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

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

For a moment look at the different views disseminated in the religious world, with relation to some one of the professed churches of Christ. Shall they do which are baptized for the dead, (where sprinkling is to take the place of immersion) by the hands of the priest, and if this satisfies the conscience it answers every purpose.

It is not with us to differ in regard to the true import of any institutions. We could point out some institutions, that are to be found in the New Testament; but never to perform it.

Paul in speaking of baptism, makes use of the following language: (1 Cor. xvi, 23.) Else what shall ye observe to do, that ye may live and multiply and go in and possess the land which the Lord sware unto your fathers. Deut. xlvii, 28. Here the design of baptism, is in part to set the earth of the Lord, that there may be none. And it came to pass in it there shall be none. That the Sabbath day from all his work, and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. When the last text quoted is taken in connection with Ex. xx, 12, it was intended to call the wisdom, power, and goodness of God, as they are displayed in the creation of the world. Gen. ii, 1, 2.

The Sabbath is here spoken of as an institution previously observed by the people of Israel, and set apart as holy time, to be regarded as such by all nations of the earth. For further light, read the following testimony. Ex. xvi, 23. Here the words of him who spake as never man spake. And he said unto them, this is that which the Lord hath said, to-morrow, is the rest-day of the holy Sabbath. And he added unto them, this Sabbath was made for man. We would inquire, When was the Sabbath made for man? When God rested from his work, as has been abundantly proved.

Secondly, we would inquire the Perpetuity of the Sabbath. Christ said the Sabbath was made for man. If the Sabbath was made for the benefit of the human race, how could it be benefited by it unless observers of the same. To take the position that God's people had no knowledge of the Sabbath until delivered from Egyptian bondage, and brought into the wilderness, would deprive a part of Adam's posterity of the benefit and blessing of this holy institution; and obscure the light of that star that points back to the handy work of God, as displayed in the creation of the world. But as the Sabbath was to be observed by man, it must have been a part of that law by which he was, and is to be governed. And as God instituted the Sabbath, before man was expelled from Paradise, and it was made for him, he must have had some knowledge of the Sabbath if the Sabbath was not apart as holy time, to be regarded as such by all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken diligently unto the voice of the Lord thy God, Blessed shall be thy basket, and the store.

The Sabbath commandment. Deut. v, 13. That the law of God was in the world from Adam to Moses, is evident from the words of the apostle Paul, which are to be found in his epistle to the Romans, chap. iii, 14. For until the law sin was in the world; (Macknight, counted in the world,) but sin is not imputed (counted) when there is no law. 2 Cor. vii, 11. For because of the Sabbath, I made the world, and what Adam transgressed in the posterity of the same, was decreed that it should be transgressed; and what is now done is. Where there is no law, there can be no sin. This being the case, men had a law as a rule of action, before the law was written on tables of stone. If not, it was very wrong to destroy the Annediheutians and Sodoleites, for their inoffensiveness. For innocent they were, if there was no law. Please Gen. vi, 5, 6; xxvi, 5, Jude xiv, 23-26, 27, 28; Gal. v, 1-5, 10. And said unto them, this is that which the Lord had said, to-morrow is the rest of the holy Sabbath. And he added unto them, this Sabbath was made for man. We would inquire, When was the Sabbath made for man? When God rested from his work, as has been abundantly proved.

As God's resting from all his work, which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it, he had rested from all his work which God had created and made. A number of important points are clearly developed in the texts just quoted. 1. God's resting from all his work. 2. The day on which he rested. 3. The blessing of that day. 4. The perpetuity of the institution. 5. The good which it answers every purpose.
Allbert Barnes, in commenting on the last quoted text of scripture, furnishes us with "be foregoing testimony: Verily, Verily, Certainly. A word of God is to be observed.

