousand years' reign of the saints. And when the reign of the saints commences, the triumph of the beast is past.

The beast doubtless represents the Papal power. Rev. xiii, 1-10; Dan. vii, 8, 20, 21, 25, 26. But by turning to 2 Thess. ii, we learn that the Papacy is to be destroyed by the brightness of Christ's coming. Further, we learn from Rev. xix, 19-21, that the final overthrow of the beast and false prophet, or two-horned beast, takes place in the battle of the great day of God Almighty, in immediate connection with the Second Advent. By these plain testimonies we establish the fact that the beast will be destroyed at the Second Advent. Therefore we ask, what danger will there be that men will worship the beast at a time when there will be none for them to worship? God will never send an angel to warn men against the worship of the beast when he does not exist.

The language of verse 12, "Here is the patience of the saints," is sufficient of itself to overthrow the application of these messages to the future age. The following scriptures clearly teach that the patience of the saints refers to the present time, and not to the period of their future glorious reward. "Ye have heard of patience, that, after ye have done

the will of God, ye might receive the promise." Heb. x, 36. "In your patience possess ye your souls." Luke xxi, 19. "Be patient, therefore, brethren, unto the coming of the Lord." James v, 7. Will the saints have need of patience in the kingdom of God? Will they have to possess their souls in patience after they have received the promise, even life everlasting? 1 John ii, 25. It is tribulation that worketh patience. Rom. v, 3; James i, 2, 3. Are the saints in tribulation after they are made immortal, and crowned with everlasting joy? No, never. Isa. xxv, 8, 9; xxxv, 10; Rev. vii, 13-17. But the saints are in their patience when the third angel's message is given. Hence that message does not belong to the future age.

But verse 12 concludes thus: "Here are they that keep the commandments of God and the faith of Jesus." It is evident that this refers to the period when the remnant are keeping the commandments of God, while exposed to the wrath of the dragon, [Rev. xii, 17,] and that it does not refer to the period when the commandment-keepers shall have entered in through the gates into the Holy City; Rev. xxii, 14; and that it refers to the period when the saints are living by faith, [Heb. x, 38, 39,] and not to the period when they shall have received the end of their faith, the salvation of their souls. 1 Pet. i, 9.

But verse 13, which pronounces a blessing on the dead which die in the Lord *from henceforth*, that is, from a point of time as late as at least as the third angel's message, presents a testimony which cannot be evaded. It demonstrates that this part of John's vision relates to a period prior to the first resurrection; for the saints cannot die after being made immortal. 1 Cor. xv, 51-56. Our Lord testifies that they can die no more, but are equal unto the angels, and are the children of God, being the children of the resurrection. Luke xx, 36. If any are still disposed to locate these angels' messages in the day of God itself, let them carefully read the following scriptures. Matt. xxiv, 37-39; Luke xvii, 26-30; Gen. vii, 21, 22; Luke xxi, 35; Ps. ii, 6-9; Rev. ii, 26, 27; xix, 11-21; xxii, 11, 12; 2 Thess. i, 6-10.

The next inquiry relates to the past. Have not these messages met their fulfillment in the history of the church in past ages? We think not. Our reasons for this conclusion are, in part, the following:

1. No proclamation of the hour of God's judgment come, has ever been made in any past age.

2. If such a proclamation had been made many centuries in the past, as some contend, it would have been a false one.

3. The prophecies on which such a proclamation to men in a state of probation must be based, were closed up and sealed to the time of the end.

4. The Scriptures plainly locate the message of warning respecting the judgment in a brief space immediately preceding the advent of our Lord; thus directly contradicting the view that locates these messages in past ages.

We now offer proof in support of the foregoing propositions. If they are sustained, they establish the fact that the present generation is that one to which the angels' messages are addressed. We earnestly invite all who wish the truth to weigh this part of the argument with especial care. No truths of greater moment than God's voice to us at the present time, can engage our attention.

1. Has the proclamation of the hour of God's judgment come been made in any past age? If such a proclamation has never been made in past centuries, there is an end to controversy on this part of the subject. No persons have ever been able to show any such proclamation in the past. The apos-

ties did not make such a proclamation. On the contrary they plainly inform us that the day of the Lord was not then at hand. Martin Luther did not make this proclamation, for he thought the judgment about three hundred years in the future. And finally the history of the church presents no such proclamation in the past. Had the first angel preached to every nation, and kindred, and tongue, and people, that the hour of God's judgment had come, the publicity of such a proclamation would be a sufficient guaranty that the history of the world would contain some record of the fact. Its total silence respecting such a proclamation, is ample proof that it never was made, and should put to silence those who affirm that it has been made.

2. We are on firm ground, also, when we say, that had such a proclamation been made to the world in past ages, it would have been a false proclamation. Four reasons sustain this statement. 1. There is no part of the Bible on which such a message, centuries in the past, could have been based. Hence, had such a proclamation been made, it would have been without scriptural foundation, and consequently not from heaven. 2. It would have been in direct opposition to those scriptures which locate the judgment, and the warning respecting its approach, in the period of the last generation. The scriptures which sustain these two reasons we shall presently cite. 3. The history of the world amply evinces that the hour of God's judgment had not come ages in the past. 4. Nor would it be true of past ages, if limited to Babylon. For Rev. xviii, 8-10 clearly shows that the hour of Babylon's judgment is yet in the future. It is certain, therefore, that the angel with the proclamation respecting the hour of God's judgment, has not given it at a time when it would not only be destitute of scriptural support, but would absolutely contradict their plain testimony.

3. The prophecies which give us the time of the judgment, and which present the succession of events leading down to that great crisis, were closed up and sealed till the time of the end. We refer particularly to the prophecies of Daniel. See chap. viii, 17, 26; xii, 4, 9. Hence it is evident that God reserved the warning to that generation who alone need it. Noah's warning respecting the flood, was alone applicable to those who should witness it; thus also the warning respecting the judgment is alone applicable to that generation which lives in the last days.

4. The Bible locates these messages in the period which immediately precedes the Second Advent, and plainly warns us against the proclamation of the judgment at hand, prior to that time. Here we join issue with our opponents. Instead of finding that the apostles gave this proclamation, as some teach, we shall find indubitable evidence that they located this warning far in the future, and that they admonished the church to heed none that should precede a given time. If we recur to the book of Acts, we shall find Paul preaching before Felix, of the judgment to come; and before the Athenians, that God hath appointed a day in the which he will judge the world in righteousness by Jesus Christ. Acts xxiv, 25; xvii, 31. But that book nowhere intimates that Christ was immediately coming to judgment. Peter points his hearers to the future, saying, that the heavens which had now received Christ, must retain him till the times of restitution. Acts iii, 21.

The first epistle to the Thessalonians may seem to teach that the apostles expected the coming of Christ to judgment in their day. Indeed, it is evident that such an idea was received from it by the Thessalonian church. Hence it was, that in his second epistle to them, Paul found it necessary to speak explicitly on the point. He tells them that the coming of Christ to the judgment could not take place until the great apostasy. And as the result of that apostasy, that the man of sin should be revealed, showing himself that he is God, and exalting himself above all that is called God or that is worshiped. That this mystery of iniquity, is the great Romish apostasy, none but a Papist will deny.

Paul reminds them that he had told the church of these things when he was yet with them. And where could Paul have learned this fact, which he

had thus conversed upon to the Thessalonians? He was accustomed to reason from the Scriptures, and not to deal in assertion. Hence it is very evident that he refers to the prophecy of Daniel, who in his seventh chapter has given the successive events which intervened between his time and the judgment. In this series of events he has with wonderful precision described the power to which Paul has referred, as the man of sin. No Protestant will deny the identity of Daniel's little horn and Paul's man of sin. And as Daniel has brought it into a series of events which ends with the judgment and the setting up of the everlasting kingdom, it was an easy matter for Paul to tell where in this series of events he stood, and whether the judgment was its next event or not. The Apostle, therefore, plainly tells them that that day was not at hand. For the man of sin, or little horn, must arise and perform his predicted work, and when that should be accomplished the coming of Christ should transpire, to consume "that Wicked" with its brightness.

Now when was the little horn to arise? Daniel was told that it should arise after the ten horns upon the fourth beast; or in other words, after the fourth empire should be divided into ten kingdoms, which was accomplished about five hundred years after Christ. The judgment therefore could not come prior to that time. But how long was this little horn to have power to wear out the saints? Daniel informs us that it should be for "a time and times and the dividing of time." How long is this period? Rev. xii shows that it is 1260 prophetic days, or years. Verses 6, 14. It follows therefore, that the Apostle carries the mind forward five hundred years to the development of the man of sin, and thence 1260 years for his triumph, before the judgment could be preached as an event immediately impending. Whoever will carefully read Dan. vii, will get the original of Paul's argument in 2 Thess. ii, and will without fail see the force of his statement.

The Papal supremacy began in 538 and ended in 1798 with the overthrow of the Pope's temporal power. • The warning of Paul against a false proclamation respecting the judgment at hand, therefore, expires at that time, and not before. For we have then reached the point of time where the last important event in Dan. vii, before the judgment has transpired. An angel from heaven preaching the hour of God's judgment come, many years in the past, would be giving a different gospel from that preached by Paul. Those who locate the angel of Rev. xiv, 6, 7 in past ages, virtually place upon his head the anathema of Paul in Gal. i, 8.

