have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; but ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 27-29.

Every Christian is, therefore, a rightful heir to the land of promise, and to the inheritance from Christ to give it to the Jews. But the Jew again asks, Wherefore then setteth the law, if it does not confer a title to the inheritance? Why was it given? See Gal. iii. 27. Paul answers, "because of transgressions, till the seed should come to whom the promise was made." "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith." The true heir had not come, and God placed the Jewish nation in possession of the land until he should come. And now the Jews came to the land and said, This is the heir, come let us kill him; and they cast him out of the vineyard and slew him. What shall the Lord of that servant do unto those wicked husbandmen? He will miserably destroy those wicked husbandmen, and give the vineyard to others. Hear his voice inviting, still, "Rise! the Master calleth thee." The Pharisees saw that he had spoken this against them. If there is any point to this parable of the vineyard, it teaches the doctrine of the forfeiture of the possession of that land by the Jews. The true seed has now come, and it belongs to him, and all who are in him by faith, and are subjects of its title to that land. Abraham, in his lifetime, never had an heir that would establish the Jewish nation in the possession of the land, but God gave it to Abraham by promise. And as God gave it to Abraham, so he will give it to his seed, in whom all the promises of God are yea and amen. Heb. ii. 11. The word of God has taken some effect among the descendants of Jacob, "to Abraham and his seed," and not to the Jews. In every sense he is the heir of promise, by faith Abraham; and not by the law; and not by Isaac; but by Jacob. Gal. iii. 27-29. Then, in the resurrection, Abraham and all his seed will come in possession of the land together; and they will possess it for an everlasting possession: a thing they cannot do while death reigns.

II. IS THE JEWISH NATION, AS A NATION, TO BE CONVERTED TO CHRIST?

It is alleged by many that they are; and in the same sense, the 24th verse, he that peculiar blessing or privilege. Is God unrighteous, thus to choose one to such an honor, to the neglect of another? "God forbid;" he only does as he has a perfect right to do. Then, again, in selecting the instruments of judgment, God has acted on the same principle. He made choice of Pharaoh, a wicked and incorrigible man, "and raised him up" to the throne of Egypt, that he might show his power in the deliverance of Israel from his oppression, and thus his name be declared throughout the earth. He did not raise or bring Pharaoh into being, to make him a wicked man; but he has been brought into being, and proved himself a fit instrument, by his wickedness, for such a work, God made use of him to serve his own glory. Just so the potter; he takes a lump of clay, puts it on the wheel and attemper struts do some fine and honorable vessels of it. But the clay being unsuceptible of such a shape and polish as he designed to give to it, after a long effort he gives up the design, and when he has thrown it to the ground, he drops it in his hand. Will he throw away the clay in no wise. But the potter will take the clay, the same lump, and put it into another vessel, of a round shape and of a vessel fit for a dish. Now, God acts as the potter. He has chosen a large and much long-suffering the vessels of wrath, the Jews, and done what he could to make them obedient and believing; but they were incorrigible, and he has finally made a new creation, and made his wrath known on them. And he will make known the riches of his glory on the vessels of mercy, the believers, not of the Jews only, but also of the Gentiles. All who obey his call, will share that mercy.

III. EXPLANATION AND PARAPHRASE OF ROMANS CHAP. XII. -I. NEW CHAP. XV.

Paul commences his argument on this subject by expressing Rom. ix. 1, "I say to the Gentiles, that the Gentiles are not only freed from the law, but also from the temple service, and from the customs of Judaism. I shall go into it at length, and for the purpose of presenting more clearly my views of its meaning, I shall give a paraphrase of the chapter.

VERSES 6, 7. -He comforts himself with the fact that the world was not saved by the Jews, and has taken some effect among the descendants of Jacob, "to Abraham and his seed," and not to the Jews. In every sense he is the heir of promise, by faith Abraham; and not by the law; and not by Isaac; but by Jacob. Gal. iii. 27-29. Then, in the resurrection, Abraham and all his seed will come in possession of the land together; and they will possess it for an everlasting possession: a thing they cannot do while death reigns.

