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"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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TERMS.—See Last Page.

"RISE; HE CALLETH THEE."

BY ANNIE R. SMITH.

Sinner, seeking thee to save,
One his life a ransom gave;
Hear his voice inviting, still,
Come ye, whosoever will.
Mercy's hour is waning fast:
Ere thy day of grace be past,
From the storm for refuge flee;
Rise! the Master calleth thee!

Pilgrim, weary of the road,
Which thy footsteps long have trod,
Lingering on the enchanted ground,
Be not for a moment fond;
But the scattered remnant feed,
Tearful, sowing precious seed.
Ere the harvest time shall be,
Rise! the Master calleth thee!

Mourner, bowed with heavy grief,
Prisoner, sighing for relief,
Sailor, o'er the trackless main,
Sufferer, on the couch of pain,
Ye that struggle, mourn and weep,
Still the heavenly watchword keep;
Soon He'll set the captives free;
Rise! the Master calleth thee!

THE JEWS.

I. ARE THE JEWS, AS SUCH, TO BE RESTORED TO THE LAND OF PALESTINE?

THIS question is of so great moment, in the estimation of many people, that, until it is met and fully disproved, no argument can avail with them in proving the speedy coming of Christ. I shall endeavor to meet the question in as brief a manner as possible and do it justice.

1. *They will not go back to Palestine as a nation, because they have no good title to the land.*

The Jews profess to be the proprietors of that land, first, on the ground of the title given by promise, to "Abraham and his seed." This, of course, is a good title, if they can prove themselves the subjects of it. If they cannot do this, their title to the land fails; it is null and void.

Let us test this question. Gen. xvii, 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Abraham and his seed are the heirs, and the *undoubted* heirs of that land. We will now turn to Gal. iii, 15, 16. "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made: he saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ." If there is any strength or point in the argument of the Apostle, it is, that *Christ*, not the *Jews*, is the heir to the inheritance of Canaan.

If man had made and confirmed the covenant, it could not be altered; but it was God who did it; how much less, then, can it be changed. It was made to and confirmed in Christ; then Christ must possess the inheritance it gives, and not the Jews. But Christ is not the alone heir, but all the members of his body are a part of himself, and will share his glory and his inheritance. "For as many of you as have been baptized into Christ

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

Every Christian is, therefore, a rightful heir to the land of promise, with Abraham and Christ.

But, *secondly*, the Jews claim a right to the soil, on the ground that, under the law of Moses, God brought them in, and put them in possession of the land of promise. This, Paul also meets as he did the other claim. He shows that if the inheritance be of the law, it is no more by promise; but God gave it to Abraham by promise. And having given it to Abraham and Christ by promise, the law which came four hundred and thirty years after the promise was made, could not break or disannul that promise, by taking the promised inheritance from Christ to give it to the Jews.

But the Jew again asks, Wherefore then serveth the law, if it does not confer a title to the inheritance? Why was it given? See Gal. iii. Paul answers, "because of transgressions, till the seed should come to whom the promise was made." "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith." The true heir had not come, and God placed the Jewish nation in possession of the land until he should come. When he came, the husbandmen said, This is the heir, come let us kill him; and they cast him out of the vineyard and slew him. What shall the Lord of that servant do unto those wicked husbandmen? He will miserably destroy those wicked husbandmen, and let out the vineyard to other husbandmen. The Pharisees saw that he had spoken this against them. If there is any point to this parable of the vineyard, it teaches the doctrine of the forfeiture of the possession of that land by the Jews. The true seed has now come, and it belongs to him, and all who are in him by faith, and are thus Abraham's seed, and heirs according to the promise. But as yet, Jerusalem is trodden down of the Gentiles, and will be until the times of the Gentiles be fulfilled. Abraham, in his life-time, never had enough of the land that he could call his own, by virtue of the promise, to set his foot on. Acts vii. Christ, the true seed of Abraham, while on earth, had not where to lay his head. Abraham, together with Isaac and Jacob, heirs with him of the same promise, by faith *sojourned* in the land of promise as in a strange country. These all died in the faith, not having received the promises. They looked for a city, the New Jerusalem, which hath foundations, whose builder and maker is God. They sought a better country that is a heavenly; wherefore, God is not ashamed to be called their God, for he hath prepared for them a city. The new earth and the New Jerusalem will be their portion, and Christ and his saints will have it with them.

The land of Palestine belonging to Christ and his saints, and not the Jews—all the unfulfilled promises of a return of Israel to their own land, or the land God gave to Abraham, must refer to the true Israel, in the resurrection, as they most clearly do in the 37th chapter of Ezekiel. There, God has promised to bring up the dry bones, "the whole house of Israel," from their graves, to bring up flesh and sinews upon them, to cover them with skin, and to put his spirit into them and they shall live; and he will bring them "into the land of Israel," "their own land."

Then, in the resurrection, Abraham and all his

seed will come in possession of the land together; and they will possess it for an everlasting possession: a thing they cannot do while death reigns.

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

It is alleged by many that they are; and in proof of it, we are directed to the eleventh chapter of Romans. As this chapter is the strong-hold of Judaism, I shall go into it at length, and for the purpose of presenting more clearly my views of its meaning, I shall give a paraphrase of the chapter.

III. EXPLANATION AND PARAPHRASE OF ROMANS NINTH, TENTH AND ELEVENTH CHAPTERS.

Paul commences his argument on this subject by expressing [Rom. ix, 1-5] his strong desire for the salvation of his Jewish brethren, the natural blood relatives, through Abraham, of Christ.

Verses 6, 7. He comforts himself with the fact that the word of God has taken some effect among them, and that it was all he had a right to expect. "For they are not all Israel who are of Israel;" that was not the promise of God; "neither, because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called."

Verse 8. "That is, they which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed."

From the 9th to the 24th verse, he shows that God has always reserved to himself the prerogative of choosing his instruments both of mercy and judgment, according to his own will and wisdom.

1. Of the family or children of Abraham, he chose Isaac to be the holy family, or church; and through him to bless the world; and Ishmael was rejected.

2. He chose Jacob of the sons of Isaac for the same purpose, and Esau was rejected from that peculiar blessing or privilege. Is God unrighteous, thus to choose one to such an honor, to the neglect of another? "God forbid;" he only does as he has a perfect right to do.

Then, again, in selecting the instruments of judgment, God has acted on the same principle. He made choice of Pharaoh, a wicked and incorrigible man, "and raised him up" to the throne of Egypt, that he might show his power in the deliverance of Israel from his oppression, and thus his name be declared throughout the earth. He did not raise or bring Pharaoh into being, to make him a wicked man; but he having been brought into being, and proving himself a fit instrument, by his wickedness, for such a work, God made use of him to serve his own glory.

Just so the potter; he takes a lump of clay, puts it on the wheel and attempts to make some fine and honorable vessels of it. But the clay being unsusceptible of such a shape and polish as he designed to give to it, after a long effort he gives up the enterprise; and the vessel is marred in his hand. Will he throw away the clay? In no wise. But the potter will take the clay, the same lump, and put it into another vessel, of a coarser and more ordinary cast, a vessel unto dishonor. Now, what if God does just so? He has endured with much long-suffering the vessels of wrath, the Jews, and done what he could to make them obedient and believing; but they were incorrigible, and he has fitted them for destruction, and will make his wrath known on them. And he will make known the riches of his glory on the vessels of mercy, the believers, not of the Jews only, but also of the Gentiles. All who obey his call, will share that mercy.

3. Having thus always exercised the prerogative of choosing out of Abraham's seed, the church, he has still the right to do so. And this he has promised to do, in verses 25, 26: "As he saith also in Osee, I will call them my people, which were not my people, and her beloved which was not beloved. And it shall come to pass in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God." Who is the people who were not once, but are now the people and the children of the living God? The 24th verse answers: Even us, whom he hath called, not of the Jews only, but also of the Gentiles. All believers. How are they the sons or children of the living God? The question is answered, Gal. iii, 26-28: Ye are all the children of God by faith, baptized into Christ; and there is neither Jew nor Greek known in the matter. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." God calls his church still of Abraham's seed; but not all of them the children of the flesh. The word of God had taken some effect among the Jews and some among the Gentiles. But whether Jews or Gentiles, all who believed were the seed of Abraham according to promise, and the children of God.

4. From verses 27-29, he proves that God had never promised that any more than a remnant of the Jews would be saved. This was the fact in the days of Isaiah as well as in the days of Paul. That remnant, even in the days when the Jews constituted the exclusive church, was all that God considered "his people."

