

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 End of the Wicked.

BY SAMUEL BOURN.

[We had heard of Bourne's writings, but never could get sight of them till 1847, when we accidentally came into possession of two volumes of his Sermons. The following is an extract from his discourse on "The Gospel Doctrine of Future Punishment," published near a century ago.—*Bible Examiner.*]

THE Gospel Doctrine of a total everlasting destruction is much more adapted to bring sinners to repentance than the doctrine of endless misery and torment; because they may be convinced of the reason and justice of the former; but never can be so of the latter. And it is of the greatest importance that men be convinced, not only that they shall suffer for their sins, but also that they shall suffer justly, and no more than their guilt deserves. It is indeed highly requisite, that men should have a profound reverence of the Supreme Being, and a fearful apprehension of the punishment due to wickedness: but it is equally requisite, that this fear be built upon a reasonable foundation, and a persuasion of the justice of that punishment: it ought to be the fear of a most righteous and merciful Governor, who punishes in due measure, and to answer a wise and beneficent purpose; not of an unjust and merciless tyrant, "who punishes without measure or end to satisfy an implacable and eternal resentment." The former is a motive proper to bring sinners to repentance, by convincing them, that if they persist in their wickedness, it will become right and fit in the great Governor of the world, and requisite to the ends of his goodness, to punish and destroy them for ever, in order to put an end to their wickedness; and for an example to others. But the doctrine of an eternal preservation in the most dreadful torments is not proper to bring men to repentance, or to promote virtue in the world. On the contrary, this anti-christian doctrine hath actually produced much wickedness, and of the worst kind, and hath served also to harden men in it.

The more we study human nature, and understand what influence different principles have upon the temper and conduct of mankind, and are acquainted with the religious history of the christian world, the more we shall be convinced of this. When men have been guilty of enormous crimes, or abandoned themselves to some vicious courses, but at length begin to think of another world, and what their own condition will be after death; then, to be persuaded of the righteous judgment of God, and that he will punish impenitent sinners in a terrible and exemplary manner, but no more than their iniquities deserve, or than the ends of government and the purposes of wisdom and goodness require: this persuasion will lead them to a true repentance, as it implies a conviction of the mischievous, heinous and criminal nature of their own actions, and tends to

inspire them with an abhorrence and dread, not of God, but of their own wickedness and ill deserts, and with a veneration and esteem of the Almighty Governor of the world for his very justice, though it condemns them; because they believe that his intention in punishing is to prevent the progress of wickedness; and put an end to misery; not to make wickedness and misery immortal. The fear of God is consistent with the love of him, and with the highest confidence in his paternal goodness and saving mercy; hence they naturally reflect upon their own disingenuity and ingratitude, in transgressing the will of the wisest and best of Governors. And this temper is the true spirit of repentance towards God, and the spring of humility, justice and charity toward men.

But on the other hand, if they believe that God will punish beyond all bounds of justice, and will preserve condemned sinners alive for ever, in order to wreak upon them an insatiable eternal vengeance; and that it is his design not to extirpate and destroy, but to preserve and increase wickedness and misery in the creation; this opinion, the more seriously they attend to it and believe it, the more it will prevent true repentance: it can only serve to confound the mind, to absorb and destroy the best principles of true religion, and particularly to exclude from the heart all love of God and all confidence in his justice and goodness. For let men pretend what they will, they cannot esteem, love, and confide in a tyrant, or a being whose will and pleasure is to make wickedness and misery endless. They may be hypocrites through fear, and profess love with their mouths; but secretly and in their hearts they will have an aversion to him: they will hate God more than themselves, and abhor his government more than their own sins and ill deserts. At best, this opinion will only produce a slavish dread and terror which may compel men to worship God against their inclination, and praise him with their lips, while their hearts are not only estranged from him but utterly averse to him.

It is indeed readily allowed, that this opinion may have driven some men to have used certain means, by which to avoid that relentless and insatiable vengeance, which they impiously ascribed to God. But by what means? Not by repentance and the practice of sobriety, humanity and charity; but by penances, pilgrimages, unctious, articular confessions, priestly absolutions, and all the low tricks of superstition; which correspond to the base and unworthy notions they had formed to themselves of the Supreme Being. Or else, where it made a more deep and violent impression, it hath driven men to a gloomy bitterness of temper, and inspired them with a dark and fierce enthusiasm; and they have sought to compensate for their vices, to appease the deity, and recommend themselves to his favor, by a furious bigoted zeal for a particular church or party, and by hating and persecuting others, whom they vainly and presumptuously styled enemies to God and religion.

Such have been the real and natural consequences of this anti-christian doctrine. For according to men's sentiments of God and of the designs and measures of his government, such hath been the influence of religion on their temper and conduct; if they have not framed to themselves a God after their own evil hearts, they have framed their own hearts agreeable to that false and evil character, which they were taught to ascribe to God. And when they have believed the Deity to love and hate, to elect and reprobate nations, parties, or individuals, without reason or regard to the ends of good government, and to pursue those whom he hath

thus reprobated, with an endless and insatiable resentment; they themselves have become more arbitrary, bigoted, fierce, unmerciful, and more addicted to hate and persecute their fellow creatures, all who were not of their own church, and whom they supposed to be reprobated of God. It is hardly credible, that inhumanity and cruelty would ever have been carried to such excess in the Christian world, as they actually have been, had they not derived countenance and support from the anti-christian and barbarous notions. Tyrants and persecutors, if they have not invented these doctrines, yet have applied them to excuse to their own consciences, and vindicate to others, the most iniquitous and cruel proceedings; and when they have made the very worst use of their power in persecuting good men, at least men who have deserved no such punishment, they have persuaded themselves and others, that they were acting like the Deity, espousing his cause and maintaining his character and his glory.

The court of inquisition, as established in many countries, and so far as it differs from civil courts of judicature, is declared by the authors and maintainers of it to be the nearest imitation of the divine tribunal; and it is avowedly founded upon and justified by the doctrines of reprobation and of eternal torments. Jews, infidels, and heretics are judged in that court to be criminals, and are condemned. And how do they vindicate this procedure; but by supposing them to be all reprobated and abhorred of God? And they execute them, not by a quick despatch, but by the most lingering torments. What then do they plead for this cruelty; but that it is an act of Faith, that they are doing the work of God, and that he will expose those wretches to the like torments for ever? Thus they conquer nature by Faith, as they express it: that is, they extinguish all sense of justice and relentings of mercy in their own nature, and harden themselves in iniquity and barbarity, by the belief of these very doctrines we are exposing: and by them they defend themselves in the face of the world, and give a color and sanction of religion to the most enormous wickedness.

The only way to promote sobriety, justice, humanity, and every virtue in the world, is by representing truly and recommending strongly the characters of the Deity and his government, as contained in the real doctrines of our Saviour and his apostles: that he is the most just and merciful Father and Governor of all mankind; who will by no means clear the guilty, or suffer the impenitent workers of iniquity to escape, but will assuredly punish them with an everlasting destruction from his own presence and by his own glorious power; but who in all the measures of his government intends the best ends, and to promote the good of the whole; to destroy forever, not to preserve forever, the souls of the wicked; to make virtue and happiness, not wickedness and misery, everlasting. This belief of religion will have a most happy effect, in reclaiming men from vice and exciting them to virtue, and is every way proper to engage our reverence of God and our charity to all men, to make us love the Lord our God, and serve him with all our heart, and soul, and mind, and strength; which is our highest excellence and happiness.

To sum up the whole in a few words.—To increase wickedness and misery in the creation, and to make them endless, is the work and design of the devil. To impute the same design to the all-perfect, and ever-blessed God, is no better than the greatest impiety. And to imagine that such a doctrine can do any good in the world, is great weakness and folly. Some men are amazingly forward, even while they praise God with their mouths, to harbor an ill-

opinion of Him in their hearts, and suspect Him of having unjust or cruel designs. The timidity and melancholy of some, and the artifice and tyranny of others, lay the ground-work of such diabolical delusions. But Christians should know better: and if they have not been taught otherwise, if they are yet ignorant of the truth as it is in Jesus, and have not the knowledge of God their most righteous Governor and merciful Father in heaven, it is high time they should learn to understand their own religion.

The true doctrine of the Gospel is more honorable in the Supreme Governor of the world, maintains the perfect consistency of His justice and mercy, and shows that the measures of His government are calculated to prevent, destroy, and extirpate wickedness and misery, to purge at last the whole creation from every evil, to collect together, as our Saviour expresses it, all things that offend and them which do iniquity, and cast them into a furnace of fire, where they shall be utterly consumed and never more exist. John, the forerunner of Christ, describes him by the sublime character and office of being the minister of divine justice and mercy to mankind, whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but burn up the chaff with unquenchable fire, that is, utterly destroy it; then wickedness and misery shall cease for ever, death shall be destroyed, and destruction itself come to an utter end.