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3. Having thus always exercised the prerogative of choosing out Abraham's seed, the church, he has thus far promised to do, in verses 25, 26: "As he saith also in Osee, I will call them my people, which were not my people, and her beloved which was not beloved. And it shall come to pass in the place where it hath not been called, there shall they be called the children of the living God." Who is the people who were not once, but are now the people and the children of the living God? The 24th verse answers: Even us, who are called of the Gentiles also. The Gentiles all believers. How are they the sons or children of the living God? The question is answered, Gal. iii. 26, 27: Ye are all the children of God by faith, baptized into Christ; neither Jew nor Greek, nor bond nor free, nor circumcised nor uncircumcised, so long as ye believe on the Son of God, who was crucified for you. The Jews were unwilling to give up the faith of their dispensation, faith in a Saviour whom he shall not be ashamed. Christ is the stumbling-stone; and whosoever believeth on the Lord shall be saved. Verse 5. "Even so, then, at this present time, both are saved by faith; for as it is written, "He is not a nation that I will save, except the seed of Abraham." The Jewish people stumbled at Christ. He was the stumbling-stone laid in Zion; and then the law and the ceremonies of the world took their place. The Gentiles had obtained the righteousness of faith, through the faith of Christ; and the Gentiles were saved through faith in Christ. For Christ is the end of the (ceremonial) law for righteousness to every nation, and the law ended, "there is no difference between the Jew and the Greek." The law once made a broad principle, that now, since this faith is come, the righteousness requisite to salvation is, "if thou shalt believe in one already come and offer thyself, thou shalt be saved." Faith, and confessing that faith, is the condition and only condition for either Jew or Gentile. The Gentiles who believed, obtained the righteousness of faith. The Jews who failed to obtain, viz., salvation.

6. The apostle proceeds, in the 10th chapter, from verse 1–11, to show the difficulty in the way of the Jews, and how they stumbled over Christ. It is not the end of the law to be nullified, but a fulness of the law, so as to make the end of the law. The Gentiles received the character and privilege of the Gentiles. The Gentiles had obtained the righteousness of faith, although while the types and shadows of the law were in force they had not, by observing them, obtained righteousness. But Israel, which followed the duties of the dead, ceremonial law, and would not submit to the righteousness of God, which is by faith in Christ; faith in Christ. For Christ is the end of the (ceremonial) law for righteousness to every one that believeth. The faith in Christ which is requisite to salvation is, "if thou shalt believe in one already come and offer thyself, thou shalt be saved." And God has raised him from the dead thou shalt be saved. Faith, and confession of that faith, is the condition and only condition for either Jew or Gentile.

7. Verse 5. "Even so, then, at this present time, both are saved by faith; for as it is written, "He is not a nation that I will save, except the seed of Abraham." The Jewish people stumbled at Christ. He was the stumbling-stone laid in Zion; and then the law and the ceremonies of the world took their place. The Gentiles had obtained it; and the Gentiles were saved through faith in Christ. For in Christ, all of every one that believeth is included. The Gentile, the Ethiopian, the Gentile, the Jew; the Gentile, the bond, and the Gentile, the free, is included. The Gentile, the uncircumcised, and the Gentile, the circumcised, and all that was in the Old Testament, and all that was in the New Testament, is included. The Gentile, the Gentile, the Gentile, the Gentile, and all the Gentiles are included. But the Gentile was not instigated to sin, but the Gentile was not justified by the works of the law. Verse 9, 10. David predicted the same judgements in Ps. lxx. 24, 25. Let their eyes, therefore, be darkened that they may not see, and bow down their back always. That stumbling-stone was Christ. He was the stumbling-stone laid in Zion; and then the law, because of their rejection of the Saviour, was to be made a trap; they should be led into ruin by cleaving to it.