5. From the 30th to 33d verse, the apostle shows why the Jews had failed to continue to be the church of God, and be "his people;" and why the Gentiles had received that character and privilege. The Gentiles had obtained the righteousness of faith, although while the types and shadows of the law were in force they had not, by observing the ceremonial law, sought righteousness; but now Christ is come and the law disannulled or become of no force, they believe in Christ and obtain righteousness. But Israel, which followed after the law of righteousness by observing the ceremonial law, hath not attained it, because they sought it not by faith, but by deeds of the law. "For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence; and whosoever believeth on him shall not be ashamed." Christ is the stumbling-stone. The Jews were unwilling to give up the faith of their dispensation, faith in a Saviour to come, to believe in one already come and offered for them; and thus failed of righteousness. The Gentiles who believed, obtained that which the Jews failed to obtain, viz., salvation.

6. The apostle proceeds, in the 10th chapter, from verse 1-11, to show the difficulty in the way of the Jews, and how they stumbled over Christ. It was not the want of zeal, but of knowledge of the way of exercising that zeal. They went about to establish their own righteousness by performing the duties of the dead, ceremonial law, and would not submit to the righteousness of God, which is Christ; faith in Christ. For "Christ is the end of the (ceremonial) law for righteousness to every one that believeth." The faith in Christ which is requisite to salvation is, "if thou shalt believe in thy heart in the Lord Jesus, and shalt confess with thy mouth that God hath raised him from the dead thou shalt be saved." Faith, and confession of that faith, is the condition and only condition for either Jew or Gentile.

7. Verses 12, 13. The Apostle lays down the broad principle, that now, since this faith is come, and the law ended, "there is no difference between the Jew and the Greek." The law once made a distinction, and gave the Jew the pre-eminence, so that the Gentile could only come into the church through the door of Judaism and by the consent of the Jews. But now the scene is changed. The middle wall of partition is broken down, the law of commandment contained in ordinances; thus abolishing the enmity, nailing it to his cross, of the twain to make one new man, so making peace. Now, therefore, "the same Lord over all is rich

unto all that call upon him." Who, then, with this plain declaration from God's word, that there is no difference between the Jew and the Greek, will dare to say, there is a difference still existing, and God has in store for the Jewish nation or race peculiar blessings, which are not common to the Gentile world? I dare not. "Whosoever," then, "shall call on the name of the Lord, shall be saved."

8. The next point; from the 14th to 18th verse, he goes on to show that in order to their salvation by faith, they must hear the gospel, "for faith cometh by hearing." "But they have not all obeyed the gospel." What is the difficulty? Where does the fault lie? "Have they not all heard?" Are they excusable for not having all obeyed the gospel, on the ground that they have not heard it? This is not the case. For "their sound went into all the earth, and their words unto the ends of the world." Then the difficulty is not there; they have heard.

9. But have not the Jews a knowledge of the fact that Christ is the Saviour, and that men are saved through his name? Verses 19-21. They certainly do know it. For Moses saith, "I will provoke you to jealousy by no people, and by a foolish nation I will anger you." That is, by calling the Gentiles into the Christian fold and making them my people, I will provoke the Jews to jealousy, and cause them to hear the great things the gospel does for the world. "But Esaias is very bold, and saith, I was found of them that sought me not. I was made manifest unto them that asked not after me. But to Israel he saith, All day long have I stretched out my hands unto a disobedient and gainsaying people." They might have come if they would, but they would not. They stumbled willfully, at that stumbling-stone, Christ; and refuse to believe when they have heard and known.

10. I come now to the 11th chapter, the strong hold of Judaism. In verses 1st and 2d, Paul shows that God hath not cast away his people, the Jews, so that they are shut out from the covenant blessings of God to Abraham. The proof he offers, is, "I also am an Israelite, of the seed of Abraham, and of the tribe of Benjamin." "God hath not cast away his people whom he foreknew." It is now, as in the days of Elias. When he thought none were left on the side of God but himself, the Lord assured him, "I have reserved to myself seven thousand men who have not bowed the knee to Baal." Verses 3, 4.

Verse 5. "Even so, then, at this present time, also, there is a remnant according to the election of grace."

They were not God's people then on account of their being under the law, but because they looked through the law to its author and end, Christ.

Verse 6. "And if by grace, it is no more of works." It was the election of grace then; and is so now. There was only a remnant then that were thus elected; there was the same in Paul's day; and in our day, it is the same. It has been thus in every age of the world since Moses. Some have not believed; others of the Jews have.

Verses 7, 8. "What then?" What is the conclusion we are to draw from this fact? Why, that "Israel," the Jewish nation as a whole, "hath not obtained that which he seeketh for," viz., righteousness or salvation; because they sought it not by faith; "but the election hath obtained it; and the rest were blinded, according as it is written" in Isa. xxix, 10: "God hath given them the spirit of slumber, eyes, that they should not see, and ears, that they should not hear, unto this day." God has blinded the willfully unbelieving Jews, according to Isaiah's prediction, but has saved the penitent and believing, whether Jew or Gentile.

Verses 9, 10. David predicted the same judicial blindness in Ps. lxxix, 22, 23. "Let their table be made a snare and a trap, and a stumbling-block, and a recompense unto them. Let their eyes be darkened that they may not see, and bow down their back *always*."

The Jewish people stumbled at Christ. He was the stumbling-stone laid in Zion; and then the law, because of their rejection of the Saviour, was to be

made a trap; they should be led into ruin by cleaving to it.

Verse 11. The Apostle inquires, "I say then, have they stumbled that they should fall?" Has God given Christ, the stumbling-stone, for the purpose of making them fall irrecoverably, so that there is no hope for them? "God forbid; but through their fall," the death of Christ, the promised Seed of Abraham, in whom all the families of the earth were to be blessed, "salvation is come to the Gentiles." The Jews had, up to that point, constituted the holy family, because the blood of Abraham and of Christ flowed in their veins. That blood being shed for the salvation of the world, and Christ being quickened into new life by the Spirit, the bond of union between him and them ceased. They were broken off from Christ by the pouring out of his blood, and can only be united again by partaking of his Spirit. The Jew and Gentile are alike, by nature, aliens from Christ; but may both come on the same condition, and constitute one new man, the body of Christ. Thus, through the fall of the Jews, the death of Christ, "salvation is come unto the Gentiles."

Verse 12. "Now if the fall of them," the shedding of Christ's blood, "be the riches of the world," has made the Spirit of Christ free for the world; "and the diminishing of them," by casting off all who do not by faith receive the Spirit of Christ, "be the riches of the Gentiles," has opened the door of mercy to the Gentiles, "how much more" rich the Gentiles would be in "their fullness," if they would all come in.

Verses 13, 14. "For I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them." As if he had said, being especially sent to the Gentiles, it is not consistent with my calling to turn aside to preach specifically to the Jews, but I will do my utmost while preaching to the Gentiles, to save some, at least, of my Jewish brethren. Paul did not expect a general or universal conversion of the Jews, but he did desire that all should be brought into the fold of Christ, who could be persuaded by any possible means.

Verses 15, 16. "For if the casting away of them," as a nation, from their church privileges, on the ground of their natural relation to the fathers, by the coming of Christ, and his constituting his church, not of any one nation any more, but of believers in Christ of all nations, "be the reconciling of the world," has provided a Saviour for all nations, and brings them nigh to God and proffers them pardon and eternal life, "What shall the receiving of them" again into the church "be but life from the dead?" This may be understood in two ways. 1st. "What shall the receiving of them into the church be, but their conversion from spiritual death to spiritual life, by the indwelling of the spirit of Christ, the seed of eternal life?" 2d. "What shall the receiving of them be but the resurrection of the dead? The first of the two senses appears to me the most easy and natural. I much prefer it to the last. Then, although the body of the Jews fell from their church privileges by their rejection of Christ, when he came, yet every converted Jew, or each one who receives the seed of eternal life, and has eternal life abiding in him, is received again into the church.

"For if the first-fruit" of the church, Christ, "be holy," a partaker of the Holy Ghost, "the lump is also holy;" the whole church must of necessity be like the first-fruit. Christ was not the first fruit of the church, merely because of the seed of Abraham, but because he is quickened into eternal life, and lives by the indwelling of the Holy Ghost. "If the root be holy," be a partaker of that holy nature, "so are the branches." They will all share the same nature with the root. True, they were the natural blood relatives of Christ, the good olive tree. But after the Saviour had shed or poured out the blood of Abraham from his veins, and was raised up from the dead by the quickening spirit which was in him, they, in order to continue branches, must partake of that same spirit. Failing to do so, they, by their unbelieving rejec-

tion of Christ, were broken off, or rather ceased to be branches of the tree. They cannot now be partakers of Christ, or claim relationship to Christ on the ground of blood-relation, for he has shed that blood, and does not now possess it. If they now become his brethren, it must be by being partakers of his new principle of life.