The practical language of the New Testament corresponds to the doctrine as before explained: and it remains that we attend to the Gospel admonitions, to choose the way of life, that our souls may live, and avoid the fatal paths that lead to eternal destruction. The gate of the former is straight and the way narrow, and it is requisite to strive to gain that important pass. But if it was a right hand or eye, that is an obstacle preventing our entrance into life eternal, it is better to part with it and cast it from us, than with it to perish forever. For what is a man profited, if he could gain the whole world, and lose his own soul, his own life and being forever? Or what can possibly be given to a man of equal value in exchange for his own life and being? It is not a few years in this world, but life and death absolute and eternal which are set before us. This is the very condition of our existence: there is no possibility of avoiding the momentous choice: and there is some difficulty in determining aright; and more in adhering to that determination. But the first thing requisite is to convince ourselves thoroughly of the vast importance of our present conduct, and to have our minds awake and eyes open to look before us, and attend to the final consequences of things. As it is not easy for children to be persuaded, or bring themselves to apprehend, what is requisite or pernicious to their future health and life in this world; so men are not easily aware of the eternal consequences of their present actions. There are so many things to bribe their judgment, or divert their attention, or benumb their hearts, or alter their resolutions, that the gate is found to be wide and the way broad that leadeth to destruction, and many go in thereat; and it is not without some difficulty that any are reclaimed and brought back into the way of life. Are there few that be saved?—is a question to which no answer ought to be expected, but those persuasions to use our best endeavors, and those descriptions of the qualifications requisite to salvation, which are to be found so frequent, so clear, and so cogent, in the writings of the Gospel, that we would flee from the wrath to come, and let the goodness and patience of God lead us to repentance; and not after the hardness and impenitence of our hearts, treasure up for ourselves wrath against the day of wrath and revelation of the righteous judgment of God; but on the contrary, by a patient continuance in well-doing, seek for honor and immortality, that we may gain eternal life; and that we do not through corrupt prejudices mistake the way of salvation, and what we must do to inherit eternal life; but if we would enter into life, keep the commandments of God; that we would not deceive ourselves with a vain show and empty professions; for God is not mocked, and whatsoever a man soweth, that shall he reap: he that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap an incorruptible

and immortal life. Do ye not know, says the Apostle, that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Our blessed Saviour hath most plainly and authentically specified the terms of our acceptance with God, and the duties requisite to salvation: and whosoever heareth his sayings and doeth them builds his hope of eternal life on an immovable foundation; but hearing and not doing, professing and not practicing, believing and not obeying, or to speak more properly, pretending to believe and have Faith separate from works of obedience, is only heaping up to ourselves the greater confusion and ruin. The grand event, the sublime mystery of a world to come, and of eternal life and death, is revealed in the Gospel with such perspicuity of doctrine, and force of application, as cannot fail to impress an attentive mind, and have a powerful effect. The favor or displeasure of the Almighty Governor of the universe; glory and immortality, or misery and destruction; everlasting life, or death eternal, are solemnly propounded to the belief, choice, or pursuit of mankind: and the way to avoid the one and obtain the other clearly described.

Let us wisely attend to these things, which are alone of infinite moment to us, and not let them slip out of our minds, or be eluded with the cares of this world and the deceitfulness of riches; that we may escape the condemnation of the wicked, even everlasting destruction from the presence of the Lord, and may inherit that eternal life, which is the gift of God (and which may God of his infinite mercy grant us) through Jesus Christ our Lord.

THE THIRD POINT.

THE latest advices from Vienna give information that the Conference of the several Powers, having agreed upon the first and second points, had passed over the third, while waiting instructions from their governments at home. The Third point has respect to the power of Russia in the Black Sea. England and France would desire to secure from Russia, as a condition of peace, a pledge to reduce her fleet, and to dismantle the fortress of Sebastopol. Russia has consented to any reasonable terms, which do not bring into question her sovereignty on her own territory, but to destroy her own forts at the dictation of her enemies, and so to cripple her own means of defence and offence, is a degradation to which Russia will not consent. Indeed it seems absurd for the Allies to demand that Russia should do to herself, what they have most signally and disastrously failed to accomplish during a whole campaign. But for the Allies to make peace without carrying this point, and thereby admitting that they are unable to cripple Russia, in the field or in the cabinet, will be in the highest degree disgraceful to them, and would doubtless meet the general condemnation of the people of England and France.

Some of the foreign papers, and one or two of our own, have rumors of peace as immediately at hand. We confess it is hard to find any justification for such expectations in progress of negotiations, or in the events transpiring in the Crimea. Indeed affairs look more like coming to a *deadlock*, than like making progress toward peace. In the meantime, an immense Russian army is on its way to the Crimea. The Holy Synod of St. Petersburg has issued an appeal to the people, urging upon them to devote themselves body and soul to sustain the Emperor in the great struggle to maintain the glory of the crown, and the integrity of the empire. We make a single extract from this appeal:

"Inhabitants of the country and of hamlets, you who arm for the defence of the church, of the throne, and of the natal soil, oppose to impious legions your powerful Russian breasts, in which beat hearts devoted to the faith of your ancestors and to the orthodox autocrat! But in preparing yourselves for the combat, place, above all things, your confidence in God, who gives invincible strength to those who execute his will, and remember that that which most terrifies your enemies is your holy religion, your pure

conscience, your obedience to supreme authority as to God himself—to your masters and to your chiefs as to your parents. It is in the obedience which is agreeable to God, that dwells all the strength of the Russian empire.

"Fathers and mothers! you have before your eyes a sublime example in the imperial family; the Grand Dukes, blessed by their august parents, will hasten to the field of battle for your personal defence; is it for you now to hesitate to send your children there, at the request of the Czar? Say to them:—Children, take there your place, for the defence of our common mother, the divine church, and of the mother that nursed us—the Russian soil; your earthly parents bless you, and the church will pray for you."

With such a spirit as this animating the Russian Empire, it is plainly impossible for the new Czar to humble himself before the Allies, especially when as yet they have made no progress in compelling him to terms.

The Gospel without the Law.

THERE is what is properly enough called, preaching the gospel. There is a great deal of it in all protestant countries. Yet for many years it seems to have been comparatively powerless to the conversion of sinners. The question is even asked, how long ere our churches will be extinct, unless the proportion of additions to losses turn in their favor, and that soon. And why, it is with reason asked is there so general an indifference to religion, not to say contempt of it? Why so little of that real seriousness, which is at least, part of the essence of a religious temper, which certainly marked the character of our forefathers, and which must always accompany the fear of God, and a just sense of eternal things?

Probably one great reason of all this, is that the Law of God and the truths that circle round it, are not fully and forcibly enough preached. We who are ministers do not present the law in all its demands. We do not, enough, make it seen and felt, that God's Law claims every one's entire and unqualified obedience and submission, even to the thoughts and intents of the heart. We do not carry back the demand to the first dawn of the hearer's reason and conscience, and lay that holy law along side of all the dark past of his life, from the beginning till now. We do not strip sinners of the thousand and one refuges of lies to which they flee, to justify or to excuse themselves for not having kept the law, or even to make it out that they have kept it sufficiently well. We do not, as we should, open the gates of the bottomless pit before their eyes, and by the light of those eternal fires, make them read for themselves the inscription written in letters of flame, "This is the place of torment."

Again, we are apprehensive that we do not realize and set before men, as fully as we ought, the utter alienation of their hearts by nature from all that God requires. We believe the doctrine; that is, it is in our creed, and so, according to the rules of the world, the credit of believing the doctrine belongs to us. And sometimes perhaps we do deliver it, but its full force and significance we do not habitually feel and deliver.

Are not these the true reasons why our churches, instead of filling up with humble converts, are diminishing? Does not this account, in part at least, for the exceeding distance of men's minds and thoughts from God and eternity? Does not this in a measure, account for the merely decent religious exterior of some, the open irreligion of others, the absorbing worldliness of the many, and the fraud and violence perpetually breaking out over all the land, like the eruptions of a volcano?

It is worse than of no avail to sing the song of redeeming love, unless the trumpet have first rung factually the thunders of Sinai! Of what use to assure forgiveness to one who feels no particular need of forgiveness? What is a feast to a full man? What is wine to him that has "well drunk?" What is the best physician to the hale and hearty, to whom sickness and death are not only distant, but unrealized? What is civil pardon to the good citizen, who is at large and about his business as usual, and knows he has violated no law?

Not only the gospel, but even the office of preaching it is made contemptible, by sinking the moral law out of sight. Restore the law to its place; make its terms the actual terror of men's hearts, and pentecostal seasons will return. Converts will be multiplied. Public conscience will become a reality. Fashionable religion, along with fashionable vice, will hide its diminished head. Public men will shun commercial and political fraud, as they would shun the fires

of perdition. The work of preaching the gospel with all its self-denials, will be in honor, and the best talent, as well as the purest piety, will offer itself for the service. J.—[Oberlin Evangelist.

REMARKS:—Every one who is conversant with the Bible and the preaching of the present day, must assent to the truthfulness of the above, and if the *Evangelist* were like to produce any reform on that point I should heartily wish it God speed. I was struck on reading it with the difference between the sentiments of the writer and those of some of the preachers of what is termed the "Oberlin School." I heard one declare while preaching on this subject, in this State, that the keeping of the letter of the Law leads to death! I was led to wonder how wide a departure, in his opinion, from the strict letter of the Law of God is necessary to ensure eternal life; and, surely, the great majority must be saved, according to such teaching, for the departures from the plain, literal reading of God's Law are both frequent and broad enough to please the most rigid Antinomian. And I wondered further if the said preacher remembered reading in Prof. Finney's writings that every law had its letter and spirit; this relating to the external observance, and that to the internal: that the letter might be kept without the spirit, but the spirit of a law could not be kept without observing the letter.

But it is easy to perceive the cause of the dilemma—it is the fourth commandment. In vain may the press and the pulpit unite their efforts; they can never "restore the law to its place," until they cease to break, and teach others to break, the holy Sabbath. In vain will they seek to awe by "the thunders of Sinai," so long as they try to make the law delivered on Sinai enforce Sunday keeping. The people will not regard it—they will not tremble before it as long as this inconsistency is manifested in the lives and doctrines of those who profess to teach in God's name. I hope all will carefully read the remarks above, as they present a brief but striking view of the deplorable state of the churches and the world at the present time, with the evident reason why they occupy such a fearful position.

J. H. W.

Oshkosh, Wis., April, 1855.