And what is of very deep interest, the point of time at which Paul's warning expires is the commencement of the time of the end—the very point to which the visions of Daniel were closed up and sealed. Compare chap. xi, 33, 35; vii, 25, and the fact that the 1260 years persecution of the saints terminates with the commencement of the time of the end will appear obvious. How gloriously does this view of the subject make the truth of God shine out! For the warning of the Apostle against a false proclamation of the judgment at hand, expires at the very point where the seal is taken off those prophecies which show when the judgment sits. And it is respecting this period, the time of the end, that it is said, many shall run to and fro, and knowledge (on the very subject which was before concealed) shall be increased. Then the time of the end is the period in which the judgment-hour cry, and the subsequent messages are to be given. Dan. viii, 17, 26; xii, 4, 9.

Another important argument on this point is found in what our Lord has said relative to the signs of his Second Advent. The church was to understand when his coming was at hand, by the fulfillment of certain promised tokens. Until these should be seen, the church was not authorized to look for the immediate Advent of the Lord. But when the signs which our Lord promised began to appear, his church might then know that his coming to judge the quick and dead was at hand. It is an interesting fact that Christ has marked the time in which these signs were to begin to appear. Consequently the messages in question could not be delivered prior to that time. "Immediately after the tribulation

of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. xxiv, 29. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark xiii, 24, 25. We think there can be no mistake that in these scriptures our Lord refers to the Papal tribulation of Daniel the prophet. The signs of his second coming were to commence "in those days," but "after that tribulation." In other words, the 1260 prophetic days should not be quite over, but their tribulation should be ended, when the sun should be darkened. The sun was darkened in 1780, and the tribulation of those days was then past, but the days did not expire till 1798. Thus we have the signs of our Lord's immediate Advent just opening upon us, as we come down to the time of the end, the period when the vision should be unsealed and many run to and fro with the word of warning to a perishing world.

The parable in Matt. xxii, 1-14; Luke xiv, 16-24, furnishes an important testimony on this subject. Matthew gives a particular account of the first part of this parable, but merely states in a word the final calls to the guests. Luke on the contrary omits the first part of the parable, but gives its concluding features with peculiar distinctness. We think the identity of the parable in Matt. xxii, and Luke xiv will be seen by every one who will compare those scriptures together. It is evident that Matthew by the calls to dinner, represents the calls which were made to the Jews at the First Advent. It is to be observed that the general work of inviting the guests had preceded these calls. For these are a special announcement to those that *had been bidden*, that the dinner is ready. These we understand to refer to the work of John the Baptist and others at the time of the First Advent. And we understand that the destruction of the city and people in the parable refers to the destruction of Jerusalem and the rejection of the Jews.

The call to the dinner, proving of no effect, the king turns to another people. We understand this as we do the text in which our Lord tells the Jews that the kingdom should be taken from them and given to a nation bringing forth the fruit thereof. Matt. xxi, 43. This part of the parable Matt. has given in a word, that the servants in obedience to the command of their Lord were enabled to furnish the wedding with guests. But Luke has taken up this part of the parable with minute accuracy. The dinner indeed was past and the people to whom it was offered unworthy of sharing it as guests, but the purpose of the king was not to be made void. At supper time, says Luke, a message was sent forth to announce to those that had been bidden that supper was ready. We understand that this call to the supper is made to the Gentiles and that it is in immediate connection with the Second Advent. For we think that none will deny that the supper of Luke xiv, 16 and that of Rev. xix, 9, is the same. Thus we see that there was to the Jews the general work of bidding the guests, and the special call at dinner time; and that to the Gentiles there is the general work of the gospel in bidding, and then at supper time the special call to the marriage supper.

These three calls to the marriage supper [Luke xiv, 16-24] we understand to be the same as the three messages of Rev. xiv, 6-12. The first call to the supper is "at supper time," and the first angel announces that "the hour of his judgment is come." None will dispute the fact that the judgment and the marriage supper are in immediate connection with each other. Rev. xix, xx. The three calls are not the general work of the gospel in bidding; they are made at supper time, that is, at the close of the day. And the three proclamations in Rev. xiv, in like manner are not the general work of the gospel, but special warnings addressed to the world as the great work of our High Priest is closing up.

The book of Nahum furnishes a very striking testimony on this subject. The chariots are to seem like torches, and to run like the lightnings, in the day of God's preparation. Chap. ii. Now we may learn the event for which this day of preparation is appointed, by reading the first chapter of this proph-

et. That the sublime scenes of the Second Advent and the day of God are there portrayed, we think few will be disposed to deny. The day of God's preparation is therefore, for this very event. Now it is evident that the hour of God's judgment cannot precede the day of his preparation for the judgment. Hence the day of God's preparation, is the time for the warning respecting the judgment, and the associated proclamation to the inhabitants of the earth. And how strikingly have we seen the sign which marks the day of God's preparation fulfilled before our eyes! Since the time of the end commenced, in which the prophecies relative to the judgment were to be unsealed, and many were to run to and fro, and knowledge to be increased, chariots running like the lightnings have made their appearance in almost every part of the civilized world. We think this a demonstration that we are now in the day of God's preparation, and that consequently this is the period of time in which the three proclamations of Rev. xiv, are to be made. For the day of God's preparation for the Second Advent, must be the time for the world to be warned respecting that event.

If we read the message of the second angel with care, and the more full reference to the subject in Rev. xviii, we may also gather some important ideas relative to the chronology of these messages. The people of God are called out of Babylon, that the plagues which God is about to inflict upon her, may not fall upon them also. These plagues are enumerated as, death, mourning and famine, and utter destruction by fire. And it is said that these shall come upon her in one day. It is evident that these plagues have not yet come upon her. The hour of Babylon's judgment, when the kings shall mourn over her for fear of her torment, is yet future. The warning therefore respecting Babylon must of necessity relate to that generation that shall live when her plagues shall come upon her. The warning respecting the flood, or the destruction of Sodom, belonged to that time which should witness those events. And the warning respecting the judgments on Babylon must relate to that generation that shall be alive when these judgments shall be inflicted.

The third angel presents a fearful warning against the worship of the beast and his image and the reception of his mark. It must be evident to every person that this warning must relate to the time when men shall be required to worship the image on pain of death. That this work of the two-horned beast, as recorded in Chap. xiii, has as yet been accomplished but in part, is certain. See verses 13-15. Hence it is a great error to locate this proclamation in any past age.

(To be Continued.)

Sunday-keeping at the West.

The following extract from the correspondence of the *Central Christian Herald* shows that the Roman Catholics of this country, as well as those of Europe, regard the Sunday as a mere festival, not at all entitled to be kept with the strictness of the Bible Sabbath. What a pity that these Protestant reformers, who no doubt feel a real zeal for the sabbatic institution, should stand directly in their own light by trying to make a Sabbath out of a popish festival day. The state of things which they regard as so sad will certainly grow worse and worse while they continue to occupy this strange and inconsistent position. The correspondent in question says:—

"It is an occurrence by no means uncommon, as am informed, in this city, (St. Louis) especially upon the grounds adjoining their churches, to see upon the Sabbath both the clergy and laity engaged at the sports of the season, bat and ball, marbles and the like. With a friend I visited one of these churches, on Sunday afternoon. We entered the inclosure—a church in the center of the city—and to our dismay witnessed the priests and a large number of youths thus engaged, disturbing the neighbors by their boisterous confusion and noise. I recollected how Cataline sought to corrupt the youth of Rome, and I could not but exclaim, These are the Catalines of America—the disturbers of our peace the corrupters of our youth the plotters of the ruin of the Republic!

"The effect of this anti-Sabbath policy upon the masses is exhibited, as indeed it is in all our cities in the extensive patronage bestowed upon the numerous pleasure gardens with which the city is environed, and which, immediately after vespers, are thronged

by them, and where drunkenness and revelry, to a greater or less extent, on every Sabbath, abound.

"O, can the eye of the American patriot not see in all this an augury of danger to our national character and permanency? And shall we sleep over this subject? What is true of St. Louis is equally so of Cincinnati and most of our cities; and our youth, aye, our people, are being contaminated by it. State Sabbath conventions, County Sabbath Conventions, City Sabbath Conventions, Presbyterian, Methodist, Episcopalian, and Baptist Sabbath Conventions, should be held all over our land; and means decisive and prompt, be resorted to, that, under God, our Sabbath and nation be preserved."

From Bro. Barr.

DEAR BRO. WHITE:—I wish to say to the saints scattered abroad that although unworthy I rejoice through the mercy of God that I have the light of the third angel's message to guide me through the darkness and perils of time's last hours, and have also the privilege of sharing in the trials and sufferings of the remnant, and hope to be purified by obeying the truth and be glad with exceeding joy when the glory of our soon coming King is revealed. My heart is comforted and encouraged to labor and toil on in view of what God is doing for his precious cause and suffering people, especially while I see the way preparing for the solemn warning of the third angel to be heard in new places.

On our way from Vermont to Maine we called at Lunenburg, Vt., where two faithful souls had kept the Sabbath for about three years, and have cast an influence which tells to many minds that those who keep the commandments are blessed of the Lord. We called and conversed with some of their neighbors on the present truth, and by their request held a meeting in the evening. Had a free time, and quite a large congregation, (considering the short notice and rainy weather,) who gave the best attention to the word spoken. The next morning we journeyed on until about noon, when we arrived at Bro. French's in Northumberland, N. H., formerly from Vt. They were whole hearted in the advent cause in 1843 and '44, and did much to sustain it. Here we had a good opportunity to correct a wrong impression left upon their minds in regard to the faith of the Sabbath-keepers who were reported as believing that the Lord did come in '44. We hung up our chart and passed hastily over the three messages of Rev. xiv, and when we got through, one individual said, "Why, how different from what Esq. D. said they believed! Now tell us the reasons why you keep the seventh-day Sabbath. We take the *Advent Herald* and have heard but very little about the Sabbath-keepers." This request we complied with most cheerfully, as there are so many good reasons why we should keep the commandments. May the Lord enable them to receive and live out the third message as faithfully as they did the first and second.