Verses 17, 18. "And if some of the (natural) branches be broken off," or cease to be in Christ, "and thou, being a wild olive-tree, wert grafted in among them," who of the Jews still remained in Christ by a believing reception of his spirit, "and with them," who believingly remain branches, such as the apostles, evangelists, &c., "partaker of the root and fatness of the olive-tree," Jesus Christ, "boast not against the branches," the old Jewish branches, as though you were now better by nature than they. "For if thou boast, thou dearest not the root, but the root thee. "Thou art not independent of Christ, and secure, so that thou canst never fall from thy present gracious state. For thou art still dependent on the root.

Verses 19-21. "Thou wilt say, then, the branches were broken off that I might be grafted in;" and for this reason I am better than those rejected branches. "Well, because of unbelief" in Christ as already come, "they were broken off," or ceased to be members of Christ; "and thou standest" in him as a branch, or partaker of his spirit, "by faith." "Be not high-minded but fear: for if God spared not the natural branches," when they refused to believe in Christ as crucified for them, "take heed lest he also spare not thee."

Verses 22-24. "Behold, therefore, the goodness and severity of God. On them which fell severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they," the Jews, "also, if they continue not in unbelief, shall be grafted in again; for God is able to graft them in again. For, if thou wert cut out of the olive-tree, which is wild by nature," not a descendant from Abraham, to whom the promise was made, "and art grafted contrary to nature," by partaking of Christ's spirit by faith, "into a good olive-tree; how much more shall these which be the natural branches, be grafted into their own olive-tree," their brother after the flesh of Abraham? If he has power to do the former, there certainly can be no good reason why he cannot do the latter. *But is there any authority for believing that the Jewish nation, as a nation, ever will be grafted in by believing in Christ? This the Apostle answers in the negative.*

Verse 25. "For I would not, brethren, that ye should be ignorant of this mystery," how long the Jewish people are to be in their present state of blindness and consequent rejection, "lest ye should be wise in your own conceits," and think they will some time or other be brought in, as a people; "that blindness in part is happened to Israel," the Jewish nation, "until the fullness of the Gentiles be come in."

What is "the fullness of the Gentiles?" Clearly, the same as "the times of the Gentiles be fulfilled," in Luke xxi, 24. "The times of the Gentiles" is the time allotted to the four great Gentile monarchies of Nebuchadnezzar's dream, in Dan. ii, and in Daniel's vision of the four beasts, or Gentile kingdoms, of the 7th chapter; at the end of which the Son of man is to come in the clouds of heaven to receive his universal and everlasting kingdom. This blindness, then, must continue through all time until the coming of Jesus Christ, and the destruction of the wicked.

The subject receives more ample illustration from Isa. vi, 8-10. "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, here am I, send me. And he said, Go and tell this people, hear ye, indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." In this text we have the doom of blindness, which God, by the mouth of his prophet, denounced on that faithless race. In the 11th verse the prophet inquires, "How long?" How long

shall this blindness continue? And was answered, [verses 11-13,] "Until the cities be wasted without inhabitant." Until there is not an inhabitant in the cities, therefore, the blindness must continue. "And the houses without man." As long, then, as there is a man in any house, they will remain as they are. "And the land be utterly desolate." Until there is no one left in all the land or earth. "And the Lord have removed men far away," even taking his saints up to meet him in the air during the conflagration of the world, "and there be a great forsaking in the midst of the land."

I would now ask the reader most earnestly and seriously, can such a desolation and forsaking of city, house and land, ever come before the final conflagration of the world? How can entire, perfect desolation be more vividly described than it is in this passage? Then the blindness must continue until that event. "But yet it shall be a tenth." For although this blindness has happened to that race through all time, yet all will not be lost; "for yet it shall be a tenth;" a tithe, or remnant will remain true to Christ, and be living branches; "and shall return," after men are removed far away from the earth, and it is burned up and renovated; "and be eaten, as a teil tree, and as an oak, whose substance is in them when they cast their leaves." The bleak winds of autumn sear the oak, and we should be almost inclined to pronounce it dead; but the substance or sap is still there. And when the vernal sun warms it into new life, the green foliage will again appear. "So the holy seed," the believers in and partakers of Christ's spirit, "are the substance" of Israel. They will come back, and with Abraham and Christ inherit the land of promise, and be heirs of the world.

If it be objected, that the expressions, "cities, houses, land," &c., do not refer to the whole world, but only to the holy land and its cities and houses, I ask, if it has ever yet happened? If it has, then the blindness pronounced on them is already ended; and must have ended whenever the cities, houses, land, &c., were desolated as described. But if it be yet future, I ask when will that land be desolate, except when all the earth beside shall share the same fate?

Verses 26, 27. "And so, all Israel," the holy seed, as above, who shall return, as the substance of the seared oak, "shall be saved," in the kingdom of God and unto eternal life. "As it is written" in Isa. lix, 20, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." This is nearly a literal rendering of the Septuagint version; while the reading of our translation of the passage is a literal rendering of the Hebrew, as follows: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." The obvious meaning is, that the Redeemer will come to set up the throne of his father David on Mount Zion, and begin his glorious reign; and he will come to all the Jewish people who turn (now, have turned, then) from transgression, and receive the Saviour; and will raise and glorify them with himself.

Or, if we follow the rendering in Romans, then it means, the Deliverer came out of Zion, was the son, according to the flesh of David, the king of Zion. He shall, then, when the times of the Gentiles be fulfilled, "turn away ungodliness from Jacob;" and from all Jacob's true seed, by removing all the effects of the fall which the best of Christians endure. "For this is my covenant unto them, when I shall take away their sins." We are now justified by faith; but the fruits of original sin, and of our own acts of disobedience, are not removed; nor will they be, until God justifies us at the day of judgment, and removes all these direful effects. He will then take away all the sins of his people, and their effects will cease; and in the twinkling of an eye, at the blast of the last trumpet, announcing that justification, every saint will spring into immortal life. This is God's covenant to his people.

Verses 28, 29. "As concerning the gospel, they (the Jews) are enemies for your sakes." Because you, Gentiles, are permitted to come in and share in the blessings of the gospel, the unbelieving Jews

are enemies to the gospel. "But as touching the election, they are beloved, for the fathers' sakes." Although the Jews for your sakes are enemies to God and his gospel, yet, the election or believers are beloved of God, whether they be Jews or Gentiles by nature. "For the fathers' sakes." For the sake of God's covenant with the fathers, that in them all the families of the earth should be blessed. "For the gifts and callings of God are without repentance." He does not change his promises to justify, love, and save all who are of the faith of our father Abraham.

Verses 30-32. "For as ye in past times have not believed God, yet have now obtained mercy through their unbelief;" through Jesus Christ, the stumbling-stone, the cause of their fall and unbelief, you are admitted into the church, and to union with Christ. "Even so have these also, now, not obtained mercy," are broken off from Christ and the church, that through your mercy, your earnest efforts to bring them to Christ, "they also may obtain mercy," may be brought into Christ's body, the true church, and be saved forever.

"For God hath concluded them all in unbelief, that he might have mercy upon all;" that he might save them by his mere mercy, through faith, and not by the deeds of the law. They must all come on one common ground, whether Jews or Gentiles, and be saved by the mercy of God, or they must perish.

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

I have thus given what I conceive to be the true meaning of this most difficult and important portion of God's word. I have not written for strife or debate, but if possible, to arrive at the truth on the great question of the ingathering of the Jewish people as a people, to the fold of Christ. It must be admitted that the doctrine, if taught at all in the New Testament, is taught in the 11th of Romans. But I ask the attentive reader of these pages, if it can be found there? If not, then the doctrine nowhere exists in the New Testament, or in the Bible. Every Jew is as free to come to Christ as the Gentile; and God will just as surely have mercy on him if he will come, as he will on a Gentile. And when they shall turn to the Lord, the veil that is over them shall be taken away. Probably as many Jews, in proportion to the whole number, have been converted since Christ, as there have been of the Gentile world. They are but a speck compared with the multitude of Gentiles; and so the number of conversions among them is apparently small. But I know of no age when there were none who professed to be of the stock of Abraham, who believed not in Christ. They have had an equal opportunity with the Gentiles to obtain gospel blessings.