Communication from Bro. Wheeler.

DEAR BRO. WHITE:—I would say for the encouragement of the dear saints scattered abroad, that the Lord is still with the remnant here in the East, who are striving to obey the last message of mercy to this perishing world. I have during the past Winter, visited most of the brethren in western Massachusetts and Connecticut, and also spent some time among the Seventh-day Baptists in Rhode Island; and found some among them quite interested to hear on the subject of the Lord's near coming. I have also visited most of the brethren in Maine and some other places.

I find the churches where I have labored, united (with very few exceptions) in the truth, and striving to heed the Apostle's injunction, to "mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." As a general thing there appears to be a rising in spirituality, and a growth in grace among them. But yet I fear that there is too much indifference, too much holding on to the things and spirit of the present world.

There is power in the present truth when fully believed and obeyed, to cut us loose from the present world; to make us free in the Lord, and give us the blessed assurance of soon entering our eternal home. There is, I find, in many places quite an ear to hear on the reasons of our hope; many who seem to be enquiring, Are these things so? On the other hand, there are many ready to oppose, but truth is mighty and will eventually triumph; and those who are found obeying the truth will triumph with it.

How conflicting are the positions taken by the opponents of the truth. They tell us if we keep the Sabbath we are fallen from grace; for Paul says, say they, that Christ is become of no effect unto you; whosoever of you are justified by the law; ye are fallen from grace. Gal. v. 4. And then if this does not satisfy the enquirer after truth that it is wrong to keep the Sabbath, they will quote Rom. xiv. 5: "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind." Now say they, every day includes the Sabbath with the other days, and Paul says it don't make any difference whether we

regard it or not. If we regard the day to the Lord it is well; and if we do not regard the day it is just as well. Now let us put their positions together. First, they make Paul teach in Galatians that if we keep the Sabbath we fall from grace. Second, he teaches the Romans that they might do as they choose keep it or not. How strangely indifferent Paul must have been to the welfare of the Roman church! Entirely immaterial with him whether they fell from grace or not!!! But unfortunately for their argument Paul does not speak of the Sabbath or the law of God, the ten commandments, in either of the above quotations. Surely error marks out to itself many crooked ways: while truth moves onward in one straight course.

The word of God presents to man a royal law growing out of the relation that we sustain to him as our Creator; and the relation we sustain to each other. This law the apostle proves all to have broken. "For all have sinned and come short of the glory of God;" [Rom. iii. 23;] and "sin is the transgression of the law." 1 John iii. 4. From sin we are justified through faith in Christ, the great sacrifice who has been set forth as the propitiation for the sins of the whole world. Rom. iii. 25; 1 John ii. 2; iv. 10. And being justified by faith, we have peace with God through our Lord Jesus Christ. Having the Spirit of Christ implanted in us (for if any man have not the Spirit of Christ he is none of his) we like him delight to keep the commandments of God, the Father, and the teachings of his Son. Or in other words we retain our justification by a faith made perfect by works or obedience. How much of the Spirit of Christ we need in these last days! The more we have of his Spirit, the more we shall delight to do the commandments of God. We need much of the Spirit of Christ that we may thereby exhibit the excellency of those truths we profess to believe.

I still feel to rejoice in God for his goodness to me; and I feel strong in the glorious hope of soon seeing the King in all his beauty. How cheering to the way-worn pilgrim is that "blessed hope." Without this hope how dark the prospect now before us! While the nations of the earth are preparing themselves for war, and the dark cloud of the great day of Jehovah's wrath seems gathering in the distance, and the cry of distress and suffering are borne on every breeze, the eye of faith beholds beyond these dark scenes, the bright glories of an eternal day.

The evidences are thickening around us daily that earth's great drama is about to close. What is done for the salvation of our fellow men must be done quickly. Then let us gird on the gospel armor anew for the closing conflict. The truth of God must be our shield and buckler. With our feet firmly planted on the commandments of God and the faith of Jesus, we may hope to abide the storm and reign with Christ for ever. Surely in view of these things it becomes us to search our own hearts and to know that our ways please God. It is the power of the truth we need. A living active faith that manifests itself daily in a holy life and a godly conversation. In the Spirit of Christ I desire to labor, having his love the moving principle in all my efforts, that when he shall appear I may be prepared to receive some humble place among the blessed, and participate in the glories of the earth made new.

Yours in hope.

F. WHEELER.

Washington, N. H., Apr. 27th, 1855.

P. S. I have consulted with the brethren here with regard to the proposed change in the terms of the *Review*. All seem desirous of having a weekly paper, and in favor of the proposed change in the terms. Let the price be fixed so that the paper may be sustained and you relieved from the perplexing embarrassment under which you have so long labored.

F. W.

The Best Excuses the Worst.

THE common disposition of impenitent sinners to excuse themselves from the privileges offered in the gospel, is not only wicked in itself, and dangerous in its tendency, but it is pre-eminently foolish. There is nothing valuable to be gained by the most plausible and forcible excuses. A thoughtful mind may easily see this.

Let us suppose that a sinful man has an excuse and a really good one. Let us even suppose that the excuse is sustained as valid at the bar of God. This, surely, is as strong a supposition as any sinful soul could desire. Now what would result from it? *The certain loss of the sinner's soul!* We too seldom think of this. We too seldom think of the sinful soul as already lost; and of the gospel as the remedy. Yet this is the just view of the case. The gospel is a privilege; and a man excused from exercising a privilege is excused at his own loss. The gospel is salvation; and to be excused from salvation is to lose salvation.

Look at the matter in the light of the Saviour's parable. Many were bidden to a Great Supper; and they excused themselves. If a man is invited to a feast, and excuses himself whose loss is it? If a railroad train is hurrying on to some fearful precipice, and the voice of warning is raised, and the passengers cry out, "excuse us, we have no time to listen;" whose loss is it? If dangerous disease seizes a man's system and a physician prescribes the only adequate remedy, and the patient says, "excuse me," whose loss is it? If a man is in a burning house asleep, and a friend awakes him, entreats him to make haste, tells him that the danger is increasing, assures him that his hopes, one by one, are cut off, and calls out that if he is not even now in earnest he must perish; and he turns slothfully on his bed and exclaims, "excuse me," who suffers?

Is it any better when a guilty soul, already under the curse of God's violated law, is urged to flee to Christ for salvation, and pleads "I pray thee have me excused?" Surely men do not consider that they are already lost; that Christ came to save; and that whatever keeps the soul from coming to Christ, keeps it from heaven. To do nothing, is to perish; to be excused, is to perish. Such thoughts should put an end to all excuses. The better a man's excuses are, the worse. The more power an excuse has over a man's mind to keep him still; to prevent his praying; to prevent his repenting; to prevent his coming humbly to Jesus, the more certainly will they secure his perdition. A poor excuse has less power to blind the mind, than a plausible one; and since every successful excuse is fatal, the best excuses are likely to be most fatal. Can the spirit of making excuses be a good one, when its most successful excuse is the deepest ruin of the soul?—*Presb. of the West.*

Pray that Sermon.

A young licentiate, after throwing off a highly wrought, and, as he thought, eloquent gospel sermon, in the pulpit and presence of a venerable pastor, solicited of his experienced friend the benefit of his criticism upon the performance. "I have but just one remark to make," was his reply, "and that is to request you to pray that sermon." "What do you mean, sir?" "I mean literally just what I say, pray it, if you can, and you will find the attempt a better criticism than any I can make upon it." The request still puzzled the young man, beyond measure; the idea of *praying* a sermon was a thing he never heard or conceived of; and the singularity of the request wrought powerfully on his imagination and feelings. He resolved to attempt the task. He laid his manuscript before him, and on his knees before God undertook to make it into a prayer. But it would not pray; the spirit of prayer was not in it, and that, for the very good reason—as he then clearly saw for the first time—that the spirit of prayer and piety did not compose it. For the first time, he saw that his heart was not right with God; and this conviction left him no peace until he had "Christ formed in him the hope of glory." With a renewed heart, he applied himself anew to the work of composing sermons for the pulpit; preached again in the presence of the pious pastor who had given such timely advice, and again solicited the benefits of his critical remarks. "I have no remarks to make," was his complacent reply, "you can pray that sermon."

The singular advice of this shrewd pastor would not be inappropriate to correspondents of a religious newspaper, especially when they write on controversial topics. If they would always pray their articles, from beginning to end, before they forward them, their discussions would doubtless elicit a great deal more truth and a great deal less of ill-feeling. By observing this rule they would give editors also the delightful satisfaction of believing that they are doing more good than harm by the publication of their articles. We suggest this as an important practical hint to our correspondents, hoping that their piety and good sense will not overlook or neglect it.—*Watchman of the Valley.*

JESTS UPON SCRIPTURE.—It is very common with some persons, says the *Christian Messenger*, to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on the words, a pun; at other times a blunder; and not seldom, a downright impurity. Whatever be its form, even when lightest, it is no venial offence, leading as it does to profane contempt of God's word. Those who practice this, have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and some droll idea. There is no real wit in the case; and the dullest persons in society are most remarkable for these attempts.

The evils arising from this practice are greater than appear at first.

It leads, in general, to irreverence to Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit will come at length to have a large portion of Holy Scripture spotted over by his unclean fancy.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, MAY 15, 1856.

MEETINGS AT BATTLE CREEK.

THE Conference, Apr. 28th and 29th, was a meeting of interest to God's people. But few came in from abroad, yet there were as many present as could be well convened for social meetings in a private house. Social meetings were spirited and excellent, and the word preached had free course, and confirmed the souls of the disciples, and convicted others. Here we parted with our beloved Bro. Hall of Wisconsin, and his companion, who returns to his field of labor in that State.