From this place we hastened on to our appointment at Jay, Me., where we met the little church on Sabbath at Bro. Wm. Bryant's, and were blessed in keeping the holy Sabbath. On First-day we held a meeting at a school-house near by, where we enjoyed much of the presence of the God of truth while speaking to the candid congregation. On Second-day evening we held a meeting at Wilton, where we had quite a large congregation and good attention. Our next appointment was at Canaan, where we spent two Sabbaths: had very interesting meetings, and left in full confidence that as soon as the church gets right God will add to their numbers. We next went to Brewer, where we found the church striving to come up through much tribulation to the rest that remains to the people of God. The church has been much refreshed, and are still contending earnestly for the faith once delivered to the saints.

I will here take the liberty to answer through the *Review* the question that has been asked by private letters: What is the little Michigan paper doing in your travels? Answer—nothing. O how I pity any poor soul that is so unfortunate in time's last hour as to be found scattering abroad. The productions of any class of religious teachers unless they are fully in the work of God and rightly dividing the word of life, can no more satisfy the honest inquirer after truth, than husks did the poor prodigal. O, dear brethren, how dreadful are the scenes that are just before us, and what vast responsibilities devolve upon every soul whose mind has been enlightened by the present truth, and what awful consequences follow when "these fall away." May the Lord give his saints to feel more deeply the importance of being as wise as serpents and as harmless as doves; and to unite their strength against the powers of darkness as the dangers thicken while nearing the harbor of eternal rest. Lord bless and bring the honest souls safely to land, is the prayer of your un-

worthy brother in the tribulation and patience of the saints.

E. L. BARR.

Brewer, Dec. 1854.

From Ira. Barden & Perry.

DEAR BRO. WHITE:—Our love for truth and the cause of truth, is the only apology we have to make for taking this method to correct some errors published in the minutes of the twenty-ninth annual meeting of the Penobscot Baptist Association, held Sept. 5th, 6th, and 7th, 1854. On page 17th in their report of the state of the Carmel church, we find this statement: "Some of the prominent members of this church, including even its officers, were deluded by a prevalent fanaticism, and neglected their duties to the church. Though very feeble, and periling even its visibility, the church did not hesitate after ineffectual efforts for their reclamation, to exclude from its fellowship those in whose wisdom and piety it had long confided and who constituted a large proportion of its strength."

Now mark this: some of its prominent members, including even its officers, (deacons Perry and Bardon,) like Paul before Agrippa, not having the privilege before, now take the liberty to answer to this charge of delusion and fanaticism for ourselves.

1st. We frankly confess that after the way that some call heresy, so worship we the God of our fathers, believing all things which are written in the law and in the prophets. 2d. The Captain of our salvation has said, [Matt. xxiv. 33.] "So likewise ye when ye see all these things, know that it is near even at the doors;" and blessed be his holy name for ever, this knowledge no man taketh from us. 3d. We have responded, Amen, with warm hearts to the truth Paul preached to Titus, Chap. ii, 11-13, and are now looking for the blessed hope and by the grace of God mean to look a little while longer until he actually will appear the second time without sin unto salvation.

For believing and talking and trying to live these sublime truths, we have been published to the world as deluded fanatics. We leave the reader to judge how much injury individuals of the faith above mentioned would do the church of God. 1 John iii, 3. "And every man that hath this hope in him purifieth himself even as he is pure." Again. The church after "ineffectual efforts for their reclamation did not hesitate to exclude," &c. Now as to the truth of this assertion we leave the maker of it to answer for it to a higher tribunal than that of man. But as for any knowledge of the time when, and place where, Bible efforts were made to reclaim us, we have none. Perhaps this accounts for the efforts being ineffectual.

It is true however, that we were excluded, but how? It was said to us at a certain time that there was to be a conference in a remote part of the town, but nothing was said about any important business to be done at the conference. As it was very inconvenient for us to attend, we did not, which gave them a chance to cut us off at a church meeting held in the morning before the conference without any molestation, or even giving us a letter of excommunication or a chance to answer for ourselves. Then to see them turn about and boast of the Lord's blessing them for faithfully and fearlessly doing their duty is enough to make the heart sick, when we take into consideration the fact that the directions given by the great Head of the church [Matt. xviii, 15-17] were entirely unheeded, as were also the rules laid down by the inspired apostles. But we would not mourn so much in view of the unfair treatment we have received in this matter, as we would in view of the fact, that the professed church of Christ has so far departed from the faith, as to exclude members without giving them as good a chance to defend themselves as the civil law, which provides for all men a fair and impartial trial.

We make not these fair statements of facts to injure any man or body of men, but we make them because we believe the cause of truth demands it, and inasmuch as we believe that in this matter we suffer as christians, we will neither murmur nor complain, but hope by the grace of God to commit the keeping of our souls to him in well-doing as unto a faithful Creator, until our soon coming King shall return and bid all our sorrows cease.

Yours in hope of eternal life.

EDMUND PERRY.
JOHN BARDEN.

Carmel, Me., Dec. 28th, 1854.

SUPREMACY OF THE SCRIPTURES.—Sir Walter Scott in the last moments of dissolving nature, addressing his son-in-law said, "Bring me a book," "What book?" replied Lockhart. "Can you ask," replied the man whose works have charmed the world, "can you ask what book? there is but one" Precious Bible!

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
ROCHESTER THIRD-DAY, JAN. 23, 1855

CHURCH ORDER

QUESTION.—Are Elders and Deacons to be appointed in every Church where the number, talent and graces of individuals are sufficient for the work? and if so, by whom should it be done? Should brethren who are traveling at large do it? It appears to me that the little Churches in many places are in a distracted and discouraged condition. The ordinances to a great extent are neglected. What shall be the remedy? JOHN BYINGTON.

ANSWER.—On a subject of such vast importance, we wish to speak with becoming modesty. In regard to Church officers, order and government, the Divine Testimony must be our guide. And we do not hesitate to say that in "every Church where the numbers, and talents, and graces of individuals are sufficient," the officers of the Church of God should be appointed. Care should be taken lest persons be appointed, not possessing scripture qualifications. And in our opinion they should be set apart to their work by those of experience and sound judgment, whom God has called to labor in word and doctrine, after being selected by the voice of the church.

"And when they [Paul and Barnabas] had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained [cheironomantes, to vote, or choose by lifting up the hand. Greenfield's Greek Lexicon of the New Testament] them Elders in every Church, and had prayed with fasting, they commended them to the Lord on whom they believed." Acts xiv, 21-23. The same apostles that preached the gospel, returned and exhorted and confirmed the souls of the disciples, ordained Elders in the churches.

Says Paul to Titus, his "own son after the common faith," "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee." Titus i, 5. The qualifications of Elders, or Bishops, are given in verses 6-9, and reasons for Church officers and Church order are given in verses 10-16. There is certainly all the necessity for order in the Church of God now that ever existed. And we may reasonably conclude that in the "perilous times" of the "last days," when the Church is being fitted for Immortality, that greater efforts for order will be called for than at any previous time. Satan hates this sentiment. Disorderly spirits scorn the idea of order in the Church of God, and talk of its being "like the old churches." But we are sure that God does not call his people to leave the churches to run into wild confusion. The imperfect systems of human creeds are far preferable. O, that God would let his people see that what his word requires of them is to leave the weak and imperfect systems of men, only to embrace the all-powerful and perfect system of order, set forth in the New Testament by inspiration of God. Some talk loudly of coming out of Babylon, who carry a perfect Babel of confusion, and unscriptural notions with them, and in their own little congregations, and in their own families may be seen more of real Babylon than in many of the nominal churches. The influence of such persons is probably the greatest cause of the low state of some among us. The Scriptures present a perfect system, which, if carried out, will save the Church from imposters, will give those who labor in word and doctrine, who are approved of God and the Church, a comfortable support, that they may go forth preaching the word, confirming the souls of the disciples, setting things in order in the Churches, that they may regularly enjoy the ordinances of the Church of God, and grow in grace, and in the knowledge of the truth. We hope these remarks will call out a free expression on this subject from several brethren.

WATCHFULNESS.

This subject has recently come up before us with great importance and force. How few come up to the New Testament rule, in regard to the words they speak. How many fall far short of coming up to New Testament testimony on this subject. How often is this passage repeated by Sabbath-keepers, "Here are they that keep the commandments of God, and the faith of Jesus," and yet how few who repeat it, actually keep the faith of Jesus, (or the requirements of the New Testament,) on several points, especially in regard to their words. The Apostle, speaking of the coming of the Lord, and events connected with his coming, says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Pet. iii, 11. To leave off all unholy conversation is one thing, and to overcome so that it may be easy and natural to engage in all holy conversation is quite another step still in advance. But there must be great humiliation before God with many, and a deep work wrought in the heart, before it will be natural to engage in all holy conversation. Then, after this work is accomplished it will require persevering watchfulness to retain this consecration, and govern the tongue.

The young especially are exposed to light and trifling conversation, which brings leanness to the soul, and destroys their confidence before God and the church. Such do not grow in grace. Hence the necessity of a double watch. One may be free, cheerful and happy, yet without lightness, vanity and folly. It is good to think soberly, and feel deeply over besetting sins. The fruit of such thoughts and feelings is love, peace and joy. Such an one has true cheerfulness, real happiness and lasting joys.