IV. OTHER REMARKS ON THE CONVERSION OF THE JEWS.

The idea that either Jew or Gentile will obtain mercy after Christ appears, is most preposterous. It would violate some of the most plain declarations of God's word. We have already learned, from the 6th of Isaiah, that the blindness of the Jews is to continue until the Lord have removed men far away, and the earth is desolated. This will not be until the day of judgment and perdition of ungodly men. Then the saints will be removed, and the wicked destroyed; a new heavens and earth be made, and the holy seed return and possess it.

The Lord Jesus, in the 13th of Luke, taught the Jews, that when once the master of the house has risen up and shut to the door, that they the Jews, the children of the kingdom, they who were the natural heirs to it through their relation to Abraham, should be cast out into outer darkness, where will be weeping and gnashing of teeth, and see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God. More; they shall come from the east and from the west, from the north and south, and sit down with patriarchs and prophets in the kingdom of God, while themselves are

thrust out. They will then seek to enter in, but shall not be able. They will plead, but find no admission.

Again: Paul teaches the same thing in Romans, 2d chapter, where he declares that God will render to every man who doeth good, glory, honor and peace, to the Jew first, and then also to the Gentile; but to every soul of man that doeth evil, indignation and wrath, tribulation and anguish, to the Jew first, and also to the Gentile; "in the day when God shall judge the secrets of men by Christ Jesus, according to my gospel." Keep in remembrance, reader, that the doom of blindness is on them until the day of judgment. And then indignation and wrath is their portion.

THE REVIEW AND HERALD.

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

ROCHESTER THIRD-DAY, MAY. 23, 1854.

SWINE'S FLESH.

[SEVERAL years since some of our brethren in New England, were brought into trial on account of some teaching that it was wrong to eat swine's flesh. This fact led us to pen the following remarks. Much more might be said on the subject, but we give this for the consideration of those who may be troubled on this point.]

Some of our good brethren are troubled in regard to eating swine's flesh, and a very few abstain from it, thinking that the Bible forbids its use. We do not object to abstinence from the use of swine's flesh, if it is done on the right grounds. We think that too free and abundant use of it, and other animal food, of which many, and even some of our brethren in the present truth are not guiltless, is a sin; for it clogs and stupefies the mind, and in many cases impairs the constitution; but we do not, by any means, believe that the Bible teaches that its proper use, in the gospel dispensation, is sinful. But we do object to a misapplication of the holy scriptures in sustaining a position which will only distract the flock of God, and lead the minds of the brethren from the importance of the present work of God among the remnant. Error, however small it may appear, darkens and fetters the soul, and if persisted in, will lead to gross darkness, and great errors, and sooner or later its fatal results will appear.

The principal texts that are quoted to prove that the Gentile church is forbidden to eat swine's flesh are Isa. lxxv, 4; lxxvi, 17. Now we do really think that these texts fall far short of affording sufficient proof on this point. In fact, we must believe they have no direct bearing on this time. The burning of "incense upon the altars of brick," remaining "among the graves," lodging "in the monuments," and sacrificing "in gardens," are rebuked in connection with eating "swine's flesh." Now, if one applies literally to our day, then, certainly, all do; but we think that no one will undertake a literal application of the whole of Isa. lxxv, 4; lxxvi, 17, to this time. This is one reason why we think that these texts have no literal bearing on this time.

The first verse of Isa. lxxv, is evidently the call of the Gentiles. The three following verses show the rebellion and idolatry of the Jews. It was a sin for them to eat swine's flesh. The fifth verse shows their blindness, self-righteousness and hypocrisy. "Which say, Stand by thyself, come not near to me; for I am holier than thou." The Jews boasted of their zeal in the law, rebuked the son of God, and falsely charged him with its violation, and finally crucified him.

But as we may not all see just alike as to what the Prophet teaches on this subject, let us come to the New Testament. And what do we find? Certainly, if eating swine's flesh is a sin in the sight of Heaven, in this dispensation, the New Testament has in some way taught us the fact. But we find that the New Testament does not, directly or indirectly, teach any such thing.

Our opponents say that the Sabbath is not taught and enforced in the New Testament; but it is a false assertion; for the followers of Jesus rested on the

Sabbath according to the *commandment*, after the crucifixion. St. Paul preached every Sabbath day, not only in the synagogues, but by the water side, and what is more than all, and which is proof positive that the Sabbath is taught and enforced in the New Testament, is, that the law of God, and the commandments of God, which embraces the Sabbath, and which means nothing more or less than the ten commandments, are, by Jesus and his apostles shown to be immutable, and are made a test of Christian fellowship and of eternal salvation.

But the New Testament is so far from teaching that the use of swine's flesh is wrong, that it affords good testimony that it is not forbidden. First, take the case of the Apostle Peter, when God was about to send him to preach to the Gentiles. His Jewish views and feelings in relation to common or unclean beasts that did not part the hoof and chew the cud, see Lev. xi, must first be removed before he could see that God was no respecter of persons, and that there was salvation for the Gentiles. "About the sixth hour," (noon.) "Peter went upon the housetop to pray." "He became very hungry, and would have eaten;" and in this state "fell into a trance." The opening heavens discovered to him "a certain vessel" descending, in which, "were all manner of four-footed beasts." &c. Certainly, swine were there. The sudden appearance of these beasts no doubt aroused Peter's Jewish feelings and prejudices; for he considered many of them *unclean*. At this point "there came a voice to him, Rise, Peter, kill and eat." But Peter said, "Not so Lord; for I have never eaten anything that is common or *unclean*." This vision, and the connected circumstances, rid the Apostle of his exclusive feelings, and opened the way for him to preach to, and eat with the Gentiles.

Now look at some of the trials of the apostolic church, on the subject of eating with the Gentiles, and some other points of the law of Moses, and the final decision of the conference of apostles and elders assembled at Jerusalem. See Acts, chap. xv. Judaizing teachers taught the churches that they, in order to be saved, must keep the law of Moses. This at once caused divisions among them, and called forth the following from the apostle Paul. "Let not him that eateth, despise him that eateth not; and let not him which eateth not, *judge* him that eateth." See Rom. xiv, 1-6. "Let no man therefore *judge* you in meat, &c." See Col. ii, 14-17. The Gentile converts used swine's flesh, and other meats which were "abomination" to the Jews, while the converts from the Jewish church were still inclined to follow the law of Moses in these things, and were *judging* the Gentile converts, and binding on them burdens which the gospel did not require.

A conference was convened at Jerusalem to settle the question. Now read their decision, which they wrote to the brethren which were "of the Gentiles in Antioch, Syria, and Cilicia."

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. Acts xv, 28, 29.

Mark this: Their whole Christian duty was not embraced in the "letters" which they sent to the Gentile churches, as some would make us believe, in order to do away with God's Holy Sabbath; no, certainly not; but those points were embraced which were dividing the flock of God.

Some of our good brethren have added "swine's flesh" to the catalogue of things forbidden by the Holy Ghost, when the apostles and elders assembled at Jerusalem. But we feel called upon to protest against such a course, as being contrary to the plain teaching of the holy scriptures. Shall we lay a greater burden on the disciples than seemed good to the Holy Ghost, and the holy apostles of our Lord Jesus Christ? God forbid. Their decision, being right, settled the question with them, and was a cause of re-

joicing among the churches, and it should forever settle the question with us.

"Ye are the Light of the World."

AMONG other instructions of our Saviour to his disciples on the mount, this is a matter of interesting reflection.

By his miracles, our Saviour had convinced his disciples that he was indeed the true Messiah. With what eagerness they were catching the words of instruction that fell in sweet accents from his lips as he spake freely to them of the blessings that await those that should have the graces of the gospel. He taught them, that if meekness they possessed, the glorious *new earth* for which Abraham the father of the faithful looked, redeemed from the curse, blooming in more than Eden beauty, they should inherit. If pure in heart, abstaining from the corrupt and contaminating influences around them, having their only source of gratification to know and do the will of heaven; they should be permitted to behold him, who dwelleth in the light which no man can approach unto, who only hath immortality. If persecuted for righteousness' sake, they might rejoice; for they were only made partakers of the sufferings of the prophets, whose righteous precepts they were keeping, seemingly, to impress them with the importance and responsibility of the position they occupied. Our Saviour says: Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted? If you lose your vitality and power to maintain these great and glorious truths that I am committing to your trust, you will be like the salt without savor, fit only to be thrown out and trodden under foot of men.