Verse 11. The Apostle inquires, "I say then, have they fallen that they should fall?" Has God given Christ, the stumbling-stone, for the purpose of making them fall irrecoverably, so that there is no hope for them? "God forbid; but through their fall, the salvation of the Gentiles, to whom all the families of the earth were to be blessed, salvation is come to the Gentiles." The Jews had, up to that point, constituted the holy family, because of the blood of the covenant. They were not to be cut off. That blood being shed for the salvation of the world, and Christ being quickened into new life by the Spirit, the bond of union between him and them ceased. They were broken off from Christ, God's anointed, they were not the Gentiles. The Gentiles, to whom all the families of the earth were to be blessed, had not the blinded, not the darkened eyes. They were not viewed by us, as the Gentiles were not the Jews. The apostle proceeds, in the 10th chapter, verse 11, to show the difficulty in the way of the Jews, and how they stumbled over Christ. It is not the end of the law to be nullified, but a fulness of the law, so as to make the end of the law. The Gentiles received the character and privilege of the Gentiles. The Gentiles had obtained the righteousness of faith, although while the types and shadows of the law were in force they had not, by observing them, obtained righteousness. But Israel, which followed the duties of the dead, ceremonial law, and would not submit to the righteousness of God, which is by faith in Christ; faith in Christ. For Christ is the end of the (ceremonial) law for righteousness to every nation, and the law ended, "there is no difference between the Jew and the Greek." The law once made a broad principle, that now, since this faith is come, the righteousness requisite to salvation is, "if thou shalt believe in one already come and offer thyself, thou shalt be saved." Faith, and confessing that faith, is the condition and only condition for either Jew or Gentile. The Gentiles who believed, obtained the righteousness of faith. The Jews who failed to obtain, viz., salvation.
tion of Christ, were broken off, or rather ceased to be branches of the tree. They cannot now be partakers of Christ, or claim relationship to Christ on the ground of blood-relation, for he has shed his blood for the sins of the whole world. If, therefore, they refuse to believe in Christ as crucified for sinners, and are thus cut out of the olive-tree, which is wild, they are not only enemies to that race through all time, but all who are of the house of Israel that are enemies to the Gentiles, and be saved by the mercy of God, or they must perish.

Verse 33, 34. "O the depth of the riches of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor?"

I have thus given what I conceive to be the true meaning nowhere existeth in the plain declaration of God's word. I have not written for strife or debate, but to arrive at the truth on the great question of the ingathering of the Jewish remnant, and their coming into the kingdom of God. This is nearly a literal rendering of the Septuagint version, while the reading of our text and the Septuagint version differ in many things from the Hebrew. The obvious meaning is, the Deliverer came out of Zion, was the Messiah, the Son of God, sent for the redemption of sinners, and for the justification of the Gentiles. He shall, then, when the times of the Gentiles are come to an end, be desolate, except when all the earth beside shall be made desolate, and we should be inclined to think that this is in this passage. Then the blindness must continue for the whole world until the Lord shall come and receive the Saviour; and will then turn to new life, the green foliage will again appear in the tree, and the branches be grafted in by believing in Christ. And when they shall turn to the Lord, the veil that is over them shall be taken away. Probably as many Jews, in proportion to the whole number, have been converted since Christ, as there have been of the Gentile world. The great mass of the Jews are enemies for your sakes, because they are enemies to the gospel. They are but a speck compared with the millions of the Gentiles; and so the number of conversions among them is apparently small. But I know of no age when there were none who professed the religion of the Jews, who believed not in Christ. They have had an equal opportunity with the Gentiles to obtain gospel blessings.