Here has been our warfare, and greatest failure, from the age of thirteen, when we first rejoiced in a Saviour's love. Satan has often taken advantage of natural cheerfulness, and has led to mirthful conversation, such as the testimony of Christ and the apostles forbids. And we daily mourn that we have not yet fully overcome. "He that overcometh shall inherit all things." He that does not overcome will have no inheritance in the kingdom of God, no matter how high may be his profession. By the grace of God we will overcome.

There is an infallible rule to walk and live by. It is the commandments of God and the faith of Jesus. Careless professor, are you living up to that rule? We fear not. Do you not talk much of Bible truth? of keeping the commandments of God and the faith of Jesus, while at the same time, you fail to carry out the principles of the holy law of God, and fail to keep the sayings of Christ and the apostles? For your soul's sake, look into the subject a little deeper, and no longer offend God with a profession of what you do not possess, and what you do not strive to obtain. We would say to all, Watch. Watch for your own faults, and overcome them. "Watch ye and pray, lest ye enter into temptation."

THE AUTHOR OF PROPHECY FULFILLS IT.

The great question before us is, Are we living in the period of the third angel's message? Has the solemn sound of the last merciful warning been heard? If not, then a false movement has been progressing for years, professing to be this message. A false movement must proceed from the author and father of all lies—the great counterfeiter of Heaven's true bills. If the first attempt to fulfill this prophecy should prove a total failure, the work of Satan—who can say that the second attempt will not prove spurious also? If the second fail, would confidence be increased in the third? If the fulfillment of prophecy were thus precarious, who could know when it was fulfilled? Who could trust in the word of prophecy, as "the sure word?" He that would trust in prophetic fulfillment, would soon find that

he leaned upon a broken reed. All trust would be for ever at an end. But as it is a fact, that the true bills always appear before the counterfeit; so he that would trust in the fulfillment of prophecy is always safe in receiving the first issue. No matter how many imitations follow, the first issue is genuine, and will serve as a detector.

Again, if the third message, following, as it does, the first and second in the order of inspiration, has been put in motion by the father of lies, from what source did the first two spring? Did the Lord attempt to fulfill the three, and after fulfilling two, let Satan get the advantage, and commence the third before the proper time for it had come? Or, did the Lord give the first message, the Enemy the second, and then the Lord give the true second message through the instrumentality of men who believed Satan's spurious work to be the genuine work of the Lord, and consequently thought they were giving the third message, when, in fact, they were giving the genuine second? Or, the Lord being at the helm, shall we have a second third angel's message? In a word, if we have been deceived in the third message, we may give up all at once, and conclude that the whole movement is all a delusion, the Lord having no hand in it.

The past work in the third message is either from a good source or an evil one. It is either the work of God or the work of an Enemy. If the latter, how can we account for the fact that it has turned its thousands to the observance of all of God's commandments? A corrupt tree cannot bring forth good fruit. But this fruit is certainly good; therefore the tree is good.

If it is a good work, God is the author or it; and if God is the author of it, it is what it professes to be, namely, the fulfillment of the third angel's message; for God cannot lie. This being the case, it is the final message before the coming of Jesus; and it will surely prepare a people for that event, by separating them from the worshippers of the beast, and uniting them in the commandments of God and the faith of Jesus. They that are found gathering with this people, and co-operating in this work, will be found on the Lord's side.

If this work is of men, it will surely come to nought, and there is nothing to be gained by trying to mend it. But if God has set his hand to the work of fulfilling the prophecy of the three messages, it will be done without fail, and without mistake. He knows how to fulfill his own word, exactly in the order in which it is given; and the universe combined cannot thwart his plan; but he will demonstrate to all that his word is truth.

With reasonings like these, we may silence every doubt and fear, both in regard to the glorious termination of this work, and, the means used in its accomplishment. The responsibility of this work, east, west, north, and south, rests on no man, or set of men. The work is the Lord's, and we need not tremble for the Ark of God, nor put forth our hand to steady it. Let the oxen stumble, God will take care of it. But each of us will have to give an account for ourselves as individuals, whether we have obeyed the message, and have been workers together with God in the last gathering call, endeavoring to keep the unity of the Spirit in the bond of peace. Whether we have gathered with Jesus, or scattered abroad.

Let us gird ourselves anew for this work, keep our eyes fixed on the prize at the end of the race, trust in the guiding hand of our Pilot to bring our vessel into port, and know that "except we abide in the ship we cannot be saved."

R. F. C.

Notes from a First-day Sermon.

BRO. WHITE:—I send you the following notes from a sermon lately delivered in the town of Waverly, Van Buren Co., Mich., on the change of the Sabbath, by a learned Methodist minister.

These notes were taken with a view to reply to the discourse, and are approved as correct by many of the principal men in the place who heard the sermon. Text—Mark ii, 27, 28.

NOTES.

1. I expect that Mahomedanism and Popery will be overthrown before Christ's second advent.

2. Sabbath controversy may continue; but happily the great mass of the world are at peace and not yet much disturbed by this question.

3. George Storrs took up Miller's views and added the annihilation of the wicked to make money!

4. Most of the world have been satisfied with the first day.

5. God does not say positively at mount Sinai, we shall observe the seventh day, but merely said, "Remember the Sabbath day."

6. There was an additional design in the institution after Sinai, and another reason was given; viz., a memorial of coming out of Egypt.

7. Dr. Clarke, the great commentator of Methodism, gave it as his opinion that God changed the day one day backward after Sinai; and Dr. Wyman of the M. E. C., South, was of the same opinion.

8. God did not enjoin any particular day, because it would be impracticable. So with baptism: God did not enjoin any mode. Immersion would be impracticable in Iceland and Greenland.

9. Two persons may sail around the world, one go east and the other west, one will gain and the other lose time, &c.

10. The ministers themselves have not taken time to search the Scriptures on the Sabbath question.

11. Sabbatarian Adventists don't even have a name in the census report of the United States.

12. How does it come to pass that congress recognizes the first day of the week as the Sabbath if not true?

13. I don't envy the man his company that keeps that old Jewish day.

14. Quotes, "They rested the Sabbath day according to the commandment," and remarks, This is the last Jewish Sabbath the disciples kept.

15. All the prophecies of the Old Testament were fulfilled at the first advent of Christ.

16. But the Jews are still like the second adventists looking for Christ and they will alike be disappointed.

17. The disciples returning to Jerusalem from Emmaus to attend the evening meeting, may have originated the change of the reckoning the time from 6 o'clock to midnight.

18. Quotes, "After eight days" &c. and remarks: When the next Sunday came, they were all together again: this was the second Sunday they kept.

19. It is probable that they continued to keep that day.

20. Doubtless the change of the Sabbath was among the things "not written," spoken of by John. A part of the gospel teaching, was, no doubt, the change of the Sabbath.

21. Paul tarried seven days in one place, (over the Jewish Sabbath,) and paid no attention to it as we know of.

22. Quotes 1 Cor. xvi. 1, 2, and remarks, If our seventh-day friends want a commandment for Sunday-keeping, HERE IT IS!

23. If men would leave Popery, Mormonism and Second Adventism and all other isms of the Devil they would be much wiser.

24. Having now shown you the commandment as well as the example of the apostles for Sunday-keeping, we proceed to history.

25. Brings on the history of the fathers. "Bar-nabas speaks of the eighth day," &c.

26. We cannot abandon the Christian Sabbath without abandoning Christ. Note. At the commencement he said only one seventh part of time was required.

27. Speaks of business done on Sunday as not lawful, &c. &c.

We replied to the above by request. *Truth triumphed.* M. E. CORNELL.

The New Hymn Book.

We have now commenced the work of compiling and publishing a Hymn Book for the use of the Church of God scattered abroad. It is designed to promote, not only public worship, but also social and family devotions.

It requires much care to select and prepare Hymns adapted to the faith of those who "keep the commandments of God and the faith of Jesus." Our object has been to select those of merit, which express the faith and hope of the Church, as set forth in the Scriptures of truth, and which are free from the prevailing errors of the age. Singing is an important part of the worship of God; and, certainly, those who would worship him "in spirit and in truth," should seek to express truthful sentiments in all their songs of praise. As most Hymns sustain some one or more of the popular "fables" of the times, it will be seen that our task in selecting is difficult.

We design giving about fifty pieces of music in the last part of the Book, which will greatly promote uniformity and correctness in singing among the scattered Churches, which is very desirable. And we would say to all interested, that if they have music, or hymns, original or select, that they desire to appear in the New Hymn Book, they should forward them to us without delay. We class the hymns on different subjects under their respective heads, therefore we should have all the hymns to be given in the Book, immediately. The price of the Book, containing about 320 pages, printed with new type, on fine book paper, and bound in morocco, will probably be 62½ cents single copy;—discount by the quantity.

We hoped that a Book Fund would be raised and kept good by the brethren in the several States, so that we could receive means in advance to publish the Hymn Book with; or, at least, so that the Book could be taken off our hands and paid for as soon as completed. In this case we could sell it 25 per cent less provided the entire edition should be taken off our hands. The edition will be about 4000 copies. Probably 2000 copies will be called for in three months after the Book is completed. And if the whole responsibility is left with us, being without capital, we shall be obliged to set a price on the Book that will insure us two thirds the first cost from sales the first six months. We shall be happy to hear from those interested in this matter, soon, that we may know what course to take. If we are to take the whole responsibility of the Hymn Book, then we shall obtain the necessary means, and move forward with it. We are assisted in preparing the Book by Brn. Andrews, Smith and others.

THE SANCTUARY.

This word is translated from *Hagion* which occurs as follows: Observe. †Hollies (pl.) ‡Holy (sing.) of Hollies (pl.)