"Ye are the light of the world." He was committing to them the gospel truths of salvation through the merits of his blood: through them, the people of that generation were to receive their views of the character of a true follower of the meek and lowly Jesus; and by their instructions to receive the knowledge of the manner in which they should move to obtain pardon. We are led to exclaim, What a responsible position, and how necessary that they ever endeavored to stand for the right. But the responsibility does not end with them, they were but the representatives of those who should after confess Christ and become his disciples. We then, Dear Christian Friends, form a portion of that Church (the Church of Christ) which is the light of the present, the last, generation, the very generation who are to witness the glorious appearing of our Saviour. We who behold by faith the last work of our Great High Priest in the heavenly Sanctuary, and who solemnly believe that the message of the third angel, the last call of mercy to a dying world, is already calling the attention of the world to prepare to stand before an offended God, who is soon to rise in anger, and recompense the way of the transgressor upon his own head, are the very ones who are to be the light of the world in the present work.

Brethren, how is our light shining? or is it under a bushel and thus its rays hidden. We are not to hide our light. A city set on a hill cannot be hid. Let your light so shine, says Christ, before men that they may see your good works, and glorify your Father which is in heaven. The object of the lighted candle or taper is to give light to those around. If we are indeed the light of the world, the solemn inquiry daily and hourly should be with us, How can I let my light shine that God's name may be glorified and his cause advanced. If we constantly realized that to us God had entrusted the true light, to enlighten those who would understand their duty in these last moments, and that from our hand would be required all the blood that through our negligence might be required as a recompense for sin, we should doubtless be more active in bending every energy of our being to the advancement of the cause of truth, and watching every opportunity to speak of God's righteous precepts to our fellow men. Too often is it the case that we suffer our minds to be diverted from the point, to dwell upon the trifling things of earth and even partake of the spirit and merry laugh of the

giddy. We are living in a solemn time, and more than ever before we need to stand on the solemn injunction of the Saviour and apostles, to be sober and let our conversation be in heaven. Instead of spending hours with those who profess to be our friends, speaking only of the things of this world, let us be true to the commission, and let our light shine in such a manner that they may perhaps turn away their feet from breaking the law of God. Brethren, let us remember, "Ye are the light of the world."

J. N. LOUGHBOROUGH.

Jackson, Mich., May 1854.

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

It is with feelings of deep emotion of heart that I attempt to address those upon whom I once looked as the salt of the earth. Such were indeed the Advent people, before they began to fight the law of God, and call it a "curse to man," "miserable," "rickety," &c. Most assuredly the salt has lost its savor, when those who profess to be looking for the Saviour, can give such appellations to God's immutable law, that Paul says is "holy, just, and good."

O listen ye who say, that God's law is abrogated; that his commandments are not binding; listen to the Saviour: Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. v, 17-21. Why is it that the world are disregarding one of the greatest commandments in God's holy law, and are presumptuous enough to teach others to break it, when our blessed Saviour has said, that one jot or tittle should not pass till all be fulfilled: and he that broke one of the least, should be of no esteem in the reign of heaven, (as one of the translators renders it.) Why is it that mortal man does not fear the disapprobation of a just God? Methinks could they realize his holiness, and be permitted to stand near mount Sinai, and see the smoke as of a furnace, and the quaking of the mount as did the Israelites, we should not hear them speaking in such terms concerning the Lord's Sabbath, calling it the old Jewish Sabbath, a yoke of bondage, &c. But some may say, that Christ fulfilled or abolished the law, when he hung upon the cross and cried, It is finished, and gave up the ghost, therefore we are not required to keep the law.

But let us hear him again. When Jesus came to John to be baptized by him, John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him: Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Matt. iii, 14, 15. Now if Christ's fulfilling the law did it away, and left us at liberty to trample upon his Father's commandments which he delighted to keep; I say if Christ's fulfilling the law did it away, then when he was baptized, he did that ordinance away, and we have no right to go down into Jordan's waters, and be buried beneath its waves, in the likeness of his death and burial, and come up again in the likeness of his resurrection: for he said, Thus it becometh us to fulfill all righteousness. But no, bless his holy name! this precious ordinance is not done away, a sinner that obtains the evidence that his sins are pardoned through the merits of the Saviour's sacrifice, can follow his example by going down into the water, and die to the world, but live to God.

But those who do not love God enough to keep his holy Sabbath, will turn away with contempt when this comparison is presented to them, and call it a weak flimsy argument. Alas, they have closed their eyes that they may not see the truth! But we can say with the Psalmist, It is time for thee, Lord, to work; for they have made void thy law.

How true it is that the carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be. Rom. viii, 7.

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

There are those however, who are ready to say that Paul did not mean the commandments of the Decalogue, but merely the requirements enjoined in the New Testament, and if the ten commandments are binding, then we must be circumcised, burn sacrifices, &c. But these confound the ceremonial law that ceased at the cross, with God's immutable law, that was written on two tables of stone with the finger of God. God's Word is plain. Praise his holy name! He has hid it from the wise and prudent, and revealed it unto babes. Even so, Father; for so it seemed good in thy sight. By the assisting grace of our Heavenly Father, we will cherish his Word, and take it as our guiding star, whose friendly rays will ever shine upon our pathway, till our pilgrimage is completed. Bless God that we are not left in darkness now, when the last lingering notes of time are sounding.

Probation's hours, O how precious! There is yet space for repentance. Come while it is called to-day: soon it will be too late. Jesus told the young man, if he would enter into life, he must keep the commandments; and quoted a part of them, so that we are not at a loss to know the commandments he referred to. Matt. xix, 17.

The humble seeker after truth can say with the Psalmist, Thy Word is a lamp unto my feet, and a light unto my path. That the commandments of God are as binding now, as when our blessed Saviour instructed the young man in the way of life, we have not the least reason to doubt.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ. Rev. xii, 17. No wonder that the dragon is wroth when he sees a little remnant in these last days striving to obey God by keeping all his commandments, together with the faith of Jesus. Ah! well does he know that his time is short: this Arch-deceiver has almost run the length of his chain, and what he does to deceive and blind the eyes of the professed church of Christ, and seal the doom of careless and indifferent souls, must be done soon. Oh unhappy church and world! Do you not know that the last page of inspiration is now being fulfilled? Satan is carrying on his last great deception, before the Son of man shall be revealed in the clouds of heaven. The last solemn message is now being proclaimed, and will increase until it sounds with trumpet voice. See Rev. xiv, 9-13. And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Reader, will you take heed to this last message of mercy? Will you cease to worship the beast and his image, and refuse the mark in your forehead, or in your hand; (Isa. iii, 7, margin;) will you cling with unyielding grasp to their loved institutions? Pause, and ponder the subject well before you go farther. The last lingering sands of time are falling: soon we shall behold the white cloud, and seated thereon our long absent Saviour. The four winds are being held in check until the servants of God are sealed in their foreheads. The seven angels are waiting to pour out the seven vials of the wrath of God.

Reader, what is your decision? Will you join the band who are striving to get the victory over the beast, and over his image, and over the number of his name? If you will, then you will be called the Repairer of the Breach, the Restorer of paths to dwell in. 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 ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. Isa. Iviii, 12, 14.

This is the eleventh hour, but still there is a little space. Will you cherish the truth, and forsake the pleasures of this vain world which must so soon fade away? O give up self, and all that keeps you from obeying God; and manifest your love to him by keeping all his commandments. For this is the love of God that we keep his commandments, and his commandments are not grievous. 1 John v, 3.

Dear Reader, Parent, Child, or whoever you may be, we feel anxious that you should see the importance of keeping all the commandments of God, and realize the soul-cheering evidence that you are receiving the approving smile of your Heavenly Father whilst you have respect to all his precepts. For soon it will be said, He that is unjust let him be unjust still; and he that is righteous, let him be righteous still: and behold I come quickly, and my reward is with me, to give every man according as his work shall be. 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. LOUISA M. MORTON.

Friendship, Allegany Co., N. Y., 1854.

WESTERN TOUR.

It may be expected that we should give some account of the meetings we may attend, and the state of the cause in the West. We do this, not only to inform our readers of the state of the cause, but, because it affords an opportunity to point out errors which have existed, and do now to some extent exist, among the people of God.

May 6th and 7th we met in Conference with the brethren at Milan, Ohio. Bro. Bates and Loughborough were present. There were about forty Sabbath-keeping brethren and sisters in attendance from surrounding towns, besides other inquiring friends. Our meetings were interesting, and, we doubt not, profitable. The word preached, had free course. First-day morning, four were buried with Christ by baptism; and in the afternoon between thirty and forty came around the table of the Lord to partake of the emblems of the body and blood of Christ. This was a solemn and very interesting season.