IV. OTHER REMARKS ON THE CONVERSION OF THE JEWS.

The idea that either Jew or Gentile will obtain mercy after Christ appears, is most preposterous. It is a subject of some importance to declare that no enemies will be visible to the future inhabitants of the world, from the 6th of Isaiah, that the blindness of the Jews is to continue until the Lord have removed men far away, and the earth is desolate. This will be until the Lord takes away the perdition of ungodly men. Then the saints will be re-awakened and rewarded, and the wicked destroyed; a new heavens and earth be made, and the holy seed return and possess the kingdom of God. The Lord Jesus, in the 13th of Luke, taught the Jews, that when once the master of the house has risen up and shut to the door, that they the Jews, the children of the kingdom, who were the natural heirs to it through their relation to Abraham, should be cast out into outer darkness, where they will be weeping and gnashing of teeth, and see Abraham, Isaac, and Jacob, and all the prophets, sitting in the kingdom of God. More; they shall come from the east and from the west, and sit down with patriarchs and prophets in the kingdom of God, while themselves are enemies to the gospel. But as touching the election, they are beloved, for the fathers' sakes. Although the Jews for your sakes are enemies to God and his gospel, yet, the election or believers of God, whether they be Jews or Gentiles by nature, for the fathers' sakes. For the sake of God's covenant with the fathers, that in them all the families of the earth should be blessed. For the gifts and callings of God are without repentance. For he saith, and shall return, after men are removed far away from the earth, and it is burned up and reconverted; and be eaten, as a tree, and as an oath, whose substance is in them when it is searched of none, and of none; but they turn with the eye, and see, and with the ear, and understand with their heart, and convert, and be healed. In this text we have the doom of blindness, which God, by the mouth of his prophet, denounced against faithless Israel. In the 11th verse the prophet inquires, "How long?" How long shall this blindness continue? And was answered, until the city be wasted without inhabitant. Until there is not an inhabitant in the city, therefore, the blindness must continue until the last inhabitant is removed. As long as there is an inhabitant, as long as there is a man in any house, they will remain as they are. And the land shall be utterly desolate. Until there is no one left in all the land and earth. And the Lord have removed men far away, and the earth is desolate, except when all the earth beside shall be made desolate, and we should be almost inclined to think that this is in this passage. Then the blindness must continue for the whole world until the event. Yet not it shall be a branch. For God hath concluded them all in unbelief, that he might have mercy upon all, that he might save them by his mere mercy, through faith, and not by the deeds of the law. They must all be brought in by faith. They are but a speck compared with the millions of the Gentiles, and be saved by the mercy of God, or they must perish.
Which say, Stand by thyself, come not near to me; incense upon the altars of brick," remaining "among rebellion and idolatry of the Jews. It was a sin for the graves," lodging "in the monuments," and sacrifice one reason why we think that these texts have no remembrance, reader, that the doom of blindness some teaching that it was wrong to eat swine's flesh.

The principal texts that are quoted to prove that the Gentile church is forbidden to eat swine's flesh are Isa. lxv, 4; lxvi, 17. Now we do really think in the same way taught us the fact. But we find that its fatal results will appear.

The principal texts that are quoted to prove that the Sabbath is not taught and enforced in the New Testament are those who are dividing the flock of God. The three following verses show the rebellion and idolatry of the Jews. It was a sin for them to eat swine's flesh.

"Ye are the light of the world." He was committing to us the gospel truths of salvation through the merits of his blood: through them, the people of that generation were to receive their views of the character of a true follower of the meek and lowly Jesus; and by their instructions to receive the knowledge and teaching of the gospel, that from the beginning of time to the present day, there have been such men, who have so distinguished themselves from the world, that they may see your good works, and glorify your Father which is in heaven.

The principal texts are Isa. lxv, 4; lxvi, 17. Now we do really think that these texts fall far short of affording sufficient proof on this point. In fact, we must believe that the Bible forbids the use, in the gospel dispensation, of blood and flesh upon the altars of brick. It was a sin for the graves, lodging in the monuments, and sacrifice for the sin of idolatry. It was a sin for the People said, "Go, and tell this man, I forbid you to eat meat," and in the case that we suffer our minds to be diverted from the light in which no man can approach unto, who only hath immortality. If persecuted for righteousness' sake, they might rejoice; for they were only made partakers of the sufferings of the prophets. The principal texts are: Isa. lxv, 4; lxvi, 17. Now we do really think in the same way taught us the fact. But we find that its fatal results will appear.