- Heb. viii. 2. A minister of the sanctuary,† and
ix, 1. divine service and a worldly sanctuary.
2. which is called the sanctuary.
3. which is called the Holiest of all;‡
8. the way into the holiest of all‡ was
12. entered in once into the holy place,†
24. into the holy place‡ made with hands,
25. into the holy place‡ every year
x, 19. to enter into the holiest‡ by the blood
xiii, 11. brought into the sanctuary† by the

BAPTIZE.

This is translated from the Greek word *baptizo*, which is defined in Robinson's Greek Lexicon of the New Testament, to dip in, to sink, to immerse; and by Greenfield, to immerse, immerge, submerge, sink. It occurs in the following texts.

- Matt. iii, 6. were baptized of him in Jordan,
11. I indeed baptize you with water
— he shall baptize you with the
13. unto John, to be baptized of him.
14. I have need to be baptized of thee,
16. Jesus, when he was baptized,
xx, 22. to be baptized, with the baptism that I am
baptized with?
23. and be baptized with the baptism that I am
baptized with:
xxviii, 19. baptizing them in the name
Mark i, 4. John did baptize in the wilderness,
5. were all baptized of him in the
8. I indeed have baptized you with water: but
he shall baptize you with the
9. was baptized of John in Jordan.
vi, 14. That John the Baptist was risen
vii, 4. except they wash, they eat not.
x, 38. and be baptized with the baptism that I am
baptized with?
39. and with the baptism that I am baptized
withal shall ye be baptized:
xvi, 16. He that believeth and is baptized shall
Luke iii, 7. came forth to be baptized of him,
12. came also publicans to be baptized,
16. I indeed baptize you with water;
— he shall baptize you with the
21. when all the people were baptized, it came
to pass, that Jesus also being baptized,
vii, 29. being baptized with the baptism
30. themselves being not baptized of him
xi, 38. had not first washed before dinner.
xii, 50. I have a baptism to be baptized with;
John i, 25. said unto him, Why baptizest thou then,
26. saying, I baptize with water:
28. Jordan, where John was baptizing.
31. therefore am I come baptizing with
33. sent me to baptize with water,
— which baptizeth with the Holy Ghost.
iii, 22. there he tarried with them and baptized.
23. John also was baptizing in Aenon
— they came, and were baptized.
26. behold, the same baptizeth, and all
iv, 1. made and baptized more disciples
2. Though Jesus himself baptized not,
x, 40. place where John at first baptized;
Acts i, 5. John truly baptized with water;
— ye shall be baptized with the Holy Ghost
ii, 38. Repent, and be baptized, every one of you
41. received his word were baptized:
viii, 12. were baptized, both men and women.
13. when he was baptized, he continued
16. only they were baptized in the name
36. what doth hinder me to be baptized?

38. Phillip and the eunuch; and be baptized
ix, 18. and arose, and was baptized.
x, 47. that these should not be baptized.
48. commanded them to be baptized.
xi, 16. John indeed baptized with water;
— ye shall be baptized with the Holy Ghost.
xvi, 15. when she was baptized, and her
33. was baptized, he and all his,
xviii, 8. hearing, believed, and were baptized.
xix, 3. Unto what then were ye baptized?
4. John verily baptized with the
5. they were baptized in the name
xxii, 16. arise, and be baptized, and wash
Rom. vi, 3. so many of us as were baptized into
Christ, were baptized into his death?
1 Cor. i, 13. were ye baptized in the name
14. that I baptized none of you
15. that I had baptized in mine own name.
16. I baptized also the household
— whether I baptized any other.
17. Christ sent me not to baptize,
x, 2. were all baptized unto Moses
xii, 13. by one Spirit are we all baptized
xv, 29. which are baptized for the dead,
— why are they then baptized for
Gal. iii, 27. have been baptized into Christ.

OUR visit with Bro. Hall and the Brn. in Pa., was most agreeable, and we trust profitable. The kind attention we received from warm-hearted brethren there will long be remembered with gratitude. We spoke to them seven times within a little more than four days, and felt but little injury from the labor. In some respects our health is much improved. God is good; blessed be his holy name! Our trust is in him. We expect to live to feel and see much of the salvation of God, and the glorious triumph of the truth. The Lord's blessing is with us in the Office, and at the altar of family prayer. Brethren, pray for us.

THE CHURCH NOT IN DARKNESS.

BY H. L. HASTINGS.

[Continued from No. 18.]

In further illustration and proof of the main proposition before us, namely: That the people of God are not and should not be "in darkness" concerning the coming of that day, we may cite the recorded occurrences of ages past, as "written for our learning" in the Book of God.

Reasoning from analogy, we conclude that God will be just, because he has been in time past; that he will be merciful, because he has been in days gone by; that he will hear the cry of sincere penitence, because he has always done so; that he will care for the interests of his people, because his care for them has marked with many a monument the track of ages past. And so in the present argument, if we look to the dealings of God with his church and with the world, we shall find that in every dispensation of mercy and judgment which has proceeded from the Almighty in days gone by, the same principle has been attached to and acted upon by the Most High, the Unchangeable God.

We go back, then, and witness the consequences of primeval transgression, as exemplified in the first universal and total revolt of rebellious humanity from their allegiance to the God of Heaven.

Go, stand with me upon the yet undeluged world. Gaze upon the Eden-like beauty of the wide-spreading landscape. Paradise has been closed and the curse has fallen, but still the earth retains its primitive form, and to a great extent its pristine glory. Earth, though cursed, still is glorious beyond description. In that healthful climate, old age comes slowly on, and numerous centuries are the measure of human existence. But wickedness abounds—defilement prevails—violence fills the earth. Men's hearts in all their purposes are at war with the Almighty. Muttered blasphemies and outspoken words of defiant impiety are heard on every hand. The altar fires have ceased to burn, and with a single exception, houses and families of prayer seem to be unknown.

One voice amid all this transgression is raised in reproof. One venerable patriarch learns, from lips that cannot lie, that this world-wide iniquity cannot

long remain unpunished. To him is revealed the solemn fact that earth's probation is limited, and that within the space of *one hundred and twenty years* man must *repent or perish*.

That patriarch raises his voice in warning and exhortation. To the gathering multitudes around him, who have hitherto known him as a "just man," he becomes "a preacher of righteousness." The world are thus shut up—"spirits in prison"—"prisoners of hope" if penitent, of despair, if they will not repent. Time rolls on, the Spirit strives; by it Christ, through the instrumentality of Noah faithfully admonishes a sinful race, but it is in vain: they heed not the warning, they despise the entreaty, they mock the reproof.

And now Noah's heart is sad. There is no hope of the world's repentance, and the fear of its ruin broods heavily on his soul. "Moved with" this "fear," he seeks to escape. Looking round on his wife and the children that gathered by his side, he "prepared an ark for the saving of himself and house."

Exposed to fresh insults by his obedience to God, he commences and continues to rear the mighty structure. Bearing their jeers, enduring their scoffs, submitting to all their mockery, beneath his assiduous hand the future ark arose and approached completion. By faith he prepared it. Faith in God, "in things not seen as yet," in things disbelieved and unheeded by the world, this was the spring of action. Faith hewed each timber, faith laid each plank, faith fastened each bolt, faith finished with pitch the mighty structure, and then sat down to calmly wait the issue.

Behold the edifice! The world denominated it "Noah's folly;" the fruit of insensate and blind fanaticism; the work of an idiot, a lunatic; the strange hobby of a croaking fool; the result and end of all his paltry religion, his fanatical preaching and praying. But *faith* calls it Noah's *ARK* prepared "for the saving of himself and house."

How the world mocked and scoffed and sneered at that ark I cannot tell. How oft they tried to raise a smile upon the melancholy countenance of that sad old man, I know not—and how sadly, yet eloquently, he besought them to seek with him a refuge from impending destruction, I cannot determine. This much I know, they heeded it not.

The last week of human probation commenced. The beasts of earth and the fowls of heaven had found their way into the ark, but the sinners passed heedlessly by. And now the day of destruction has dawned. They eat, they drink, they buy, they sell, they fear no evil. Noah is within the ark. The hand of God has shut the door. He is safe. And now earth reels and rocks with mighty throes, floods burst forth from the pent up caverns of the depths beneath, and above, one sheet of lurid flame lightens the angry clouds, the thunders mutter and swell, and roll, and lo! all the floodgates from on high are opened on a ruined world. O! what a wail goes up from the impious host of the enemies of God. The distant horizon is one mass of rushing waves—onward and still onward the surging waters sweep; the ark sways heavily above the swelling tide; the waves rush on—they sweep away the fleeing enemies of God; descending torrents flood the loftiest hills, and drench each sinner there. Night comes on. The darkness is thick, and still the dread roar of heaven's artillery is heard; still the awful clouds ride madly o'er the boiling deep; still the vivid lightning plays and dashes along the darkened sky, or hisses amid the swelling waves. The morning dawns, but no sunbeam gilds the scene of despair; still descending and ascending waters meet, and borne upon their heaving bosom, the ark glides safely away.

Thus for forty days did these rains descend, and for forty nights did those waters accumulate, till the last man upon the topmost summit of the highest mountain had met his fate—the race was destroyed—earth was one shoreless ocean—and the light that faintly gleamed from the window of that storm-tost, heaven-guarded ark, was the only token of hope to a sinful and ruined race.

The sun shines once more. The angry clouds once more disappear in the distant horizon. The waters assuage. The swelling waves sleep silently beneath the sky. The ark grates on the towering summit of Ararat, and its tossings and its swayings cease. The "dove" and the "olive leaf" tell the tale of God's returning favor, and are consecrated for ever as the emblems of peace. The patriarch leads forth his family upon the surface of the emerging earth—the altar is erected—the sacrifice smokes thereon, the rainbow spans the heavens with its arch of glory—God's covenant is made once more with man, and a new probation is granted to the fallen race.