Ohio is now a promising field. Until quite recently, however, but little has been accomplished in that State. Some who first visited that field, failed in many points to exert a good influence, and those who received the present truth, received many wrong impressions. Those impressions made upon the mind in connection with the reception of important Bible truth, are generally deep and lasting; hence the importance of holy, prudent men, endowed with wisdom, entering the field, who shall present the truth in candor and meekness, and exert a sanctifying influence on the minds of those who may hear.

A very few brethren in Milan and vicinity have stood firm for several years. They have been indeed free to help sustain the cause with their means. But the time finally came when they were no longer to stand alone. An interest was awakened in several places last summer by the labors of Bro. Bates, and a very few embraced the Sabbath. Last December, Bro. J. N. Loughborough commenced his labors in Ohio, which have resulted in much good. It was supposed that not more than one half of those who have recently embraced the Sabbath, under his and

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

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

The Conference at Sylvan, the 13th and 14th, was the largest gathering of the scattered brethren that has ever been held in Michigan. Here we were permitted to meet again brethren in the ministry, Cornell, Frisbie and Cranson. Bro. Loughborough gave two discourses, and we gave three. The congregation was large, and with very few exceptions, attentive. On First-day uncommon freedom and power attended the preaching of the word.

There were, however, some things unpleasant at this meeting. The course pursued by H. S. Case was annoying and unchristian. No gentleman, to say nothing of his profession as a Christian, and a minister of Christ, would be found in the position occupied by him. At intermissions he was generally engaged in addressing the few who might gather around him to hear his railing accusations against those who have in times past labored for him, but in vain, and have finally withdrawn fellowship from him. He not only annoyed us during intermission, but would continue his conversation with those who would listen to him, in hearing of the congregation, after we had stated that it was time for the meeting to commence and wished the congregation seated. With this exception, we were treated with apparent respect by the entire congregation. All candid, unprejudiced people present must have been disgusted with his course. We mention these things for the benefit of those who were not present, and may be in danger of being injured by his railing accusations.

The cause in Michigan has suffered much in time past by the injudicious course pursued by H. S. Case. He has given the opposers of the truth a chance to raise and circulate reports unfavorable to those who keep the Sabbath. He has been a source of constant trial for years. He has been patiently borne with, and has been admonished and labored with by those who have felt deeply for the cause, and have felt wounded by his course. His brethren have borne with him, hoping that he would reform; but it is evident that the church have erred by holding him in fellowship so long. We pity the man, and mention his course only to warn those who may be in danger of suffering from his malicious influence.

We will here mention one circumstance which may illustrate the character of the man. When we visited Michigan one year since, we were advised to send for a large quantity of books, and also a quantity of Bibles, which could be purchased in Rochester for 37½ cents each. Our publications were then held for gratuitous distribution. We consulted with several brethren upon the best plan to raise the means to pay the Express bill on the books, the box in which they were packed and the labor of packing them, which amounted to \$7.50; and we were advised to sell the Bibles at a sufficient profit to cover expenses. The profits on the Bibles did not exceed \$6.00 which was \$1.50 less than the cost of getting the books to Jackson. H. S. Case, while professing to be our friend, took advantage of our selling Bibles for one or two shillings more than they cost in Rochester, and reported among the brethren that we were speculating! This caused trial among some of our best friends till it was explained to them. To report such a matter without mentioning it first to us, the one charged with the wrong, was unscriptural and wicked. If H. S. Case had followed either reason or the word of the Lord, he would have introduced the matter to us first. But what a speculation! Expenses were \$1.50 above profits, besides the trouble of selling them. When the brethren took this matter in hand and explained it to him, he acknowledged his error, and said that he was sorry that he had charged us with specu-

tion, and was now satisfied. But at our late meeting at Sylvan, among other false and railing accusations, H. S. Case charged us with speculation, and referred to our selling Bibles near one year since as proof!! This is the character of the man. We might mention many other circumstances in his course equally as unwise and unchristian, but will not trouble our readers with them.

We now call upon all who may have any fears in regard to our course in managing the publishing department, to state their fears, and we will give them a full explanation. We do not mention these things on our own account; but as we are closely connected with the cause of truth, we shall not remain in silence and let such men as H. S. Case circulate reports calculated to injure the cause. Let all those who wish to make inquiries in regard to our course, address us at Rochester, so as to reach us on our return, by the middle of June. We can show that we refused to receive from the hands of brethren in Michigan on our visit to this State about one year since, over one hundred dollars, and what we did take more than to pay the expenses of the journey, was receipted to Tract Fund in Vol. IV, No. 4, of REVIEW.

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

There are a very few individuals, whom we highly esteem, who are unfavorably affected by H. S. Case. Such will soon see the real character of the man who has injured the cause of truth, and has wickedly abused us. But there are one or two for whom we can have but little hope. They know him, but being very much like him, do not see his faults. These may annoy the church awhile; but certain victory will turn on the side of the faithful. Those who visit Jackson are invited to inquire for D. R. Palmer and Preston Dickinson. The brethren are of good spirits, and preaching brethren feel like entering the field anew. The all-inspiring hope of immortality and eternal life at the appearing of Christ, is enough to cheer, and urge the weary pilgrim onward through the trials of the way.

JAMES WHITE.

Jackson, Mich., May 18th, 1854.

Ends for which the Sabbath was Appointed and Reasons why it should be Observed.

[ALTHOUGH we repudiate those weak inferences by which Justin Edwards in his Sabbath Manual seeks to vindicate a change of the Sabbath, yet we agree with him in many good things which he says in relation to the Sabbath, abstractly, as an institution, independent of the day on which it should be celebrated. The following in regard to the design of God in instituting the Sabbath, sets forth in its true light the teachings of scripture on that point.]

ONE grand object of Jehovah, in all his dealings with men, is to manifest himself, and give to them correct views of his character and will. This is designed to lead them to exercise right feelings, and pursue a right course of conduct towards him, themselves, and one another. By so doing, they will glorify their Maker, benefit themselves, and do the greatest good to their fellow men.

For this, God stretched out the heavens, and laid the foundations of the earth; created man, and made him lord of this lower world. For this, he established for him various institutions and laws. Among them was the institution of the Sabbath; or a day of weekly rest from secular business and cares, of special devotion to the public worship of God, and the promotion of the spiritual and eternal interests of men.

The first great institution established in paradise for the human race, was that of marriage. This lays the foundation for families, and for social relations among men. The second great institution, established also in paradise for the race, was that of the Sabbath. This was designed to regulate families; to point out the period for labor and the period

for rest, for the public worship of God, and of special devotion to spiritual and eternal concerns. So important was this arrangement to the glory of God and to the welfare of men, that with reference to it God regulated his own conduct in the creation of the world. He wrought six days—himself. He then came out in the face of creation, and rested one day. God thus gave to this arrangement of six days for labor and one for rest, the sanction of his high and holy example. This was the proportion which would, in all ages, be suited to the nature of men, adapted to their capacities, and essential to the supply of their wants. With reference to it, time itself was to be divided, not into days, or months, or years, merely, or into any period measured by the revolutions of the earth or the heavenly bodies, but into weeks—periods of seven days; six for labor, and one for rest and special devotion to spiritual things. This division of time, measured by the conduct and will of God, and by the capacities and wants of men, was, among those who should know and do his will, to be as permanent and as universal as though it were measured by the revolutions of the earth or the heavenly bodies. It was to be, in all ages and all countries, a sign of the covenant between God and his people; an emblem and a foretaste of the rest which remaineth for them, and a special season of preparation for eternal joys.

For this reason, Jehovah not only kept it himself, but he sanctified it, or set it apart from other days for this special purpose. He also blessed it, and with such a fullness of blessings, that they flow out to those who keep it, not only on that day, but through all the other days of the week. They are blessed in their bodies and souls, in their going out and their coming in, and in all their ways.

In the fifty-eighth chapter of Isaiah and thirteenth verse, Jehovah speaks as if the keeping of the Sabbath were obedience, or would promote obedience to all his commands, and thus insure his blessing: "If thou turn away thy foot 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 ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it."