Tithe heaven and earth pass. This expression denotes that the law never should be destroyed, till it should all be fulfilled. It is the same as saying, everything else may change, the whole earth be swallowed up into the sea, all the stars be gathered together into one mass, and the whole earth be destroyed, and all the commandments shall not be destroyed till its whole design shall be accomplished. John Wesley's comments on the same text are as follows: One jot or tittle shall in no wise pass till heaven and earth pass. But this is true of all the commandments; there will not be a single one of them that shall be suspended, or have their parts suspended, or have their parts suspended, or made not to be fulfilled.

You are taking too much liberty, all the commandments of God, please read Rev. xxii, 14. Blessed are they that do his commandments, that they may know time glorious result of keeping the commandments of God, please read Rev. xxii, 14. Blessed are they that do his commandments, that they may know time glorious result of keeping the commandments of God, please read Rev. xxii, 14.
It is unnecessary, perhaps, to multiply proofs of the exalted state of the church of the present age. The prophet next proceeds to tell us what "many people shall say," 1, 2, 3:—

Verses 2-5. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation any more, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Many persons have mistaken this language, as I have done, for a denunciation of the Roman Church. Some have supposed that the words referred to, relate to the "many people" of the 3d century. But I am of opinion that the "many people" to whom Paul refers in the above verses, will not be a majority of the Roman Church, but a minority, who, for some reason or other, do not approve of this church. And I have no doubt that the time is approaching, when the Roman Church will be succeeded by a more united and powerful church, which will be called the "many people," who will "say," "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation any more, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

Let us now inquire, Did the many people speak the truth? or, did they prophesy out of their own hearts? I think the latter. And to this state of things I would refer the poetical "many people," whom Isaiah and Micah saw, that in the last days the "many people" were to say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation any more, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

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The REVIEW and HERALD. 131
This is an image of a page from a document. The text on the page is a continuation of a larger discourse on religious matters, specifically discussing the future state and the preparation for it. The text touches on themes such as humility, the fall of idols, and the dominance of truth and righteousness. The discussion involves biblical references and applications to the contemporary church, emphasizing the importance of maintaining a humble and faithful stance in the face of future challenges.

From the text, it appears to be a continuation of a previous discussion, which might have covered earlier aspects of the same topic. The author is urging the audience to maintain their faith and readiness for the future, as significant events are anticipated.

The text highlights the themes of humility, the fall of idols, and the dominance of truth and righteousness. It encourages the audience to maintain their faith and readiness for the future, as significant events are anticipated.
The Ministration of Angels.

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

Angels are interested and concerned in the affairs of earth. Since man first rebelled against God, and spirites, sent forth to minister for them who shall be heirs of salvation?" Heb. i, 7, 14.

And the seventh angel sounded, and the temple of God was opened in heaven. Our great High Priest entered the Most Holy Place to minister before the ark of God's testament, which was then seen in his temple. Then follows the third angel proclaiming those commandments and warning us against their violation. Angels are appointed to hold the four winds, that they blow not till the servants of God are sealed in their foreheads; [Rev. viii, 15] and if any are disposed to dispute concerning the fulness of time and the day of Christ, let them be assured that the winds will be held in check till the servants of God are sealed; and that full soon for the salvation of many souls they will let go their hold, and the time of trouble will be spoken of.

The mission of the third angel is followed by the Son of man on the white cloud; and when he shall appear, and the heaven shall depart as a scroll when it is rolled together, and all the great men of the earth shall be gathered together, and shall be burned with the winepress of the wrath of God Almighty; and fire came out of his mouth, and devoured them which were averse to the sound of the third angel, under whose sounding the mysteries of God should be fulfilled.

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Joicing even aloud at this sight. Our minds were noon, three put on Christ by baptism. About eleven after Sixth-day, and ended First-day evening about.

An effort is being made in this region by some of the leading ministers and members of the Disciple, Christian and Baptist denominations, to throw away their creeds and unite upon the Bible. An auxiliary meeting was held in the house of Mr. Smith, March 1st, and continued until the 7th, having preached ten times to large and attentive congregations.