In this transaction we observe these prominent facts. **FIRST:** Noah was previously warned of the approaching danger. **SECOND:** He faithfully warned the world around him, giving them as favorable an opportunity as he himself had, to know and escape the danger. **THIRD:** The world did not and *would not* know the truth. **FOURTH:** Noah was ready—was "not in darkness, that it should come upon him as a thief," and he was saved. **FIFTH:** "They knew not till the flood came," found them unprepared, "and took them all away."

To this type we find all the subsequent judgments of God conform. Destruction cometh not undeserved. Mercy's warnings and exhortations are expended without stint. Those who heed them anticipate and escape the foretold destruction, while others pass on and perish in their willful ignorance, their blind stupidity, their obdurate impiety, and their invincible unbelief. From the base of Ararat we pass on—we leave the unfinished Babel, the monument of human pride and folly, and the token of returning ungodliness, and we pass to the fertile valley of Jordan. Beauteous as the garden of God, it seems to carry us back for a moment to the time when Eden was the abode of the happy and the blest. Lured by the fertility of the soil, and the genial beauty of the landscape, Lot, the kinsman of Abraham, had chosen it as his residence, unmindful of the fact that the "men of Sodom were sinners exceedingly," and forgetting that great blessings are great curses in the hands of wicked men. The current of sin rolled on apace. Pride, gluttony, idleness, especially among her daughters, cruelty to the poor, haughtiness and untold abominations, the reeking slime and filth of the lowest depths of polluting licentiousness—these with steadfast refusal to obey the Almighty, and with unflinching determination to maintain the wrong and deny the right, were the sins that rolled heavenward a cry which reached the listening ear of God, and awoke to judgment the wrath of him whose mercy was thus abused.

It was a sultry summer day when Abraham arose from the shelter of his tent to welcome the wayfarers, and give them entertainment. And as they turned to go towards the vale of Siddim in the accomplishment of the purpose of their journey, the question arose, "Shall I hide from Abraham that thing which I do?" Another moment and we find Abraham informed of the meditated judgment, and standing up to plead in behalf of those guilty cities. The promise is given that "for ten righteous men" the city shall be spared and Abraham proceeds to his place.

Onward pass those mysterious strangers towards the cities of the plain. Lot, in the performance of the duties of hospitality, entertains "angels unawares;" and in the wild and beastly brawl before his door the strangers find enough to indicate the character of the place. The warning is given, and the father trembling with fear goes out to apprise his children and their families. How startling his admonition, "Up! get you out of this place! for the Lord will destroy this city." Thus did the old man plead with the children of his love, but he plead in vain. And as the daylight reddened the eastern sky, Lot was bidden to depart. Led forth and quickened in his tardy course by angelic kindness, as the sun arises he enters Zoar.

But how is Sodom now? Hark! the shouts of the revellers that have arisen through the weary night, are still rising drowsily upon the morning air. Wickedness is bold and brazen as before. They eat, they drink, they buy, they sell—they dream on.

But see! ah, see that awful lurid cloud, as it gathers o'er that city! How it veils for ever the pride and sin of the cities of the plain from the sunshine of heaven. O, hark, that bursting thunder! and see! see! storms of fire—torrents of burning brimstone—floods of hot, hissing, roaring flame fall from above—while earth beneath reels and quakes and kindles with the wrath of God. The last note of music—the last sound of mirth—the last terrific blasphemy—the last song of the drunkard—the last jeer of lust—the last scoff of brutalized and impious humanity is lost and swallowed up amid the mighty roar of sulphurous flame.

Early in the morning, the anxious eyes of Abraham were turned towards the cities of the plain; and lo! the fertile valley was one vast furnace, and from the seething lake of fire arose a cloud of smoke that covered all the adjacent country, and ascended slowly toward the skies.

Sodom is overthrown, and now let us go and sit upon that encrusted shore, and gaze upon the boding waves of the Dead Sea that roll sluggishly there. Let us interrogate them and learn wisdom from their solemn flow.

We find here, as in the case of the deluge, **FIRST:** Lot (and Abraham also) was previously warned of the danger in season to make his escape. **SECOND:** Those around were warned by him that they might also escape. **THIRD:** They did not and *would not* give heed to the admonition. **FOURTH:** Lot was "not in darkness that that day should overtake him as a thief," and he was saved. **FIFTH:** They knew not till the fiery tempest burst upon them—found them unprepared, and they perished, "and are set forth as an example to them that should afterwards live ungodly, suffering the vengeance of eternal fire."

Throughout this whole transaction we see the same principles of reasonable justice prevailing. First, warnings and deliverance for those who heed the admonitions. Second, punishments for those who disregard them.

Similar in character were the dealings of God with the kingdom of Babylon. Warnings had been given, and they were understood by the people of God. During the last scene of impious and insulting revelry and sacrilege, when the vessels of Jehovah's Temple were made the instruments of riotous intoxication—at that hour, the mysterious hand traced in characters legible and intelligible to the anointed eye of the Hebrew Seer, the last warning of Babylon's overthrow. That night, the glory of that kingdom passed away; and those who had long refused to listen to the warning providences of God, were overwhelmed in irretrievable ruin. While on the other hand, those who wept at the remembrance of their much-loved Zion, while they hanged their harps upon the willows of Babel's streams, found in that overthrow of their oppressors, the pledge of deliverance, liberty and restoration, for which they had so long and patiently waited.

We might notice other instances, but the time would fail us to relate them all. One more may be adduced.

We pass onward in earth's story of sin and rebellion, until we notice the people of God, the Jewish nation, filling to the brim their cup of iniquities and abominations. The appointed time of their foretold overthrow approaches. They are about to consummate their blackest crime in the crucifixion of their King.

A solemn weeper overlooks the city of Jerusalem from an adjacent height. "How oft would I have gathered you—but ye would not. * * * Your house is left unto you desolate." These are the pathetic utterances that issue amid tears and sighs,

which speak the anguish of an affectionate heart. A warning too is spoken in the ears of those disciples that gather around him. "When ye see Jerusalem compassed with armies, then flee!"

Years passed away ere that sight was beheld. But at length they saw it. The Roman eagles glittered in the surrounding valleys, and destruction seemed inevitable. Suddenly that army withdrew itself, and then with all haste the followers of Christ fled from that devoted city. The village of Pella afforded them a resting place. But the Jews were heedless. Notwithstanding the command of Jesus, that those who were in the adjacent countries should not enter into the city, they continued to come. The appointed feast congregated the multitudes of that hypocritical nation, and again a Roman force environed the city of blood and violence. The horrors of that fearful siege no tongue can tell. The violence that reigned—the sedition that prevailed—the intestine divisions that consumed their strength—the determined energy of those assaults, and the wild fury of that resistance—the wasting famine—the loathsome pestilence—the intolerable hunger, compelling women to devour even their infant children—the nauseous stench of the unburied dead—the awful warning, "Woe, woe to Jerusalem," that was uttered by that haggard man who trod the ramparts of the city until slain himself—the fierce and final struggle—the burning of the temple—the overthrow of the charred and tottering walls—the tortures and sufferings of the captives—the cruelty of the captors—the passing of the ploughshare of destruction over the very ground on which that city stood—all these and other circumstances of unmitigated suffering, stand too full upon the page of history, to require a repetition.

But the important fact is that not one Christian perished there. ELEVEN HUNDRED THOUSAND Jews were destroyed in the siege. NINETY-SEVEN THOUSAND were carried away captive, and not one Christian among them all. Why was all this? It was because the church of God were apprised of the predetermined desolation, and made their escape.

Here we find the same principles of justice and reason that we have observed before in the dealings of God with those who incurred his displeasure. FIRST: The church of God were forewarned. SECOND: They communicated the warning to others that they might escape. THIRD: The wicked did not and would not heed the admonition given. FOURTH: The Christians "were not in darkness," and were not overtaken unawares. FIFTH: The wicked knew not the danger, and were overwhelmed in ruin. Destruction vast, inevitable and indescribable came down upon them as the tempest bursts in fury upon some careless and unwatchful sailor, and sinks his bark beneath the yawning wave.

COMMUNICATIONS.

From Bro. Boyd.

DEAR BRETHREN AND SISTERS:—With feelings of pleasure I now attempt to address those whom although I have not seen yet I love. I think I can say this evening that I love those that love God and are striving through much tribulation to do his holy will. It has been some time that my heart has been firmly knit with those who by the grace of God have been willing to come out from the world and strive to keep all the commandments of God and suffer inconveniences and persecution from friends, foes, the church and world. I can sympathize with those dear brethren and sisters who, like myself, are situated far from all of like precious faith and cannot enjoy the society of those we love, with whom our hearts long to meet on the Sabbath of the Lord our God. To such let me say, If we live as we should we can enjoy the presence of our Saviour while here, wherever our lot may be cast, and soon we shall enjoy the society of all that blood-bought throng who have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Be not disheartened: our salvation is nearer than when we first believed. Have there not been signs in the sun, and the moon and the stars? and is there not upon the earth distress of nations with perplexity, the sea and waves roaring? Are not men's hearts failing them for fear and for looking

after those things that are coming on the earth? what next? the powers of heaven shall be shaken and then we shall see the Son of man coming in the clouds with power and great glory. What visions of bright glory open to our view. But stop, are we quite certain that we shall be found of him in peace without spot and blameless? Have we in all that we have done, said and felt, had an eye single to the glory of God? Have we fully come up to Christ's teachings and example? Have we loved one another as he loved us? It is a great thing to come up to our high and holy profession. I feel to pray,

"Lord guide me in the Christian race,
And keep my mind intent on thee;
Rejoicing when I see thy face,
And trusting when I cannot see."