The brethren in Battle Creek and vicinity are generally awake to the wants of the cause, and are anxious to establish the REVIEW OFFICE in that place. They are able and willing to do so, and manifest much anxiety to relieve us of those cares and responsibilities which we have too long borne. The climate, water, prices of rent, fuel, provisions, &c., seem favorable to the location.

We remained with the church in Battle Creek over Sabbath, May 5th. It was expected by all that there would be preaching. In this we were disappointed, although there were three present who preach constantly. The Lord took the lead of the meeting in an especial manner, and manifested his power and goodness in our midst. The saints were filled with joy and gratitude to God for the encouragement and instruction given at this meeting.

JAMES WHITE.

Jackson, Mich., May 8th.

FASTING AND PRAYER.

CHRIST in his sermon on the Mount, [Matt. vi.] introduces the duties of alms-giving, prayer and fasting. He reprobates the manner of the hypocrites in these things, and points out the right way. We think it will be admitted by all truth-seekers that all three of these duties are still binding on the church. We see no reason why one should cease and the others continue.

The manner of fasting is introduced as follows: "Moreover, when ye fast, be not as the hypocrites of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast; but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly."

The motive of the hypocrite is reproved in appearing unto others to fast. Instead of disfiguring their faces on such occasions, Christ taught his disciples to appear natural, that they might not appear unto men to fast. That they might on such occasions appear natural, as their custom was: they should anoint the head, &c. As anointing the head is introduced that they should not appear unto men to fast, we conclude that it is not now a duty; for, if as often as we fast, we should anoint the head, we should appear to all to fast. Though the ancient custom of anointing the head does not now exist, the duty of fasting remains the same as well as prayer and giving alms.

Luke records the fact that Anna the prophetess served God with fastings and prayer day and night. Chap. ii, 36, 37.

Christ says, [Matt. xvii, 21.] "Howbeit, this kind oeth not out, but by prayer and fasting." Fasting,

in connection with prayer, is here made of great importance.

It is said of Cornelius, [Acts x.] that he was a "devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He was told by an angel while in a vision, that his prayers and alms had come up for a memorial before God. When visited by the holy angel, he was engaged in fasting and prayer. Verse 30.

On the important occasions of ordaining Elders in Gentile churches, Paul and Barnabas prayed with fasting. Acts xiv, 23.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts xii, 2, 3.

"That ye may give yourselves to fasting and prayer." 1 Cor. vii, 5.

See 2 Cor. vi, 5; xi, 27. Here Paul mentions among other things, labors, watchings and fastings. This fasting does not appear to be from necessity, as hunger is mentioned in connection as another thing.

(1) An objection to fasting may arise with some from Isa. lviii. We will here say that in this chapter the spirit and character of two kinds of fasts are pointed out. The wrong is reproved and the right approved; but this does not in the least affect New Testament testimony on this point.

(2) The great object of fasting we understand to be, first, self denial, that the whole being may be especially consecrated to God on such occasions; and, second, that the mind may be clear to receive the teachings of the Spirit and Word, and exercise faith in God.

A DAY OF FASTING AND PRAYER.

The first Sabbath in June.

WE have consulted with brethren with whom we have recently associated, in regard to a day of fasting and prayer, in view of the want of faithful laborers in the wide harvest field; and, also, the feeble state of health of several who are now engaged in the work; and the suggestion meets the approbation of all.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. ix, 36-38.

By advice of brethren we appoint the first Sabbath in June as a day of fasting and prayer. The object is referred to above. The field is opening for laborers, and seems fast ripening for a gathering of precious souls to the truth, but laborers are indeed few. And several who have toiled in the work for years are failing in health. This seems a sufficient cause for humiliation, fasting and prayer, that the Lord of the harvest would favor his servants, and give them health and strength to still toil on in the glorious work, until the servants of God shall be sealed.

We recommend that all the churches be united in fasting and prayer on the day named, for the above object, and that the subject be introduced in all the assemblies of the saints, and that not only public prayer be offered, but that a portion of the day be spent in secret prayer by all who love and obey "the commandments of God and the testimony of Jesus Christ."

Let us all unite in offering to God the prayer of FAITH, that he would raise to health his worn and feeble servants, and, also, raise up, qualify and send forth faithful men into the harvest.

JAMES WHITE.

M. E. CORNELL.

Communication from Bro. Loughborough. Labors in New York.

DEAR BRO. WHITE:—I have just returned home after an absence of five weeks, during which time I have visited the brethren in Madison, Jefferson and Oswego counties. The brethren seem to see and feel somewhat the importance of holy living, and the

Lord is working for them by adding a few to their numbers of such as we trust may be saved.

In North Brookfield our meetings were not largely attended, but some interest was manifested by those who did attend. We gave seven discourses on the subject of immortality through Christ. Our next effort was in Leonardsville, the south part of the town of Brookfield: gave seven lectures in the Seventh-day Baptist meeting-house to large and attentive congregations. We spoke three times on the Life and death question and gave four discourses showing the connection of prophecy and the commandments of God. Several furnished themselves with publications desirous of still further understanding the reasons of our faith.

Bro. Rhodes accompanied me from Brookfield to Lorain and the rest of the journey. Our meetings at Lorain we trust were of interest and profit. We found six had embraced the observance of the Lord's Sabbath and present truth since we were there last Winter. Others are still investigating. First-day morning one sister put on Christ in baptism. The next Sabbath and First-day we spent at Roosevelt. Two there have lately embraced the truth. The church seems to be in a prospering condition. Two Brn. in this place were baptized.

Yours still striving to overcome.

J. N. LOUGHBOROUGH.

THE LAST WORK OF THE TRUE CHURCH

BY M. E. CORNELL.

Bind up the testimony: seal the law among my disciples."

CHAPTER V.

THE position being now established that the fourth commandment is the Seal of the law, we are prepared to understand the testimony of the prophets respecting the nature of the work of *unsealing*. And as Jesus testifies that the prophets as well as the law, will remain until heaven and earth pass away, [Matt. v. 18.] and as heaven and earth yet remain, we can with confidence call on the prophets to testify concerning the work of *unsealing* the law, and *unbinding* the testimony.

The prophet Isaiah has a view of this work and also of its effects upon the world, when he says, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. xxiv, 5. The Catholic church changed the ordinance of baptism, by substituting sprinkling. When this was done the true memorial of Christ's resurrection was gone, and an excuse was framed for introducing the first day of the week to be observed in commemoration of that event, calling it the Sabbath of the fourth commandment. Thus the true Sabbath was crowded out, the law transgressed, and the ordinance changed.

In the beginning this was the *modus operandi* of *unsealing* the law. In this was fulfilled the words of the prophet Daniel: while speaking of the work of the Catholic church, he said: "And he shall think to change times and laws," &c. Dan. vii, 25. Also in chap. viii, 12, speaking of the same power, he says: "It cast down the truth to the ground," &c.

The fourth commandment in the law relates to time; and in changing the Sabbath the man of sin has changed the time; not only the entire day, but also God's time for commencing the day. Thus the entire commandment is destroyed, cast down to the ground. And (as already remarked) this commandment contains God's seal; and when attached to the law becomes the seal of the law; therefore when separated from the law, (as it has been by the man of sin,) the law is left without a seal; hence the propriety of the command, "Seal the law among my disciples."

The testimony of the prophet Jeremiah is also in harmony with the above. Speaking of the same dreadful work, he says: "Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways, from the *ancient paths* to walk in paths in a way not cast up." Jer. xviii, 16.

This text is a vivid description of the world at the present time. Having left the ancient paths, (ways of God,) the mass of the human family are stumbling and falling in their own ways, following the traditions of men. And this has been the condition of the world ever since the apostasy, when the true church went into the wilderness. Rev. xii, 6. Anti-christ took off the seal from God's law, and taught that to keep Sunday strictly was obedience to the fourth commandment; and the inhabitants of earth have believed the lie, with very few exceptions, as saith the Prophet: [Hos. x, 12:] "Ye have ploughed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies, because thou didst trust in thy way, in the multitude of thy mighty men."

While presenting to the people the clear light now shining out in regard to the true Sabbath, we often see demonstrations of the fulfillment of this prophecy. We show men that there is no divine authority for Sunday-keeping, and call upon them to leave that false way of papacy, and seal the law, but they refuse; and among the numerous excuses and queries which they present are the following: Says one: "Why has not this been found out before?" Another cries out, "Why! only think of it! so many good and smart men have lived and died keeping Sunday, it must be right." Another says, "I will risk myself keeping the day my father and grandfather taught me to keep." Only think, says another, of the multitude of mighty men who have believed and taught that Sunday was the right day? Both priests and people will cry, "The fathers!" "The fathers!" and each generation since the reformation commenced has had as much confidence in the fathers as the present; and this accounts for the fact that some of the lies of papacy are universally taught and believed by almost all Protestant christendom at the present time; and in this is fulfilled the words of the prophet where he says, "Even from the days of your fathers ye are gone away from mine ordinances and have not kept them." Mal. iii, 7.

In the light of these scriptures it cannot be unreasonable to expect that as long as men "plough wickedness," (spiritualize the word,) they will continue to reap iniquity; and as long as they "trust in the multitude of their mighty men," (more than in God's word,) they will continue to "eat the fruit of lies." And as long as they teach for doctrines the commandments of men, their worship will be vain, and the commandment of God will be laid aside, rejected, and made of none effect by their traditions, according to the testimony of Jesus, Mark vii, 7-13.

Having now fully demonstrated by the prophets that the law and testimony have been changed, scattered and made void, we will proceed to show that the propets have also spoken of a restitution of these, and the reasons why they should be restored.