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

What was God's design in instituting the Sabbath? In an article lately written by Eld. Payne and published in the Harmony, the writer says that it was designed to commemorate Creation, and the rest was instituted for God. With the first declaration we perfectly agree; but the other we think far from the truth. Can it be possible to suppose that the great God that created the heavens and the earth, because so fatigued that he needed rest? How strange the thought! The Sabbath was made for all mankind: they needed such a rest, and a such memorial by which to remember their Creator, the living and true God, and commemorate his creative work. But the idea of such a rest could never have entered the mind of the Jewish sabbath instituted expressly to commemorate the deliverance of the Israelites from Egyptian bondage; and for proof, quotes Dent. v. 5. As has repeatedly been shown in the Review, this text says nothing in regard to the design of the institution; but the language used is such as to require to keep it; viz., because they were bond-men in the land of Egypt and God had wrought deliverance for them and brought them out with a mighty hand where they could keep the Sabbath; for while they might have kept the other commandments, it is evident that they could not have kept the Sabbath in their oppressed state, even if they had desired to.

For proof of this read the first five chapters of Exodus.

A part of the fourth precept repeated by Moses forty years after it was uttered by God himself, is not so good authority as the commandment as found in the statute written by the finger of God. Let us read the constitution and see if it tells the reason why we should keep the Sabbath. Ex. xx, 11. "For in six days the Lord made heaven and earth, and all that is therein, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Nothing said here about manna or crossing the red sea or commemorating the deliverance of the Israelites. And mark! this is 40 years before the deliverance, It is found in Exodus xii, 14. And this day shall be unto you a memorial, etc.; that is, the fourteenth day of the first month has always been understood to be the time to celebrate the deliverance or the exode from Egypt. God is a God of order. Abraham had the same example to follow; if Moses has the right, Acts 15, 20, it is not the following of the Aaronic order, but the Jewish; that is, the word Sabbath, for the word law. Did not all the ten commandments cease at the same time, at the cross, and then when of them was it given? I? or, did not the same blow that struck the Sabbath out of existence, bring most miraculously to life the other nine? Or is not this position wise above what is written? The fact is, the scripture informs us what law was abolished. Col. ii, 14, 16. The sabbath is connected with the ten commandments, the new moons, etc., we find them in Lev. xiv, xxii, besides the Sabbath of the Lord. Also in Hose. ii, 11. We see by these quotations that the law contained in ordinances was against us, and was consequently in figure nailed to the cross. But who can imagine the true name of that stone that was set up, when it is undoubtedly better understood how to use a figure of speech. Much, I am aware, might be said on the two laws; but I would only ask any one who may deny a plurality to reconcile the following antimony. Gal. v, 2, 4. Christ is become of no effect unto you, ye that trust in the law, and that including the ten commandments, how shall the law be abolished? We have the word "abolished," and will suppose it was before the 4th of May. "See then," says the Apostle, "that ye are fallen from grace. Two years after the same Apostle says to the Romans. [chap. ii, 13.] The doers of the law shall be justified. If there be but one law, and that including the ten commandments, how can it be abolished? A novel inference is sometimes drawn from 2 Cor. iii: "If that which is done away (i. e. the law) was glorious, much more that which remaineth is glorious." Well, admit this position for a moment, and see what would be the result. The law was glorious; but that was done away, abolished! What, pray tell us, is that which remaineth? Here we have a tantalising idea. Seeing then that we have such hope, (that, is, that the law is done away,) we use great plainness of speech. Is not the carnal mind very manifest in such pleadings as this? This is the reason, no doubt, that accuses many at the present day to use great plainness. They hope the law is abolished or dead, hence we hear them calling those that keep the commandments of God, deniers of the messiahship of Christ, fallen from grace, under bondage, &c. But Paul says, [Rom. vii, 12.] the law is holy, and the commandment holy, right, and good. Again! [Rom. viii, 3.] Blessed are they that do his commandments; i.e., the Father's; that they may have right to the free of life and may enter in through the gates into the city.