Let us begin anew to pray for an increasing knowledge of self; for a lively, vigorous faith which works by love and purifies the heart; for communion with the Father and Son through the Holy Spirit; for true holiness of heart; for grace that we may hold out to the end, and that God will sanctify prosperity and adversity or whatever he may be pleased to send us to his glory and our eternal good; and while we ask these blessings for ourselves let us unitedly pray for the prosperity of the church, that all disorder and disunion may for ever be done away and that we may be one in Christ, bound by the strongest ties of Christian love and fellowship. Oh that we all may be one as the Father is in the Son and the Son in the Father. The past year may be the last one of our pilgrimage here; let us therefore double our diligence for the days are evil, and while we see the signs of Christ's coming thicken around us, let us lift up our heads and rejoice knowing our redemption draweth nigh.

Yours in hope looking for the speedy consummation of all things.
H. S. BOYD.
Lyne, Dec. 31st, 1854.

From Bro. Eastman.

DEAR BRO. WHITE:—Having had some opportunity of reading your paper, "The Advent Review," and of examining the leading doctrines it advocates in connection with others also given in the scriptures of truth. I have been much interested, instructed and blessed; for I consider the Bible a sufficient creed, given for the foundation of our faith, and guide for our life. As "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, &c. How vastly important is it now for us while living in the midst of so many unmistakable signs of Christ's immediate coming, that we take heed to all that God has given in his word to guide our feet in the path to life: that we may not be found wanting in that day. It is written "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."

We often wish we could meet with those of like precious faith in public worship, but in this we are denied the privilege, yet we hope by keeping the commandments of God and the faith of Jesus, we shall soon sit down at our Father's table, with all the redeemed to celebrate the marriage supper of the Lamb.
Yours looking for Jesus. O. D. EASTMAN.
N. H., Dec. 27th, 1854.

From Sister Waldorf.

DEAR BRO. WHITE:—I feel impressed to write a few lines by way of encouragement to the children of God scattered abroad. I have been a reader of the Review a little over a year. I have been very much edified and instructed by it. The subject of the atonement, and the soul not immortal, I have read with great interest. Indeed, I cannot perceive any leanness in the Review, the letters from the brethren and sisters are encouraging to me.

It is a little over a year since I embraced the true Sabbath; and I feel firm in the faith. All are doing right who begin to keep the blessed day, only let them persevere.

Surely it is the Lord that has led me thus far, and caused me to receive the light of present truth. I believe I have let go the scraps of tradition that I had treasured up for many years; that is, so far as I have received the light. I have many trials to endure; but Jesus who is faithful to his promises, supports and keeps my soul in every temptation. Glory be to his most holy name! he will not suffer his children to be tempted nor tried above what they are able to bear, but will with the temptation also make a way for their escape.

Truly we have great need to watch and pray; for we are living in trying times, and have need to gird on the whole armor of God, that we may be able to stand against the wiles of the Devil. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the dark-

ness of this world, against spiritual wickedness in high places." The Apostle says, "Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Eph. vi, 13. O let us cultivate a spirit of love; yea, let us strive to be clothed with humility as with a garment, having Christ dwelling in us richly by faith. Let us love one another, even as Christ hath loved us. Love is the fulfilling of the law. It is this that causes us to pray for our enemies, and bless them that despitefully use and persecute us; to do good for evil and not retaliate.

Yours in hope of eternal life.

MARY A. WALDORF.

Harrison Co., O., Jan. 6th, 1855.

From Bro. Harris.

DEAR BRO. WHITE:—I am still striving for the kingdom although I often come short. I feel determined to strive day by day; for my Lord has told me that if I ask it shall be given me. These promises are to the willing and obedient. O brethren, if we are trying to do the will of our heavenly Father, then can we in truth pray after this manner: Thy kingdom come: thy will be done in earth as it is in heaven.

Brethren, the prospect is fair ahead. The Lord will soon take his children home; but a long dark night awaits the ungodly; a night that knows no morn. O sinner if you will not have this man Christ Jesus to reign over you, you must die to live no more for ever. I thank the Lord that there is a satisfying portion for those that love God and keep his commandments.

E. HARRIS.

Vernon, Vt., Jan. 7th, 1855.

From Sister Titus.

DEAR BRO. WHITE:—Although we are alone and have not the privilege of meeting with God's people, yet the cause of Christ is dear to us, and it is with joy that we hear from those of like precious faith through the Review.

For the sake of all, and especially those situated like ourselves, it is hoped that it may continue to be a weekly Messenger, "that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. Isa. lii, 7.

Brethren let those of us who have given "little" for the cause of God, give "more," according as we have ability, remembering the widow's mite; lest the question be asked of us, "Will a man rob God?" Mal. iii, 8. Rather let "all" heed the requirement in verse 10, "Bring ye all the tithes into the storehouse that there may be meat in mine house."

From your unworthy sister in the cause of truth,

ELVIRA N. TITUS.

Ypsilanti, Washtenaw Co., Mich.

From Sr. Sturdevant.

DEAR BRO. WHITE:—I delight in the Sabbath of the Lord. It is a blessed day to me, though I have many persecutions like all pilgrims and strangers on the earth. There are no other Sabbath-keepers in this vicinity that I have heard of.

I have been striving though in much weakness to keep all the commandments of God and the faith of Jesus, and I am determined to hold on to the present truth till I find something better from God's holy Word. I have not heard any one speak on the question of the Sabbath since Bro. Joseph Bates was with us last March at Elizabeth. We labor under many disadvantages surrounded as we are by a Sabbath-breaking community, and deprived also of meeting with any of like precious faith.

"I walk alone and oft am sad
And falls the briny tear,
My heart is grieved with trials sore,
And pressed with many a care;
But the better land no sorrow knows:
There hushed is every sigh:
The Saviour's hand in kindness wipes,
The tear drops from each eye."

L. STURDEVANT.

Blue Mounds, Dane Co., Wis. Jan. 1st, 1855.

From Sister Hitchcock.

DEAR BRO. WHITE:—I feel under renewed obligations to thank and praise my heavenly Father in giving me ears to hear and a heart to feel the truth of the third angel's message. I rejoice to hear from so many dear brethren and sisters who are striving to walk in the path which is cast up for the ransom-

ed of the Lord; and although we meet with opposition and trials by the way, I know that if we put our trust in the Lord, he will sustain us; for he has promised to be with us in the sixth trouble and in the seventh he will not leave nor forsake us.

Dear brethren and sisters, let us try to be faithful a little longer and set an example before the world that they may take knowledge of us that we have learned the good and the right way. I see that there is great need of my being more faithful and stepping fast in order to stand in that great day undismayed. I desire to be stripped of every thing that is unholy and unclean, that my heart may be pure and my hands clean, that I with you may find shelter under the arm of God and escape the seven last plagues that will be poured out upon a guilty world. O, I desire to be entirely consecrated to God and to his service. Dear brethren and sisters let us be up and doing, and daily die to self, to pride and love of approbation. We can plainly see that the great day of God's wrath hasteth greatly. When I contemplate the goodness of God in giving his only Son to die, I am led to exclaim, O what love, what matchless love to give his Son to die for fallen man! O that I might suffer more for the sake of Christ since he has suffered so much for me; we have the promise that if we suffer with him we shall also reign with him. I desire to be more engaged in the cause of Christ, and many times I am led to exclaim,

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine along the road,
That leads me to the Lamb."

Your unworthy sister striving to overcome.

DELINDA I. HITCHCOCK.

Ingham Co., Mich., Dec. 30th, 1854.

From Sister Kellogg.

DEAR BRO. WHITE:—We are strong in all the present truth, and trying to overcome every thing that is wrong in the sight of God. How pure and holy the people of God must be to stand in the trying time that is coming. My mind has been drawn up to the subject of being hewed by the prophets. When a man prepares timber for a building he cannot leave the bark and limbs upon it: it must be hewed to the line. So we must be hewed for the building which will come together without the sound of a hammer. We must have all pride, selfishness and love of the world overcome and be pure in heart and in life. We must let the third angel's message have its sanctifying influence upon the heart. We must show to the world that we are the peculiar people zealous of good works.

My mind has been exercised upon this subject for some time. I fear we are not half aware of the devices of Satan in these last days. I fear we do not feel the danger we are in of being overcome by the enemy. He is trying every possible way to draw us astray. We must watch and pray much that we may have grace to overcome. We must have the prize which lies at the end of the race before us to encourage us on in this trying time.

My heart yearns over the people of God. I fear lest many who profess present truth may come short and not stand in the time of trouble. O let us strive for the unity of the faith and love one another with pure hearts fervently. We have but little time in which to get ready. We must be pure, without spot or wrinkle in our garments. We must be Christians in every respect. Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

I mourn over the children of the remnant. O the responsibility that rests upon parents! Do parents feel the responsibility that is resting upon them? Do parents feel that the salvation of their children depends upon the instruction they give them. Much has been said upon this subject, yet I fear that parents do not feel the duty they owe to God in this respect. Do you foster pride in yourself and your children, and do you get impatient with them? If so you can but expect they will manifest the same spirit: children will follow the bad examples of their parents. Have you ever thought how you would feel to see your children (whom you think it so hard to see punished for their faults now) suffering beneath the seven last plagues which are soon coming upon the ungodly world. God cannot look upon sin with the least degree of allowance in us or our children. Do you think you can see your children suffering beneath the wrath of God, and your garments be pure in the sight of God? Do you not know that the sins of your children are at your door? We must get right ourselves before we can be prepared to get our children right.