The apostle Peter, speaking of the return of Jesus Christ, says: "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii, 21.

The heavens are to receive (or retain) Jesus until the times (or years) of restitution. But restitution of what? Is it the restitution of all wicked men and devils, as some would have us believe? We answer, No; because they are not among the *all things* which God hath spoken by the prophets that should be restored. It becomes us then not to be hasty or rash and claim from this text the universal, unconditional salvation of all men: but candidly inquire what "things" has God said by the prophets should be restored?

The prophet Ezekiel speaks of a special preparation with reference to the day of the Lord. He says, "O Israel, thy prophets are like foxes in the deserts. Ye have not gone up into the gaps, (or breaches, margin,) neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. xiii, 4, 5.

This shows that there must be a "restoring" or "making up" before Israel (God's people) can stand in the time of trouble. God's people are faulty as

yet, but we learn from Rev. xiv, 5, that the company which go through and stand on Mt. Zion are without fault; and it appears very reasonable that those who are found worthy of being translated without tasting death should be *without fault*; hence the propriety of the message (to the remnant who are to be alive and remain) "Bind up the testimony, seal the law among my disciples;" for it is evident that the disciples cannot be without fault while violating one of the commands of God, or neglecting one of the precepts of Jesus Christ.

We will now return to a passage in Mal. iii, 7, a portion of which we have already quoted. After declaring that the people had gone away from him, from the days of their fathers, God says, "Return unto me and I will return unto you," &c; and in verse 10, he gives his people the assurance that if they will bring all the tithes (tenth parts) into the store-house, he will pour out a blessing which they will lack room to receive.

Mal. iii, 1, 2, is a description of the change of the position of our great High Priest, to minister as messenger of the covenant in the second apartment of the Sanctuary, which took place at the end of the two thousand and three hundred days. [Dan. viii, 14.] in A. D. 1844, "When the temple of the tabernacle of the testimony in heaven was opened." See Rev. xv, 5. See also a tract on the 2300 days and Sanctuary, by Uriah Smith.

Verse 3, represents Jesus as waiting until his disciples are purified so that they will offer an offering in righteousness; (or according to the rule of right which is the ten commandments;) and when this is done the result is stated in verse 4: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in the former (margin, ancient) years."

In the days of the apostles the offering of God's people was "pleasant" because it was perfect. They kept all of the ten commandments, and kept them right; and they also observed every precept of Jesus Christ. But that mystery of iniquity (which Paul said had already begun to work in his day) continued to work until the "falling away;" (departing from the law and testimony;) [2 Thess. ii, 3, 7;] and since that time the church has been in the wilderness, and their offerings have been imperfect; and before the atonement can be made for those who now live, they must heed the command to Bind up the testimony, and seal the law; as the prophet says: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein." Jer. vi, 16. Those who refuse to walk in the old paths, are spoken of in verse 10: "The word was unto them a reproach and they have no delight in it."

We have seen a striking fulfillment of this prophecy when we have heard individuals say, "I should think you would be 'ashamed' to go back and take up that old Jewish Sabbath, and become a laughing-stock, and odd from every body else," &c. Such are spoken of again in verse 15: "Were they ashamed when they had committed abomination? (trampled under foot God's holy day?) nay, they were not at all ashamed, neither could they blush; therefore they shall fall," &c.

Instead of being ashamed and sorry that they have so long violated one of the plainest precepts of God's law, the mass are ashamed to leave the traditions of their fathers, because they have become so popular, and to leave them is a reproach; therefore they continue to reject the message that God has sent, saying, Return to the ancient paths, and they ignorantly and blindly refuse to walk therein.

That it is God's plan that his people in the last days should leave the traditions of men and walk in his ways perfectly is clearly manifest from Isa. lviii, 12, 13. After declaring that the fast which he accepts is to loose the bands of wickedness and let the oppressed go free, and declares that such shall call and he will answer and guide them continually, &c.,

he says, "They that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in." And the next verse brings to view one of the things to be restored; viz., *The true Sabbath*, concerning which he says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own way," &c.

Men have trodden under foot God's Sabbath the same as they have Jesus the Lord of the Sabbath; i. e., by entirely neglecting it; [see Heb. x, 29;] and instead of calling it the "holy of the Lord" and "honorable," they have regarded it as dishonorable, and have called it the "Old Jewish Sabbath."

Thus God's holy institution has been stigmatized and cast down; which has made a breach in his law; and Sunday-keeping is now offered to God for obedience to the fourth precept in his law, which requires the observance of the *seventh day*.

As well might a man offer his creditor a counterfeit bank note, to cancel an honest debt. He will not accept it; and it he can prove that his debtor knows it to be counterfeit, woe be unto him: he will soon receive the wages of fraud and dishonesty.

The first-day Sabbath is a counterfeit; and notwithstanding the Catholic church has always declared it to be good and true, and the majority of professed christians at the present time believe it, yet the Bible (the great detector issued by the bank of heaven) proves it to be spurious not bearing one single mark of the genuine. The great Creator of the heavens and earth (the President of the bank) has never placed his signature to this institution.

That mystery of iniquity continued to work until there was such a mist before all eyes, that men were totally disqualified to distinguish between truth and error. Being thus prepared, Satan through his agents palmed off upon them this counterfeit sabbath. The mass received it no doubt, honestly supposing it to be the true Sabbath for this dispensation. But why were they not aware of the deception, while having the Bible (God's great detector) which never failed to point out (in a definite manner) every false way. We confidently affirm that it was because false teaching had prepared their minds to regard the Bible as a book of mysteries, having a hidden or internal meaning; and although it plainly says, THE SEVENTH DAY IS THE SABBATH, yet it means one seventh part of all the days, and no day in particular. What an absurdity! and yet this is a fair representation of the universal sentiment of most professors of religion at the present time in regard to the Sabbatic institution.

Now all must admit that the external word defines one particular day for the Sabbath; but most religionists claim that the internal meaning is no day in particular. If this explanation of the fourth commandment were to establish a precedent for the interpretation of all the rest, it would make a complete jargon of nonsense. That law which the Scriptures represent as a plain path, and a definite rule, would become, with such an interpretation, the height of indefiniteness; and the precepts which God took pains to write upon tables of stone would be transformed into a mere code of undefinables.

According to the Bible, the indebtedness of all men to God is perfect obedience to his moral law of ten commands. Such being the fact, will God accept of that counterfeit sabbath, and cancel their obligations to the fourth commandment? It does not seem possible; and yet, as God is merciful, he may grant pardon to those who were honestly deceived in past time, and in all good conscience kept the first day, supposing it to be the true Sabbath, before the light came; but what shall be our conclusion concerning a large portion of professed christians who have seen the light and confess that the seventh day is the true Bible Sabbath, but because of the cross, endeavor to satisfy their consciences by saying, "It don't make

any difference which day if we only keep one seventh part of time," &c. Will this excuse avail in the day of reckoning? or will such be weighed in the balances and found wanting? We judge no man. Let every man judge himself with the following scriptures before him: "This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii, 19. "But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." Verse 21. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least," &c. "For I say unto you that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v, 19, 20. "If thou wilt enter into life, keep the commandments." Matt. xix, 17. "Whosoever shall keep (profess to keep) the whole law, and yet offend in one point (or precept) he is guilty of all." James ii, 10. "The wages of sin is death." Rom. vi, 23.

From the scriptures which we have now examined, it is very plain that the prophets have spoken of the present state of the world, and the relation which all sustain to the law and testimony, showing that they have wandered far away from the original paths, and are now occupying the position described in Jer. ii, 11, "Hath a nation changed her gods which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished O ye heavens at this and be horribly afraid, be ye very desolate saith the Lord. For my people have committed two evils, they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Men have forsaken God, in departing from his precepts and institutions; and they have hewed them out cisterns, by inventing institutions and ordinances of their own, to take the place of those which God has given. Where is the man that is so blind that he cannot see that most of the professed people of God since the apostasy have taken the liberty to vary from the perfect rules which God has given? as though God had spoken some words in vain, and does not mean exactly what he says?

We will now examine some of the precepts and practices of the so-called Christian churches of this country, and note some of the many variations from the plain precepts and examples of Christ and the apostles. This is an unpleasant task; yet if we would obey God and follow his directions strictly (which every messenger of God is bound to do) we must not neglect this important duty; for God says, "Cry aloud, spare not: lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins. Yet they seek me daily and delight to know my ways as a nation that did righteousness and forsook not the ordinance of their God." Isa. lviii, 1.

Here a class of people are described as being transgressors, having forsaken the ordinance of God, &c., and yet God calls them his people. Where are God's people, if not in the protestant churches of our land? Anciently the Jews were called God's people; but as this prophecy locates itself upon the present generation, (and as the different protestant denominations are nearest in harmony with God's plan as revealed in his word, of any of the large bodies of religionists of the present day,) we conclude that they are referred to in this prophecy. With this view of the subject, we shall be in perfect keeping with the word of God, and be in the line of duty, while we point out the erroneous teachings and practice of these times of peril and awful apostasy. Indeed some of the popular ministers of the day begin to utter sentiments in keeping with the above. In proof of this we will here insert an extract from a sermon entitled, "A Sermon for the times," lately delivered at Jackson, Mich., by a Methodist minister, and published by request. On the 4th page of the sermon, speaking of political men, he says: "Let us earnestly exhort and entreat them to respect the law of God; and let us

try their actions by that law, as revealed in his holy word. And, as in the presence of Jehovah, let us solemnly 'protest' against all their wrong doings. Let not their profession as politicians screen them. No man's profession should screen him from the rebukes of the divine law. No man's profession can deliver him from its awful penalty."