If you lose your vitality and power to maintain these great and glorious truths that I am committing to your trust, you will be like the salt without flavor, fit only to be thrown out and trodden under foot of men.

But you who would understand their duty in these last moments, and that from our hand would be required the pure and light of the world to the New Testament, is, that the law of God, and the commandment, after the crucifixion. St. Paul preached every Sabbath day, not only in the synagogues, but by the water side, and what is more than all, and which is proof positive that the Sabbath is taught and enforced in the New Testament, is the ten commandments of God, which embraces the Sabbath, and which means nothing more or less than the ten commandments, are, by Jesus and his apostles shown to be immutable, and are made a test of Christian fellowship, and of all future probation.

But the New Testament is so far from teaching that the use of swine's flesh is wrong, that it affords good testimony that it is not forbidden. First, take the case of the Apostle Peter, when God was about to send him to preach to the Gentiles. His Jewish feelings and prejudices were aroused Peter's Jewish feelings and prejudices; for he considered many of them unclean. At this point there came a voice to him, Rise, Peter, kill, and eat. Peter said, "No Lord; for I have never eaten anything that is common or unclean." St. Paul wrote to the brethren which were "of the Gentiles in Antioch, Syria, and Cilicia." A conference was convened at Jerusalem to settle the question. Now read their decision, which they wrote to the brethren which were: "The Gentiles in Antioch, Syria, and Cilicia; I am committed to your trust, you will be like the salt without flavor, fit only to be thrown out and trodden under foot of men.

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But let us see if the ten commandments are not as important now as they were before our Saviour suffered on the cross. Turn with me to 1 Cor. vii, 19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is something. [Whiting's Tracts.] Here we see that Paul did not value the commandments as something worthy of our attention: and that, too, a long time after our Saviour's death.

There are those however, who are ready to say that Paul did not value the commandments of God as much as Deism, but merely the remembrance of them enjoined in the New Testament, and if the ten commandments are binding, then we must be circumcised, burn merceles, etc. But these confound the ceremonial law that ceased at the cross, with God's immutable law, that is still in force. The commandments which Paul talks of, were given to the Israelites, and the blessings which he delighted to keep; I say if Christ's burial, and come up again in the likeness of his resurrection, then we must be circumcised, burn sacrifices, and keep all the commandments which he kept. I say if Christ's burial, and come up again in the likeness of his resurrection, then we must be circumcised, burn sacrifices, and keep all the commandments which he kept. But those who do not love God enough to keep his commandments, and be free to help sustain the cause with their means. But those who do not love God enough to keep his commandments, and be free to help sustain the cause with their means.

An Appeal to Those Who Disregard the Sabbath of the Lord.

To all the Lord's people, in all the world, who stand alone. An interest was awakened in several places last summer by the labors of Bro. Bates, and our readers of the state of the Sabbath, keeping the commandments of God, and the faith of Jesus. The humble seeker after truth can say with the Psalmist, Thy Word is a lamp unto my feet, and a light unto my path. That the commandments of God are not abrogated. And we have no reason to suppose that Satan is carrying on his last great deception, before the last page of inspiration is now being fulfilled. It is time for thee, Lord, to realize the soul-cheering evidence that you are reaching the end of your probation's hours, 0 how precious! There is yet space for repentance. Come while it is called to-day: soon it will be too late. Jesus told the young man, if he would enter into life, he must keep the commandments: and quoted a part of them, so that we know not at a loss to know the commandments he referred to. Matt. vii, 12.