In the seventeenth chapter of Jeremiah and twenty-first verse, we have an exhibition of the same great principle: "Thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. And they shall come from the cities of Judah, and the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the Lord. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

In the above passages Jehovah speaks as if the keeping of the Sabbath were everything; as if it comprehended, or would secure obedience to all his commands. This, in an important sense, is the case. Such is the nature of man, such the institution of the Sabbath, and such the effect which the keeping of it will have upon him, that if he is obedient to God in this thing, he will be obedient to him in other things. A Sabbath-keeping people will be an obedient people. The manner in which they treat the Sabbath will be a test of their character, an index of their morality and religion. God did not think it necessary, therefore, to say to his people in these passages, that, if they would not commit murder, he would bless them; or, if they would not be guilty of theft, he would bless them. He knew that if they would rightly keep the Sabbath, they would not commit murder or theft, or ordinarily be guilty of any gross outward crimes. Men who regularly observe the Sabbath, and habit-

ually attend public worship, which is a part of the proper observance of that day, do not commit such crimes. While they keep the Sabbath, God keeps them; not by force or coercion of any kind, but by the influence of moral government, through means of his appointment.

The Sabbath is the great and all-pervading means of giving efficacy to moral government, and holds a relation to general morality similar to that which the marriage institution holds to social purity. It was designed, and is adapted to lead people steadily to rest from worldly business, cares and amusements; to contemplate Jehovah as the Creator, Preserver, Redeemer, Benefactor, Owner, Governor, Judge and Disposer of men; to keep alive, and render practically efficacious, the knowledge of the one only living and true God; to lead all to worship and adore him, and thus to experience the benefits of his infinitely wise, universal, and benevolent reign.

Hence the reason which he gave to his ancient people why they should keep it—"that ye may know that I am Jehovah." Had all men properly kept the Sabbath, all would have known Jehovah, and worshiped him, from the creation of the world to the present time, and idolatry never would have been practiced on the earth. Hence also when the wants of his ancient people required that they should no longer depend upon oral communications merely, but should have the unchanging laws by which they were to be governed placed upon a permanent record—such as, "Thou shalt have no other gods before me; shalt not bow down to graven images; shalt not take the name of the Lord thy God in vain; shalt honor thy father and thy mother; shalt not kill, commit adultery, steal, bear false witness, or covet,"—he put this among them: "Remember the Sabbath day to keep it holy: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates." He places this in the midst of them; and obedience to it was essential, in order to obedience to the other commands. If they would not keep the Sabbath, they would not obey him in other things. Sabbath-breaking would be treason against the government of God, and open the way for universal profligacy and ruin.

Hence, as a civil ruler, he would no more suffer the Sabbath-breaker to live among that people than he would the murderer. The penalty was placed among the local and temporary regulations of that peculiar people; it was not designed to be permanent, and was not written by the finger of God on the tables of stone; but the law was written there; because that was designed to be permanent. It expressed an obligation which arose from the nature of man, and from his relations to his Maker, and which, as really as the obligation expressed by the other laws, would be binding upon him through all time.

It is sometimes said that, if the law of the Sabbath is binding upon men now, then we must, as the Jews did, put the violators of it to death by the hand of the civil magistrate. *This does not follow.* We are not now, as the Jews did, to put the open presumptuous violator of the first, or the fifth, or the seventh command, to death. Yet are not these commands binding upon men? Is it not wicked for men to have another god before Jehovah, to bow down to graven images and worship them, or to dishonor their parents? All the commands of the decalogue expressed obligations which were binding upon men before they were written upon tables of stone and which will continue to be binding till the end of the world.

The penalty of death attached for a time to the violation of the Sabbath, showed how the Lawgiver abhorred the crime. Nor was this abhorrence without good reason. The Sabbath-breaker violated a fundamental law. He proclaimed by actions, the most impressive of all language, "No God!" and thus produced the effect of practical atheism on himself and on others. He does this in all ages. And as long as it will be wicked for men in a state of probation to have another god before Jehovah, to bow down to graven images, to take the name of God in vain, to dishonor their parents, to commit murder, adultery, or theft, to bear false witness, or to covet; so long will it be wicked for them not to rest from worldly business, cares, and amusements, one day in seven, for the purpose of publicly worshiping Jehovah, and promoting the spiritual good of themselves and others.

The reason which God gave on the tables of stone for keeping the Sabbath, was not a Jewish reason. It was one which applies alike to all men. "For in six days the Lord made the heavens and the earth, the sea, and all that in them is." But he did not make them for Jews merely, or for any particular people. He made them for us, and for all men. As a memorial of that fact, he set apart the Sabbath,

kept it, sanctified and blessed it, for the benefit of all. All are bound, by keeping it, to acknowledge this, and to honor him as the Creator, Preserver, and Benefactor; and, as such, the Owner, Governor, and Disposer of all things. The Sabbath was appointed for that purpose, and, as a consequence, to impress on the minds of men the great truths, that "the earth is the Lord's and the fullness thereof, the world, and they that dwell therein;" that the "silver and the gold are his," though acquired by human industry, and "the cattle upon a thousand hills."

The earth is not eternal; it did not create itself: no creature called it into being. Nor is its existence to be ascribed to chance, to idols, or to any of the false gods which men have worshiped. In the beginning Jehovah created the heavens and the earth. And the things which are seen were not made of things which do appear. They were literally created. "He spake, and it was. He commanded, and it stood fast."

The Sabbath was designed to make all men feel this; and to lead them, by keeping it, publicly to acknowledge, "Thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest." And "Thine, O Lord, is the greatness, and the power, and the victory, and the majesty; for all that is in the heavens and the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all."

Such are some of the truths which, by the keeping of the Sabbath, are every week proclaimed to the world, in a manner adapted to the nature of man, and suited to make on him a strong and lasting impression.

COMMUNICATIONS.

From Bro. Wilber.

DEAR BRO. WHITE:—Feeling to praise the Most High, and to take his word for the man of my counsel, and loving the dear brethren scattered abroad, I thought to say a few words for their encouragement. I could not live here alone in Chicopee, were it not for the grace of God. This has been a noted place for Advent believers; but alas! they are scattered and "I am left alone and they seek my life." "The wicked have drawn out the sword, and have bent their bow to cast down the poor and needy, to slay such as be of upright conversation." Ps. xxxvii, 14. "The Lord knoweth the days of the upright and their inheritance shall be forever." Verse 18. "They people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time." Isa. lx, 21, 22.

We will take God's word for the man of our counsel. Christ says, If thou wilt enter into life, keep the commandments. Again: Take up your cross daily and follow me, or ye cannot be my disciples. When a person commits himself before the world to keep all the commandments, he takes up his cross: this is the whole duty of man.

Blessed be God, brethren, we will take his Word. Rejoice then and be exceeding glad; for great is your reward in heaven. Behold, the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. I sometimes go to Springfield to meet with the little band who are trying to live, there, to offer up ourselves a living sacrifice to God.

It is between twelve and thirteen years since I first believed in Christ's soon coming. I believe the world generally has been warned of the judgment-day; but being in gross darkness they heed it not; so that day must come on them as a thief. But, brethren, ye are not in darkness that that day should overtake you as a thief. Blessed be God, we know his going-forth is prepared as the morning; and he that shall come will come and will not tarry.

I hope to be ready with his scattered flock to see him as he is and to be made like him. If any have wandered from the fold, his Word says, Come back again. There is no other way under heaven given among men whereby we can be saved.

ALVAH WILBER.

Chicopee Falls, Mass., May 14th, 1854.

From Bro. Byam.

DEAR BRO. WHITE:—It is with great pleasure that I inform you that I read the *Review* with pleasure and rejoice that I am counted worthy to suffer for the truth's sake. The enemies of truth are rising around us, who say that the Old Testament is done away and is no longer binding on us. In this way they think to get rid of the fourth commandment. May God have mercy on them, and save them from such a fatal delusion. There are some however who are striving to keep all the commandments, and the

testimony of Jesus Christ. There are others who are opening their eyes to the present truth.

I cannot express my gratitude to God for his loving kindness toward his waiting children. Among those who have embraced the truth, is my companion; you recollect that she had embraced the Sabbath, but had not embraced the Advent faith. She is now rejoicing in the belief of Christ's soon coming, and is waiting for an opportunity to receive the ordinance of baptism. I cannot express my feelings when I see some like Paul, embracing the faith they once destroyed. There are others in this vicinity who I trust are listening with the deepest interest. We are talking of having a grove-meeting near brother Dean's where I trust much good may be done in the name of the Lord.

There are some who are looking at the subject of the Sanctuary, and I hope and pray that it may result in their conversion to the truth. They express a desire to read the *Review*.

Your brother, looking for the Lord.

PHILANDER C. BYAM.

Ulysses, Pa., May 1st 1854.

From Bro. Bates.