Coming from such a source, and acknowledged as these sentiments are by men of intelligence and influence, to be such as should be disseminated at the present time, we seize upon this quotation as a rare specimen not often met with in a time of universal reign of the spirit of lawlessness like the present.

God's law then "as revealed in his word" should try the actions of all men of whatever profession; and as no man's profession can deliver him from the awful penalty of the law, we will as God's watchmen faithfully show God's people their transgressions: and solemnly protest against all their wrong doings.

CHAPTER VI.

As we have already stated, men have taken the liberty to vary from the plain, literal word, and in this way have run into many fatal errors. In proof of this, we refer to the teaching and practice of many in regard to baptism. They teach that baptism is not essential to salvation. Now the gospel represents three steps which must be taken by the sinner in order to justification for past transgression; viz., 1. Repentance. 2. Faith. 3. Baptism. These are associated together in the gospel plan, and made equally prominent. But let us inquire of some of the popular divines of the present day, and note the contrast:

Question. Can we be saved without repentance? Answer. Certainly not.

Ques. Can we be saved without faith? Ans. By no means.

Ques. Can we be saved without baptism? Ans. It is just as you feel about it: it is not essential.

Now compare this with the words of Christ. "He that believeth and is baptized, shall be saved." Mark xvi, 16. If baptism is not essential why was Jesus particular to specify, "and is baptized?" Again: Why did Jesus tell Paul to go to Damascus and it should be told him what he "must do," [Acts ix, 6,] after he had taken the two first steps of repentance and faith? He goes to Damascus, and the very first act of obedience required by Ananias was that he should "arise and be baptized and wash away his sins," &c. Acts xxii, 16. Paul had been brought up under the Jewish economy, where there was a legal act to be performed after repentance and faith, in order to remission of sins; to wit, the offering of the sacrifice called a sin offering; and Paul supposed there must be legality and order in God's plan in this dispensation also; therefore he inquires, "What wilt thou have me to do?"

Before Christ came, the legal work which "must" be done was the ceremony of offering sacrifices. This was a type and pointed forward to Christ, whose blood alone can take away sin. But now the legal ceremony which must be performed on our part, is baptism, which is a memorial and points back to the same event; viz., the offering of Christ. See Rom. vi, 3-5. Now by what authority do men say that the memorial pointing back, is of less importance than the type which pointed forward?

Again: Men have varied from the pattern by instituting sprinkling and pouring, for baptism, which they perform oft times in the meeting-house far out of the water. This they could not do if they followed the example of Christ as near as possible: (and there can be no danger of coming too near a perfect pattern:) they must follow him down "into the water" and "up out of the water." Paul teaches that we are to be planted or buried with Christ by baptism, and to be in the likeness of Christ's death; clearly showing that baptism is a memorial of Christ's burial and resurrection? These two words, "plant-

ed" and "buried" are sufficient to settle the question as to the true mode of baptism.

It cannot be said with the least degree of propriety, that a man is buried in any sense whatever, by having a few drops of water sprinkled on his head; neither planted; for men do not plant by sprinkling a few particles of dust upon the grain, but they completely bury it with earth. But men have varied from the testimony of Jesus in many respects, which we cannot here notice at length. Lest we overtax the patience of the reader, we will here introduce a brief contrast between the doctrines of men, and the doctrine of Christ, which will clearly show how the testimony of Jesus has been neglected, unbound and scattered.

"Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." 2 John 9.

<p>DOCTRINE OF CHRIST.</p> <p>"Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Mark vii, 7.</p> <p>"One Lord, one faith and one baptism." Eph. iv, 5.</p>	<p>DOCTRINES OF MEN.</p> <p>It matters not what kind of doctrine, or what system a man embraces if he is ostensibly sincere.</p> <p>Many lords, many faiths, and three or four kinds of baptism.</p>
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<p>"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles: and have all been made to drink into one Spirit." 1 Cor. xii, 13.</p>	<p>For by many spirits are we all baptized into different bodies; whether we be Catholics or Protestants: but have all drunk into one spirit, (even the spirit of the world.)</p>
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<p>"I thank my God always on your behalf for the grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him in all utterance and in all knowledge, even as the testimony of Christ was confirmed in you. So that ye come behind in no gift waiting for the coming of our Lord Jesus Christ." 1 Cor. i, 4-7.</p>	<p>We thank the Lord in behalf of the church in these days, that she has no supernatural gifts, neither has she the testimony of Jesus (the spirit of prophecy) and she comes behind in all gifts; nor is she waiting for or expecting the coming of the Lord: for he has come once, and when he will come again we don't know, and it don't make any difference.</p>
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<p>"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke xvi, 31.</p>	<p>As for Moses and the prophets, we have nothing to do with them, for they were abolished long ago. And although our relatives have not yet been raised from the dead, yet their spirits come back, and comfort mourning circles, and rap out many warnings, and useful communications.</p>
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<p>"Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. vii, 12.</p>	<p>Because the law and prophets taught that we should do by others, as we would have others do by us, is not a sufficient reason now; for the law and prophets, and all the Old Testament is done away.</p>
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<p>"Think not that I am come to destroy the law or the prophets." Matt. v, 17.</p>	<p>We cannot help thinking that Christ abolished both law and prophets, because it has been the opinion of very many learned men.</p>
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<p>"God only hath immortality." 1 Tim. vi, 16.</p>	<p>Our immortal souls are a part of God, therefore we have immortality also.</p>
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<p>"By patient continuance . . . seek for immortality." Rom. ii, 7.</p>	<p>All men have immortality: (immortal souls:) hence there is no need of seeking for that which we already have in possession.</p>
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<p>"If the dead rise not, then they which are fallen asleep in Christ are perished." 1 Cor. xv, 16-18.</p>	<p>Those who have fallen asleep in Christ are not perished, though there should never be a resurrection of the dead; for their immortal souls (the men proper) have gone to heaven to enjoy endless bliss.</p>
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<p>"The wages of sin is death." Rom. vi, 23. "The soul that sinneth it shall die." Eze. xviii, 4.</p>	<p>The soul is not to die for sin, because it is immortal and cannot die. Therefore the wages of sin is not death, but endless life in misery.</p>
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<p>"For God cannot be tempted with evil." James i, 13.</p>	<p>Jesus Christ was tempted by Satan forty days, and we believe Christ to be the very and eternal God, therefore God can be tempted with evil.</p>
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<p>"And they rested the Sabbath day, according to the commandment." Luke xxiii, 56.</p>	<p>We rest on Sunday, not according to any commandment, but because it is the custom of the times.</p>
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<p>"And Paul as his manner was taught on the Sabbath day." Acts xvii, 2.</p>	<p>Our forefathers have taught and we have believed that it was Paul's manner to</p>
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"Blessed are they that do his (the Father's) commandments, that they may have right to the tree of life and may enter in through the gates into the city." Rev. xxii, 14.

"And call the Sabbath a delight, the holy of the Lord honorable." Isa. lviii, 13.

"Then shall I not be ashamed when I have respect unto all thy commandments." Ps. cxix, 8.

"This know also that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," &c. 2 Tim. iii, 1, 2.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii, 13.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv.

"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, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

The above contrast we submit for the consideration of the candid, believing it to be a fair representation of the popular sentiment, in relation to many points of doctrine. With this picture before us, how obvious appears the necessity of reform. How appropriate the command to "bind up the Testimony."

Concluded in our next.

COMMUNICATIONS.

From A. C. Babcock.

DEAR BRO. WHITE:—I feel to sympathize with, and I think willing also to share in, the trials of God's "scattered flock." It is more than twenty years since I "chose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season." Notwithstanding this choice, through my unfaithfulness and the worldly conformity of that people with which I united when I first professed faith in Christ, instead of "suffering with him," I find that I have been enjoying the pleasures of sin and sense; not that I designed to live and act contrary to my early choice; but in consequence of having been borne along so quietly and gently by the current of popular opinion and theology, unconscious of the fact that I was entertaining false ideas which I had received from tradition, and not from the word of God.

I now rejoice in the truth, though often with trembling. When I see the bitter opposition that is manifested towards the truth and its advocates, I feel that the time is not far distant when every true child of God shall suffer persecution. "We must through much tribulation enter into the kingdom of God." Acts xiv, 22. Paul says, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii, 12.

In view of the difficulties and trials before us, I sometimes shudder, and for a moment feel inclined to shrink from the coming evils. But when I look at the efficiency of the Christian's armor, I feel to take courage. I would address the tried and tempted followers of Christ in the language of Paul: [Eph. vi, 10-18:] "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye 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 darkness of this world, against spiritual wickedness, (or wicked spirits,) in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in

preach on Sundays, therefore we meet on Sundays to follow apostolic example.

It is not necessary to do the Father's commandments now in order to obtain this great blessing; for they are abolished, and we have only to obey the precepts of Christ.

The Sabbath is no delight to us: nor is it the holy of the Lord, neither do we call it honorable, but we name it the Old Jewish Sabbath, and in consequence of this stigma it has become dishonorable, therefore we keep Sunday.

We should be ashamed to have respect for all of God's commandments; because the fourth commandment specifies a day which it is now very unpopular to observe.

We have a long time believed that in the last days the world would be converted, and the knowledge of God cover the earth as the waters do the sea.

Wicked men and seducers shall wax better and better until all shall know the Lord from the least to the greatest; for the church hath expressly spoken that in the latter times Christ will come spiritually, when many, yea, all will forsake their evil ways, and give heed unto the true faith.

The holy Scriptures with the writings of the "Fathers," and "our discipline," we deem sufficient for correction and instruction; without which man cannot be thoroughly furnished.

the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Wake up brother! wake up sister!
Surely we have much to do:
Rouse thee, and prepare for battle,
Lo! the enemy's in view.