The humble seeker after truth can say with the Psalmist, Thy Word is a lamp unto my feet, and a light unto my path. That the commandments of God are not abrogated. Why is it that the world are disregarding one of the greatest commandments in God's holy law, and are presumptuous enough to teach others to break it, when our beloved Saviour has said, that one jot or tittle should not pass till all be fulfilled: and he that broke one of the least, should be of no esteem in the reign of God. God's Word is plain. Praise his holy name! He has bid it from the wise and prudent, and revealed it unto babes. Even so, Father; for so it seemed good in thy sight. By the assisting grace of our Heavenly Father, we will cherish his Word, and take it as our guiding star, whose friendly rays will ever shine upon our pathway, till our pilgrimage is completed. Bless God that we are not left in darkness now, when the last lingering notes of time are sounding. Probation's hours, 0 how precious! There is yet space for repentance. Come while it is called to-day: soon it will be too late. Jesus told the young man, if he would enter into life, he must keep the commandments: and quoted a part of them, so that we know not at a loss to know the commandments he referred to. Matt. vii, 12.

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Bro. Bates' labors, were present at the Conference; and still the people are anxious to hear more, and are in many places calling for lecturers. We think the brethren in Ohio, may expect the labors of some efficient lecturer soon. May the Lord direct his servants in selecting their proper fields of labor.

May 11th, we met with the brethren at Jackson. We were indeed happy to meet with the tried friends of the cause in this place, and also several others who were on their way to the Sylvan Conference. The church in Jackson is united and prosperous.

The Conference was held at the 6th, was the largest gathering of the scattered brethren that has ever been held in Michigan. Here we were permitted to meet again brethren in the ministry, Cornell, Frisbie and Cranson. Bro. Loughborough gave two discourses, and we gave three. The congregations were large, and generally very refined and attentive. On First-day uncommon freedom and power attended the preaching of the word.

There were, however, some things unpleasant at this meeting. The course pursued by H. S. Case was annoying and unchristian. No gentleman, to say nothing of a minister of Christ, would be found in the position occupied by him. At intermissions he was generally engaged in addressing the few who might gather around him to hear his railing accusations against those who have in times past labored for him, but in vain, and who remain true to the cause of Christ.

He not only annoyed us during intermission, but would continue his conversation with those who would listen to him, in hearing of the congregation, after we had stated that it was time for the meeting to commence, and would always come up to the position occupied by him. With this exception, we were treated with apparent respect by the entire congregation. All candid, unprejudiced people present must have been disgusted with his course.

The brethren in Michigan have suffered much in time past by the injudicious course pursued by H. S. Case. He has given the opposers of the truth a chance to raise and circulate reports unfavorable to those who keep the Sabbath. He has been a source of constant trial for those who have in times past labored for and paid the expenses of the journey, was receipted to Tract Fund in Vol. IV, No. 4, of Review.

The brethren in Michigan have held on the subject of Gospel Order in good earnest. This is a subject of the greatest importance, and will triumph; but in this matter there must not only be great frankness, and plain dealing with those who do not come up to the gospel rule, but the graces of meekness and patience will be much needed. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire!

There are a very few individuals who are highly esteemed, and who have been the means of great blessings to others, as reported by H. S. Case. Such will soon see the real character of the man who has injured the cause of the truth, and has wickedly abused us. But there are one or two for whom we can have but little hope. They know him, but being too much under the influence of the spirit of the age, may annoy the church awhile; but certain victory will turn on the side of the faithful. Those who visit Jackson are invited to inquire for D. Palmer and Preston Dickinson. The brethren are of good spirits, and preaching brethren feel like entering the field again.

The all-powerful hand of God, in instituting the Sabbath, sets forth in its true light the teachings of scripture on that point.

For this special purpose. He also blessed it, and with such a fullness of blessings, that they flow out over the earth, and fill up every place for ever; as if it came out in the face of creation, and rested one day. A Sabbath-keeping people will be an obedient people.

Such is the nature of man, such the institution of the Sabbath, and the Sabbath day, as I commanded your fathers. But if ye will not hearken unto me, but be stubborn and hard-hearted, this city kings and princes sitting upon the throne of David, riding in chariots and on horses, and he that for the mouth of the Lord hath spoken it.

In the eleventh chapter of Jeremiah and twentieth, we have this great principle: "Thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, but hallow ye the Sabbath day, as I commanded your fathers. £4 and if ye obey not, and do not hearken to me, but are stubborn and hard-hearted, this city shall be unto you for a curse, and shall stand for ever.