Dear brethren and sisters, let us be faithful, live humble, do our duty, and trust in God. He says,

My grace is sufficient for you. I feel strong in the Lord that he is able to bring us off victorious. If we are faithful a little longer we shall see the King in his beauty.

Your unworthy sister, striving for eternal life.

R. J. KELLOGG.

Jackson, Mich., Jan. 4th, 1855.

From Sister Hamilton.

DEAR BRO. WHITE:—As the poor widow's two mites were acceptable to God, I feel desirous, though very unworthy, of bearing some humble part with the people of God; therefore I would say to my brethren and sisters scattered abroad, that I am not discouraged in striving to keep all the commandments of God and the faith of Jesus. I feel the necessity of living a more self-denying, watchful, prayerful life before God that I may have my lamp trimmed and burning and be received into the marriage supper of the Lamb.

My heart is made to rejoice when reading the communications from the brethren and sisters through the *Review*. I seem to gather some of the rich clusters of Eschol. I desire an interest in your prayers at the throne of grace that I may be an overcomer through the blood of the everlasting covenant, that I may be clothed with a garment of Christ's righteousness, that I may have that faith which takes hold of the promises of God and reaches to that within the veil where our forerunner has gone.

Your sister in Christ, striving for immortality at the appearing of the Saviour.

OLIVE HAMILTON.

Fredonia, N. Y., Jan. 2d, 1855.

Extracts of Letters.

Bro. Lewis Martin writes from Bennington N. H., Jan. 4th, 1855:—"There are a few of us in this region that are striving to know and do the will of God, and keep his holy commandments, that we may have a right to the tree of life. We are comforted by reading the *Review*, and our desire is that it may be sustained: we sympathize with you in your afflictions and trust they will work for your good."

Bro. W. Phelps writes:—"The Lord is still working in Wisconsin. Several have recently turned their feet into the testimonies of the Lord, and are keeping all the commandments of God and the faith of Jesus"

FOREIGN NEWS.

From the English papers you can scarcely form an idea of the gloom which pervades society. Many aristocratic families are in mourning for their relatives who have perished in the Crimea by the sword of the enemy, or by fearful disease; and the letters of the survivors are so full of grief that they are kept back from publicity in order to prevent a panic. Still, the public mind is sufficiently prepared for some dreadful disaster looming in the near future. The mismanagement of the expedition is palpable enough, and the mortality in the camp and at Balaklava, arising from sheer neglect and want of organizing talent, excites the indignation of the people against Lord Raglan and all the Crimean Generals.

It cannot be disguised that Sevastopol, after a siege of ten weeks, is far stronger than it was on the first day when the Allies arrived at Balaklava, and that it is altogether impossible to reduce it by bombardment, while an assault becomes, day by day, more dangerous.

As to the hopes of peace in consequence of the treaty of Dec. 2d, they grow fainter and fainter. By the 2d of January they will reach their last stage, and the Czar does not seem inclined to accept conditions, which he rejected in Sept., now, that his chances are better than ever. Austria's position at the same time becomes more critical. She must now, soon, either disappoint the Allies, or declare war against Russia, while her object is to maintain her neutrality.

I am assured by influential persons here in London, that it is a pledge on the part of Austria to declare war on March 2d, in case the negotiations should fail to lead to a result this year.

Prussia likewise feels that she must soon be drawn into the whirlpool of war, and has therefore sent Count Usedom to London to ascertain the position of affairs.

In Italy, Mazzini is trying to make the most of the present opportunity. Still, his chances are not favorable. Sardinia will soon accede to the treaty of Dec. 2d, and will be ready to put down any movement in Lombardy or in the Romagna, in case the French and Austrian armies of occupation should be called away from the Peninsula.

As to the seat of war, we know, by the Russian dispatches, that up to the 20th, nothing had happened at Sevastopol, and that the Russian artillery is beginning to subdue the fire of the besiegers.

Extract from the Times, Dec. 23.

THE STATE OF THINGS BEFORE SEVASTOPOL.—There is no use disguising the matter. We are not speaking from our own correspondence only. We are not saying what we think alone. We say, on the evidence of every letter that has been received in this country, and we echo the opinion of almost every experienced soldier or well informed gentleman, when we say that the noblest army England ever sent from these shores has been sacrificed to the grossest mismanagement.

What becomes of everything sent to Balaklava nobody knows, but, while they are rotting, thousands are perishing for want of them. Everybody can point out something that should be done, but there is nobody to order it to be done;

and fifty thousand men, or what now remains of them, are drifting with their eyes open, but hand-bound, spell-bound, toward destruction.

It will be of little use to send out reinforcements by thousands unless we take steps for their better management. As it is, they march to their graves, and begin to perish by scores from the hour they land. Misrule receives them on the beach, and wears them, worries them, drenches them, shivers them, and so destroys them, till a few spectral figures are all that remain.

The mortality among the Turks has now assumed all the dimensions of a plague.

Yesterday, one evening, upward of seventy bodies were carried to their long home, and deposited in shallow graves not above a few inches deep, and were left with a shovelful or two of earth and pebbles over them, as close together as they could be packed. To-day the same process is going on. The dead are frightful to look upon—emaciated in the last degree, with the faces and heads swollen and discolored, and drops of blood stealing down from nose and ear; there they are, lying out in ranks on the hill-side, while the living, who seem soon about to follow them, dig their graves.

The New Hymn Book will probably be completed by the first of May. We have a very few copies of the old for those who wish them.

The postage on cards is one cent each; and it would spoil our large cards to send them by Mail. We shall send them out in Boxes and Packages of Books to be circulated by the traveling brethren.

Just published and for sale; a small tract containing extracts from the Englishman's Greek Concordance, showing how the terms *Soul, Hell, Bottomless Pit, Immortal, Immortality, Deacon, Bishop, Elder, Transgression of the Law, Holy-day, Ministration, The Sanctuary, and Baptize* are used in the original. Every instance in which they occur in the Greek Testament is given, and the words translated from them into English.

Appointments.

PROVIDENCE permitting, I will meet with the brethren in Manlius, Third-day evening, Jan. 30th; Roosevelt, Fourth-day evening, Jan. 31st.

A Conference of the brethren in Oswego county, will be held in Oswego, commencing Sixth-day, Feb. 2d, at 10 A. M. and hold over Sabbath. Bro. Holt and Rhodes will attend the above meetings with me.

We hope to see a general attendance of the brethren in Oswego county at the above meeting. We desire to see order established in the churches of Oswego county, that a more effectual door may be opened for the spread of the truth. Brethren let us strive to hold our position in the clear light that we may feel for others and be where we can exert an influence that will tell for the truth. Come to the meeting praying the Lord to work and guide by his Spirit.

J. N. LOUGHBOROUGH.

L. McIntire:—You will find your money receipted in No. 16.

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2000 "	\$3000.

Our present circulation costs \$60 per week, or \$3125 per year. Those wishing to ascertain the condition of the Office in regard to means, may compare the receipts with the above.

Letters.

J. M. Stephenson, S. Bruce, S. T. Cranston, M. A. Waldorf, J. D. Hough, A. S. Hutchins, D. P. Hall, A. Sunrock, E. A. Cooper.

Receipts.

C. R. Anstin, A. S. Hutchins, A. Rice, E. Pond, J. Lindsey, C. W. Sperry, A. Burwell, N. Lesley, D. Smalley, a Friend, B. Haselton, D. Stillman, D. A. Washburn, R. Stephenson, H. Tyler, E. Harris, L. Lyman, S. Hallock, H. Hopkins, E. Robinson; C. Holliday, L. Griswold, J. Vredenburg, M. Capin, G. Ransier, A. R. Andrews, M. Harris, E. O. Meacham, S. E. Sanford, A. Chapman, I. Ingles, M. Lawrence, E. C. Briscoe, C. Wheelock, A. P. H. Kelsey, L. W. Thayer, A. S. King, W. Holcomb, O. Bacon, L. B. Green, each \$1.

J. Davis, H. Everts, H. Gardner, J. S. Mathews, J. R. Lewis, (one for D. C. Bronson,) J. Whitford, I. Cramer, R. W. Campbell, J. Harroun, Wm. Rogers, each \$2. E. Latrop, A. L. Burwell, a Friend in Canada, each \$3. E. Everts, J. Lamson, S. H. Peck, each \$5.

J. Paine \$1.30 D. Paine \$1.50. E. D. Armstrong, A. White, each 1.75 I. B. Woodin \$1.25. L. Bean \$1.14 E. S. Maltby \$0.75. L. Clay, E. Taylor, A. Barton, P. Gove, S. Gove, each \$0.50. M. Smith \$0.40.—\$322.64 behind on the Review.

To raise the Tract Fund to \$500.

R. Holland, A. M. A. Cornell, S. P. Hungerford, Z. Brooks, D. Hewett, C. Osburn, each \$1. W. D. Williams, W. Grant, a Friend in Canada, each \$3. C. G. Cramer \$4. E. Goodwin, A. B. Morton, each \$5. H. Lyon \$10.—Whole amount, \$257.79.

To raise \$500 to relieve the Office.

W. Harris, E. N. Titus, E. Lindsey, D. S. Gardner, R. Holland, S. P. Hungerford, Z. Brooks, Mrs. M. Everts, L. Hall, each \$1. W. Grant, W. D. Williams, Wm. Bryant, S. Gove, each \$2. J. Harroun \$3. C. G. Cramer \$4. H. Lyon, A. B. Morton, A. Hart, each \$5. J. Fishell Jr., \$4.20. C. M. \$1.60. E. Flanders \$1.25.—The amount now raised is \$293.08.