Gird thee! gird thee! for the conflict;
Mighty will the contest be:
See, the dragon hosts, in malice,
Gath'ring now, in fierce array.

Seize your breast-plate, shield and helmet,
Take the sword of truth in hand:
And though few and weak our numbers,
Bold, and fearless may we stand.

Strong and powerful are our weapons,
Safe and sure is our defense,
And our Captain, glorious Leader!
Girded with omnipotence.

Courage, then, ye fellow-soldiers,
Faithful in this conflict be,
For the cause of truth will triumph,
God will give us victory.

A. C. BABCOCK.

Johnstown Center, Wis., May 6th, 1855.

From Bro. Holden.

DEAR BRO. WHITE:—I still feel that the Lord is good to me, although I have been passing through scenes of deep affliction for some time past, and have felt the chastening rod. My prayer is, Father, thy will be done; chasten me according to thy righteousness; prepare me to dwell in thy peaceful kingdom, where the saints of all ages shall meet. My desire is that I may profit by these light afflictions which are but for a moment, that they may work out for me a far more exceeding and eternal weight of glory.

Dear Bro. I think I can sympathize with you and those of like precious faith, in the trials of the present time. Indeed, may we not expect the enemy to be more and more enraged as he sees his destiny approaching. Praise God, his truth will yet triumph. The last solemn message to this poor fallen world must go with its loud cry, the jewels must be gathered into the casket, yes, the hundred and forty-four thousand will gain the victory, and with the Lamb stand on the mount Zion. I want to be there to help swell the notes, to sing the conqueror's song, he has redeemed us by his blood. O that blood, of the Lamb of God which was spilt for you and me, which taketh away the sin of the world. May we not lift up our heads and rejoice, when we see the signs thickening around us, portrayed in the word of God? That which he has purposed to do for his little flock, is soon to be realized by all the faithful followers of the meek and lowly Jesus. Yes, the kingdom long promised will soon be given. I feel there is nothing here which can endure but a short time: all is fast passing away.

No house or lands do I possess,
Nor wish to in this wilderness;
I want a home among the pure,
A home forever to endure.

Dear brethren and sisters, knowing that we have a friend in heaven whose care is for us, let us rejoice and press forward until we gain the prize. What if some do forsake us and become our worst enemies? This will not hinder us, praise God. We want to wear the crown, pass those pearly gates, to walk those streets of gold, see the King in his beauty, and if others will not go with us then we will go alone.

My mind often dwells on the great contrast which is soon to be realized throughout all nature, this sin cursed earth, and the earth when restored back to its primeval bloom. Here the curse is seen and felt in various forms, here the thorn, the brier and the thistle; but there, instead of the thorn shall spring up the fir-tree, for the brier the myrtle, the pine and the box-tree together, to beautify the place of my sanctuary, and I will make the place of my feet glorious, saith the Lord.

Art thou sick and suffering with severe pain in the body? there it will be all gone forever. "The inhabitants shall not say, I am sick, and the people that dwell therein shall be forgiven their iniquity." Art thou blind or deaf? "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. There shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."

"O, 'tis a world most bright,
No more death, nor woe, nor night,
Faith views it with delight,
Knowing 'tis sure."

Here we part but there we meet; here is mourning, but there will be rejoicing; here sickness and death, but there health, and life eternal. We will then sing, "O death, where is thy sting? O grave, where is thy victory." Brethren, my heart says praise the Lord.

"We'll gladly exchange a world like this,
Where death triumphant reigns,
For a beautiful home in that land of bliss,
Where all is happiness, joy and peace,
And nothing can enter that pains,
There is no more sorrow, and no more night,
For the darkness shall flee away.
The crucified Lamb is its glorious light,
And the saints shall walk with him in white,
In that happy eternal day."

Truly this will be a glorious home, a home for all the faithful. O that I may be counted as one of them. My brethren, you who have been called to proclaim the last message of mercy to poor fallen man, be faithful to your trust. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Your brother in hope. WILLARD HOLDEN.
Jackson, Mich., Apr. 11th, 1855.

From Bro. Newson.

DEAR BRO. WHITE:—It is a pleasure and I trust a profit to me that I have the Review to read: it and my Bible being all the preaching that I have, being alone here in trying to keep the commandments of God and the faith of Jesus.

When I read the communications from the brethren and sisters, it encourages me to try to so live that I may have a right to the tree of life, and with them enter in through the gates into the city. I am glad that there is a portion of the paper devoted to that purpose; for it is a great comfort to one that is alone to read them, and to meditate on the goodness of God in uniting so many of his children in keeping his commandments.

It is my desire to so live that I may let my light shine before men, that they may see my good works and glorify my Father which is in heaven.

Yours in Christ. E. J. NEWSON.
Vandalia, Cass. Co., Mich., Apr. 22d, 1855.

From Sister Bartlett.

DEAR BRO. WHITE:—The Bible and the Review are my instructors, and God is my teacher. I am still alone in this place in regard to my views on Bible truth; but truth will gain the victory I believe. Lord help mine unbelief. O how my heart aches for you, my brethren in Christ, when I read of your trials, your necessities and your cares. I trust you cast your cares on Him who careth for you. How precious are the promises of God; they are yea and amen.

M. G. BARTLETT.

Norwich, May 1st, 1855.

From Sister Cobb.

DEAR BRO. WHITE:—It is four or five months since we began to keep the Sabbath of the Lord our God. My Bible is a new book to me, because I can understand it better and can take more comfort reading it than I ever did before. We are striving to keep all the commandments of God and the faith of Jesus.

We are lonely here, for there are none in this town that keep the Sabbath of the Lord but myself and husband; yet we feel that the Lord is with us. I feel to praise God that we have embraced the truth of the third angel's message. Dear brethren, I am determined by the grace of God to have on the whole armor, and to contend for the faith that was once delivered to the saints. I wish that the Lord would send his servants here to warn this people of their danger; for the opposers of the Lord's Sabbath are on every side. We are despised because we keep all the commandments, but I will still strive to love God and do his will. He has told me if I ask it shall be given me. Surely it is the Lord that has led me thus far, and caused me to receive the light of the present truth, and I hope that the Lord will ever enable me to walk in the right way.

I believe the time of trouble spoken of in Daniel is just before us when we shall have to have faith in Christ to stand. I believe that the remnant who keep the commandments of God and the faith of Jesus will soon be at home.

Your unworthy sister. GERTRUDE COBB.
De Kalb, St. Lawrence Co., N. Y., 1855.

From Sister Eaton.

DEAR BRO. WHITE:—Near two years have rolled around since I first became interested in the Second Advent doctrine. I was convinced of the truth of it

by comparing the state of the churches and the world with the Bible description of the last days. I had never heard a lecture nor read but very little. My uncle at Jackson then gave me some tracts upon the seventh day Sabbath, and also sent me the *Review* about Aug. 1853. I studied my Bible much with a careful and prayerful desire to know what was truth, and was soon convinced the seventh day was the Sabbath of the Lord. Then came a trial, my husband and all about me that kept any day, kept the first day; but I was convinced there was no Bible commandment for the first day, and about sixteen months ago I commenced trying to keep the Sabbath of the Lord.

Soon after this my mother, whom I believe to be a pious woman, came to spend a few months with me. She said but little to me on the subject, and that not harsh. I had ever been taught to respect my parents, and felt that my course was grieving to her and also to my husband, and for a time my sensitive feelings triumphed. I gave up, hoping they might see the truth soon and then be my company; but there I could not rest. I was breaking one of the commandments of God after I had had light upon the subject; and this verse would often come to my mind: "He that loveth father or mother more than me, is not worthy of me." Oh! I would have been glad to have believed that Sunday was the Sabbath, but I could not. The cross was greater than before. I often thought that I would keep the next Sabbath, but had not strength to take up the cross. I wanted company but could not have it. I soon felt that let others do as they would, I must obey the command of God, and prayed in earnest for strength to take my stand on the side of truth. I then had the privilege of hearing Brn. Loughborough and Cornell lecture in the tent at Jackson last Aug. when I saw the truths of the Second Advent doctrine more clearly than ever, and have since tried to keep all the commandments of God. My husband and myself have been members of the Baptist Church sixteen years, but I can truly say that I never felt so great an anxiety to see christians engaged and sinners converted as for a year past; and my prayer is that I may be more faithful, that I may strive in earnest to overcome my own besetting sins. I feel that I need to be more holy, more like my blessed Master. I want to be found having on the wedding garment. I thank God that I ever saw the light of the third angel's message. My Bible is more plain and more precious to me than ever. The letters in the *Review* are strengthening to me. I would not be deprived of it for double its cost. I wish that some of the messengers might come this way; for I think there is an anxiety on the part of many to hear. I know our position is unpopular. I am thought by many to be led away with strange doctrines, especially with regard to the unconscious state of the dead; but what the Bible teaches I will try to embrace, let people think of me as they will. The consciousness that God's law is superior to any human law, has sustained martyrs in the flames; and we shall be sustained let what will come, do we but put our trust in God.

I have not the privilege of meeting with commandment keepers, but feel that I am many times blessed when alone. Pray for me brethren and sisters that my faith fail not.

Yours hoping to enter into eternal life.

MARY A. EATON.

Sharon, Mich., Apr. 30th, 1855.

From Brn. Stevens and Andrews.

DEAR BRO. WHITE:—The brethren in Maine, Mass. and N. H. feeling anxious that the cause of present truth in connection with the second advent of our Lord and Saviour Jesus Christ, should be more publicly proclaimed to the people, and as it is seldom that suitable houses can be obtained in which to hold public meetings, have subscribed means and purchased a good and suitable tent for that purpose; also a small fund for necessary purposes attending the same.