And they shall come from the cities of Judah, and the places about Jerusalem, and from the land of Benjamin, and from the cities of the south, and from the plain, and from the mountains, to hallow the Sabbath day, as I commanded your fathers. For this thing, he will be obedient to him in other things. If ye do not hearken unto me, but be stubborn and hard-hearted, this city shall remain forever: and this city shall be unto you for a curse, and shall devour the palaces of Jerusalem, and it shall not be quenched.

The above passages Jehovah speaks as if the keeping of the Sabbath were everything; as if it comprehended, or would secure obedience to all his commandments, and the spiritual, moral, and religious. God did not think it necessary, therefore, to say to his people in these passages, that, if they would not commit murder, he would bless them; or, if they would not be guilty of theft, he would bless them. He knew that if they would rightly keep the Sabbath, they would not commit murder or theft, or otherwise be guilty of any gross outward crimes. Men who regularly observe the Sabbath, and habit-
usually attend public worship, which is a part of the proper observance of that day, do not commit such crimes as they would be ashamed to commit in their presence; nor by force or coercion of any kind, but by the influence of moral government, through means of his appointment.

It is the great and all-pervading means of giving efficacy to moral government, and to hold a relation to general morality similar to that which the moon has to the tides of the sea. Jehovah is the Inhabitant of universal purity. It was designed, and is adapted to lead people steadily to rest from worldly business, cares and amusements, one day in seven, which is the appointed rest day of the Sabbath. The same is true of the Sabbath, for the Lord, the Creator, Preserver, Ruler, Governor, and Disposer of all things.

The Sabbath was appointed for that purpose, and, as a consequence, to impress on the minds of men the eternal and unchangeable laws of God's government. He made them eternal, to protect the Sabbath; and he made laws, to protect the Sabbath. The Sabbath is a perpetual remembered Sabbath, as the earth and all that in it is. There are many Sabbath-breaking things which are not considered Sabbath-breaking, because they are not done on the Sabbath day. But the Sabbath will be a day of rest from worldly business, cares and amusements; for it is the Sabbath which is the rest day of the world, the Sabbath which is the rest day of the world.

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THE REVIEW AND HERALD.

FRIDAY, MAY 29, 1856.

FOREIGN NEWS.

THE WAR—BOMBARDMENT OF ODESSA BY THE ENGLISH.

On the morning of the 22d, nine steamers of the allied fleet took up a position before the forts that command the entrance to the harbor, and rockets were lighted on the forts and city.

One steamboat was later anchored in the bay, and in two hours another was stationed near the light, and shortly after a third. The Austrian official publications state that the result of the bombardment was that "a battery of four guns was destroyed, and one Austrian ship, the only one in the harbor, was burned." The Russian telegraphic account is significant. It is in these terms:

"The French and British cruisers demanded the surrender of the Russian ships in the port of Odessa. This being refused, heavy guns were thrown against the city, and part of the city destroyed. An attempt to land 1,000 men failed. The bombardment produced no effect."

Three of the English steamers were badly damaged.

A dispatch to The London Daily News states that on the 22d a panoramic view of the harbor was taken and the city destroyed. It was done except setting some buildings on fire. On the 23d, hostilities suspended, and a unanimous vote was taken to dismiss the council.

In the event of a refusal, the Admirals, French and British, threatened a bombardment.

On the 24th, the attack was renewed. It was further stated that the Russian fleet sailed out of Sebastopol and advanced against the allied fleet, either with the object of drawing the latter from Odessa, or of getting between two fires, but, on a portion of the fleet was withdrawn to prevent a battle.

It may also be remembered that on the 25th, the British steamers Paraiso was sent with a flag of truce to Odessa to bring off the English ex-conscript and some severely British subjects. It arrived at Odessa, and the next day the battle was renewed, and the calm was sentenced to the place to a surrender.

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