The former ministration of the law was not to contemplate the ark as supersedes by the glorious ministration of our great High Priest who is now pleading his blood before the ark containing God's holy law, not to abolish the law, but to bring pardon, and give us access to the Father by a new and living way. Where we have sinned, there is such an High Priest let us come to him with boldness, with confidence, and grace to help us keep this desipled but holy law.

The ark of God's testament is in heaven by the side of his own holiness, as seen by John in vision, and shines out to the church of God on earth, after the second woe is past. Rev. xix, 21. By faith the state of the gospel church can see that ark and the testimony it contains; therefore the third angel says, Here are they that keep the commandments of
God, and the faith of Jesus. Against this class who are looking into heaven, waiting the return of their absent Lord, is made manifest the wrath of the dragon; as we are looking towards the City, and have right to the tree of life. Yes, it was not until Nebuchadnezzar's heart was lifted up, and his mind hardened in pride, that he was despoiled from his kingly throne, and his glory taken from him. Dan. 4, 20. Truly those who walk in pride he is able to abase.

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thou wilt be plucked down, saith the Lord. Obad. 4. Let us take heed, to the admonitions contained in the Word of God; and when we think we stand take heed lest we fall. 

Pride is the master-sin, and first-horn of all the worst of the world's sins that the idea of a change of the Sabbath never entered their minds on this exciting, yet joyful occasion. The Saviour says [Matt. v.] that he came to fill the law when he fulfilled the law the law. If he fulfilled the law the law, he would do away with the Sabbath. John xxi. The Saviour appeared to the disciples while fishing, and upbraided them, and said unto them, Follow me. And they went out, and did follow him. And it came to pass, as they went in the morning, that Peter went up to the City, and have right to the tree of life. Yes, it was not until Nebuchadnezzar's heart was lifted up, and his mind hardened in pride, that he was despoiled from his kingly throne, and his glory taken from him. Dan. 4, 20. Truly those who walk in pride he is able to abase.

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Heaven.

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It is always Spring. The verdure withers not. It gazes upon this lovely scene, how cheering is the flourishes in perpetual bloom. And as the Christian ly plain—no robbers—none who “hurt or destroy.”

The Christian is at one time in Vanity Fair, at another, in the Valley of Humiliation, and now he as-
happy land !

The unsanctified heart is an ever-present

But for his consolation during the weary pilgrimage,

earth. The unsanctified heart is an ever-present

It is the city where the glorified rest, Ezek. 28:18.

utter, and to many

Providence permitting, we will hold a Grove-meeting in

General Conference at Rochester.

This meeting will probably take place in May, and is de-

Armistice.

The bell was shaken so violently against the tumbler as to

The news is interesting, but without any event of startling

The convention between the French and English govern-

The convention between the French and English govern-

from St. Petersburgh =cum ed to an offer to evacuate

in good order, inasmuch as it had been still on the evening

We give this fact on the authority of Dr. J. R. Orton, who re-

It was likely to be there !

sorrow and disappointment are the lot of mortals on earth, and the best is not so in

at Shumate. They had already advanced to Babadagh, and held all the

guarded.

T. Scott, New York.

We speak of the paths of good,

sorrow and disappointment are the lot of mortals on earth, and the best is not so in

no sin is found,

in Heaven alone.

in the Dobrodja, and has applied to the Porte for

From Shumla, April 2, letters state that the Russian forces have pressed on to the Dobrodja. They had already advanced to Babadagh, and held all the

defence against the approach of the Turks. However, after the expiration of the

murder, and in doing his will. There the marriage sup-

ter when it is cast into the fire; rough stones with

it for some time,

incantations, among the more recent of which was the following: The

We speak of the paths of good,

sorrow and disappointment are the lot of mortals on earth, and the best is not so in

In Heaven alone.

In Heaven alone.

The conference was opened in London at the Royal

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in the Dobrodja, and has applied to the Porte for

In Heaven alone.

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All the Turkish troops in the Dobrodja, to the number of

The Turks had only two

steamers were dispatched from the fleet to Kostendje to inter-

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