In order to move in concert with the friends of the cause generally, we invite a meeting in conference of the brethren interested, to be held at Portland, Me., commencing Sixth-day, May 25th, and continuing over Sabbath and First-day, to take measures to secure suitable preachers or lecturers to go with the same, and present the truth; also a suitable person to go with and take charge of the tent and tent fund, and to act on any business that may properly come before the meeting, in order to promote the cause we have in view. We hope that one or more from all the several churches that have subscribed for this benevolent object, will find it convenient to attend; also preaching Brn. Yourself with Brn. Bates, Wheeler and Barr are particularly invited.

The churches in Paris and Topsham will be responsible for the sum of \$42, immediately wanted for the purchase of the tent, and forward the same to P. Fol-

som, Charlestown, Mass. Will the several churches in Me., please forward their respective sums subscribed, to the conference at Portland to be placed in the hands of some chosen person, or persons, for the purpose above specified.

In behalf of the Brn. in Me.

CYPRIAN STEVENS.
EDWARD ANDREWS.

Paris, Me., May 10th, 1855.

FOREIGN NEWS.

The Conferences at Vienna having failed to settle the Eastern difficulties, the Western Powers at last begin to think of a revision of the Danish Treaty of the 8th of May, 1852, which gives the succession of the Danish crown eventually to the Czar. This new scheme is nothing but a new dodge, in order to divert public attention from the Crimean campaign. Austria will remain neutral, and will not draw the sword against Russia. Her treacherous alliance with the Western Powers has done better service to the Czar than her own hostility against England and France could have done.

The public is little satisfied with the events before Sevastopol. The bombardment has scarcely advanced the operations of the Allies. The last dispatches of Prince Gorchakoff tell us entirely a different tale from the contents of those of Gen. Canrobert, and Lord Raglan is silent about the bombardment and gives scarcely any thing else than his meteorological observations about bad weather and fine. Still, Lord Raglan and Gen. Canrobert are not removed from their command, though their want of military capacity is evident to everybody.

Lord John Russell and Drouyn de L'Huys have left the Austrian capital, and their departure caused a panic on the exchange of Vienna. Still the hopes of a peaceful settlement revived once more. Russian counter propositions arrived from St. Petersburg at a late hour, but they proved utterly unacceptable, and accordingly *The Times* once more sounds the war trumpet. The public is indignant about Austria, since it cannot be doubted that Francis Joseph will never draw his sword against the Czar.

The Allies, sending their troops to Turkey, have not done any harm to Russia, but under the cover of friendship and co-operation, they are about to destroy the independence of Turkey, and to treat her as a conquered enemy.

Great uneasiness prevails both at Paris and London about the policy of Austria. Since there are now scarcely any hopes entertained for a successful termination of the Conference, the position of Austria begins to be more important. It was in order to get her co-operation that the campaign was transferred to the Crimea, and now it seems that the chivalrous Emperor is anxious to back out; and, as I have often foretold, it is not his intention to take the offensive against Russia.

Spain, which has scarcely got out of her troubles with the United States, has fallen again into hot water. It is now England with whom she is in difficulties. In Tuscany and in Piedmont, some acts of intolerance have again been perpetrated by the authorities. A poor man has been imprisoned in Florence for reading the Bible, and possessing two copies of it; and in Piedmont the trunks of English tourists are again regularly searched to see whether religious tracts or copies of the Scriptures are imported among the luggage. It is the reaction of the Roman Catholic Church against the American Know-Nothing movement that movement drives the Roman clergy mad. The Know-Nothings may soon get a response here in England. The Maynooth Grant will probably once more excite the Protestant Tory members in Parliament, and give rise to protracted and very serious difficulties.

Persia is assembling an army, and is to form a great camp at Sultanieh, in the interest of Turkey and of the Allies.

LATEST FROM VIENNA.

The twelfth conference was held on Saturday, the 21st April. It lasted four hours and a half, and concluding by adjourning *sine die*, Russia having absolutely rejected the demands of France and England. Lord John Russell and M. Drouyn de L'Huys immediately took leave of the Emperor, and I were to leave on Sunday, the 22d. It now remains to be seen what course Austria will pursue.

THE BOMBARDMENT OF SEVASTOPOL.

Fire from all the French and English batteries was opened upon Sevastopol on the 9th. On the 10th both French and English viewed the bombardment as effective; but nothing decisive had occurred to warrant a conclusion as to the immediate issue. The French left batteries had made a breach in the intimated wall; the two fronts of the last erected Russian battery were much injured, and one of the Russian works of counter-approach, near the Careening Harbor, was silenced. During the first two days the besiegers' fire was superior to that of the city.

Tent in New York.

IN No. 23 of the *Review*, Bro. White and myself made a statement in regard to the amount of means necessary to purchase a tent and equipments for Central New York. We stated that \$250 would be the amount necessary. Of this sum only about \$150 have been received and pledged. Although we are situated under these embarrassing circumstances, our present calculation is to move forward in the tent enterprise, and we shall probably soon arrange appointments for meetings and publish in the *Review*. It will be necessary that the balance of the money stated should be raised soon. We leave it still for the friends of the enterprise in Central New York to send their means or pledge what they can do.

J. N. LOUGHBOROUGH.

APPOINTMENTS.

THERE will be a Conference in Portland, Me., commencing Sixth-day, the 25th inst., and continuing over Sabbath and First-day. See Brn. Stevens and Andrews' communication in this No.

PROVIDENCE permitting, I will meet with the Brn. in Parma at the house of Bro. Demarest, Sabbath, May 19th. J. N. LOUGHBOROUGH.

Tent Meetings.

PROVIDENCE permitting, there will be a Tent-meeting in Sylvan, Mich., Sabbath and First-day, May 19th and 20th. Also, a Tent-meeting in the vicinity of Rochester, Mich., May 26th and 27th, where brethren may appoint. M. E. CORNELL.

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J. NEWTON.—You did not name the State in your letter, and that was the cause of the mistake. We repeat again what we have often repeated, that our correspondents should be particular to give their P. O. address, County and State, as we have no time to spend in hunting for names on our books. Your books were sent to Hardwick, Vt. By addressing the Post Master in that place you can doubtless obtain them.

W. H. BARNES inquires the P. O. address of J. M. Stephenson.

BOOKS SENT.—C. Scofield, E. S. Coon, J. Blain, (by express,) E. J. Newson, D. Livingston, J. Carter, E. Temple, J. H. Waggoner, P. Scarborough, E. Prior, N. Denison, F. Gould, F. Strong, W. Chapman.

AGENTS.

MAINE.		NEW YORK.	
N. N. Lunt, Portland.	J. Byington, Buck's Bridge.	A. Ross, Caughdenoy.	
S. W. Flanders, Canaan.	David Upson, Moreland.	R. F. Cottrell, Mill Grove.	
Cyprian Stevens, Paris.	John Wager, Orangeport.	L. Carpenter, Oswego.	
S. Howland, Topsham.	A. H. Robinson, Sandy Creek.	E. A. Poole, Lincolnton.	
W. T. Hanniford, Orrington.	J. A. Loughhead, Elmira.	John Hamilton, Fredonia.	
Wm. Bryant, Wilton.	PENNSYLVANIA.		
C. Dingley, E. Pittsfield.	M. I. Dean, Ulysses.	J. H. Heggie, Alleghany.	
NEW HAMPSHIRE.		CH. Barrows, Port Allegany.	
J. Stowell, Washington.	A. Southwick, Snelthport.		
S. Bunnel, Claremont.	MICHIGAN.		
MASSACHUSETTS.		Albert Avery, Locke.	
O. Nichols, Dorchester.	Ira Gardner, Vergennes.	David Hewett, Battle Creek.	
O. Davis, N. Fairhaven.	C. S. Glover, Sylvan.	C. S. Pearsall, Grand Rapids.	
Wm. Saxby, Springfield.	A. A. Dodge, Jackson.	Wm. M. Smith, "	
VERMONT.		A. C. Morton, Delhi.	
R. Loveland, Johnson.	J. M. McLellan, Hastings.	J. B. Sweet, OHIO.	
H. Bingham, Morrystown.	WISCONSIN.		
S. H. Peck, Wolcott.	E. S. Sheffield, Koskonong.	P. Hall, Rosendale.	
Lewis Bean, Hardwick.	CANADA EAST.		
Edwin Churchill, Stowe.	B. Hills, Melbourne.		
E. P. Butler, Waterbury.			
Josiah Hart, Northfield.			
R. G. Lockwood, Waitsburg.			
Jesse Barrows, Irasburg.			
Alonzo Lee, Derby Line.			
E. Everts, Vergennes.			
H. Gardner, Pantton.			
S. Willey, Wheelock.			
CONNECTICUT.			
ELI Chamberlain, Middletown.			
A. Belden, Kensington.			

Receipts.

R. Spaulding, P. Carpenter. M. G. Bartlett, J. Bottsford, H. C. Crumb, A. N. Curtis, J. Stone, A. W. Verden, J. Hall, H. Cooley, each \$1. T. Draper, Wm. Chapman, each \$2. A. Lover of truth, \$10. Mrs. N. Denison, \$1.33. D. Livingston, \$1.70. E. J. Newson, \$0.17.

FOR TENT IN NEW YORK.—Church in Roosevelt, \$22.50. A. Lover of truth, \$10. E. D. Cook, \$3.

FOR TENT IN WISCONSIN.—C. W. Stanley, S. Vanloon, J. Calhoun, each \$1. J. Bottsford, Bro. Jubay, each \$0.50. J. Hall, \$1.50.

FOR J. N. A.—Wm. Chapman, \$1.