DEAR BRO. WHITE:—The cause of truth is still rising in this place, although we have some severe trials to pass through, but if our trust is in God, he will soon bring us with the 144,000, to stand on mount Zion with the Lamb. We have not had any one to preach to us since Bro. Bates left; but we are striving to keep God's commandments and attain unto the faith of Jesus. We hope the Lord will send some of his ministering servants here soon. Souls are starving for the truth. O that sinners [law-breakers] would arouse from their slumbers while mercy lingers, is my prayer.

Yours waiting for Christ,

H. N. BATES.

Green Vale Ill., May 8th, 1854.

From Sister Hall.

DEAR BRO. WHITE:—I feel thankful that I have the privilege of reading the paper. I should not know how to be deprived of it. I have been trying to keep the Sabbath three years, and have no cause to regret that I commenced; but I have cause to mourn over my imperfections. Still feel to trust in the rock that is higher than I. We have no meetings here. There are but four of us keeping the seventh day in this place, and I fear we are not faithful enough to warn our fellow-men of their danger. I pray to be found watching when the Master shall return. May the Lord comfort all his dear children, is the prayer of your unworthy sister.

ALMIRA HALL.

Westbury, Sherbrook Co., C. E., May, 1854.

From Sr. Lesley.

DEAR BRO. WHITE:—We read that where our treasure is there will our hearts be also; and I can say, if I know my heart, that its whole desire and delight is in that blessed hope which reaches within the veil, whereunto the forerunner is gone, even Jesus; for he is my strength and my salvation. When I think of his return so soon, I feel to ask myself, Shall I be weighed in the balances and be found wanting? Have I done all things right? Do I walk in his ways? Do I love God with all my soul mind and strength? If we love God with all our soul mind and strength, we shall keep all his commandments. O how good and cheering this law is; for all his ways are pleasantness and all his paths are peace. Christ has shown us the right way; for he has said, If ye love me keep my commandments, and then ye shall know whether I speak of myself, or of him that sent me. I do not know how the apostles could have said any more than they have concerning the commandments, the law of God; and yet we see such opposition to the truth. Even professors who pretend to be engaged in religion say that it don't make any difference about Christ's coming, or keeping the commandments, if we are ready to die, then we are ready for Jesus. I do not know where they find such doctrine. Except they have a hope beyond death, I fear they will be lost. We want that faith that if we sleep we shall sleep in Jesus, and when he comes be raised to meet him in the air, and so ever be with the Lord.

Yours in hope of soon seeing Jesus.

NAOMI LESLEY.

Lysander, N. Y., May 14th, 1854.

DECEITFULNESS OF SIN.—What fruit had ye? — There is no real fruit in sin; the promises thereof are all false and deceitful. Gehazi promised himself gain, but got the leprosy. Balaam pursued honor, but met with the sword. Achan found a wedge of gold, but it cleaved asunder his soul from his body. The only fruit of sin is shame if we repent, and death if we do not repent.

SPIRITUALISM.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily [Private Circles,] shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction." 2 Pet. ii, 1.

"When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 3.

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit," &c. Chap. xviii, 2.

"Whose [Christ's] coming is after [immediately following] the working of Satan with all power, and signs and lying wonders." 2 Thess. ii, 9.

"And shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv, 24.

A Correspondent of the *Telegraph* from Cannon Mich., giving an account of his experience says: I soon commenced hearing, and could readily distinguish, by the voice and manner, departed brothers and friends, who had power over me to move me about the house and fields with a force similar to atmospheric pressure. My hands were moved to many passages of Scripture, turning the leaves with accuracy and expounding their meaning; reproving me at the same time for evil thoughts, ungraceful movements, and pernicious habits, such as using tobacco, and correcting me in the pronunciation of words.

The manifestations soon began to spread over the neighborhood, and there are now in our town some forty or over that receive communications, some of them of a high order, approximating to a state of clairvoyance, and a majority of our citizens are believers. The subject has been treated respectfully, and evidently most are seeking after light and knowledge.

CARRIED OVER THE ATLANTIC BY SPIRITS.—We published, some months since, a wonderful relation of facts which seemed to prove that a ribbon bearing a peculiar inscription, was brought by Spirits from a circle in England, to a medium in Troy, N. Y., and that by the same agency a penknife belonging to said medium was carried to the circle in England, and that both transportations must have occurred within less than the period of an hour. Incredible as this statement may appear, we have just been informed upon good authority, that the medium referred to, Mr. Hansen, of Troy, has since been to England, and found his penknife in possession of his friends of the circle with which he had been in communication by means of the Spirits. His friends had previously written him descriptions of the knife which had suddenly and mysteriously appeared at their circle, but he now saw and identified it by unmistakable marks. The ribbon was in like manner identified. We merely allude to this affair now, in the hope thereby to induce Mr. Hansen to write us the particulars concerning it, as he found them on his visit to England.—*Spir. Tel.*

FOREIGN NEWS.

THE WAR—BOMBARDMENT OF ODESSA BY THE ENGLISH FLEET.

On the morning of the 23d, nine steamers of the allied fleet took up a position before the forts that command the entrance to the harbor, and immediately commenced to throw bombs and rockets upon the forts and the city.

One statement says that the bombardment was over in two hours: another that it continued incessantly for ten hours, and only closed with the night. The Austrian official account published at Vienna, 30th, states as the result of the action, that "a battery of four guns was destroyed, and one Austrian ship, the St. Catherine, and eight Russian merchant ships in harbor, were burned." The Russian telegraphic account is significant. It is in these terms:

"The English and French Admirals demanded the surrender of the Russian ships in the port of Odessa. This being refused, bombardment began from eighteen ships. A small part of the city is destroyed. An attempt to land 1,800 men failed. The bombardment has produced no effect!"

Three of the English steamers were badly damaged.

A dispatch to *The London Daily News* states that on the 22d a partial bombardment took place, but not much damage was done except setting some buildings on fire. On the 23d, hostilities were suspended, and a summons was sent to the place to surrender.

In the event of a refusal, the Admirals, French and British, threatened to destroy the city on the succeeding day. On the 24th, was the attack. It was further stated that the Russian fleet sailed out of Sevastopol and advanced against the allied fleet, either with the hope of drawing the latter away from Odessa, or of getting it between two fires, but, on a portion of the British ships offering battle, the Russians withdrew to their strong-hold.

It may be remembered that on the 6th ult., the British steamer *Furious* was sent with a flag of truce to Odessa to bring off the British ex-Consul and some seventy British subjects. The Russians refused to permit the steamer to enter the harbor, and on her persisting, fired six or seven shots from the walls, and sent out some ships to chase her. The *Furious* escaped, and brought back to the fleet a report of the treatment she had met with. This was on the 6th of April, and the next we hear of was the arrival, off Odessa, on the 14th or 17th, (for accounts differ,) of several ships of the allied fleets. The last advices from Odessa, received here per steamer *Canada*, were to April 20th, at which date, although some English steamers were in sight, all was quiet. Consequently the account in the papers that the city was bombarded for one hour on the 18th, is manifestly incorrect.

LATER.—Prince Woronzoff's palace at Odessa was entirely destroyed by the bombardment. Four English frigates were badly damaged. A private dispatch states that the whole of the allied fleet left Odessa on the 26th, and was to cruise off Sevastopol to prevent the egress of the Russians.

Prussia has forbidden privateers to enter her harbors. Small-pox had broken out on board the British ship *James Watt*, and Sir Charles Napier had caused a number of the sailors to be vaccinated. A million of paper roubles are just issued at Warsaw.

THE SIEGE OF SILISTRIA.—The important position of Silistria is closely invested, but a telegraphic dispatch of date 26th says that to that date the fortress had suffered no damage.

Accounts from Bucharest, April 19th, mention that it (Silistria) had been hard pressed since the 14th, and would ere then have fallen but for the determined valor of its defenders, who express themselves able to hold out until aid shall arrive.

The Russians, on the contrary, expect to reduce the place in a few days. Mustapha Pasha has a strong garrison, but is said to be neither well victualled nor properly supplied with ammunition. The fort is in the possession of the Russians, as are also the intrenchments at the junction of the Dristra, the Turks having retired within the defenses.

The Russians were expected to assault, on the 1st May, with 30,000 men. They had erected seventeen heavy batteries, under cover of which they will cross the river. The passage at Oitenitza is expected at the same time. Notwithstanding all these formidable statements, we must not forget that Silistria is too strong a position to be carried without a severe and perhaps a prolonged struggle.

THE BALTIC.—The British fleet had been further reinforced and was awaiting the arrival of the French squadron. On the 21st, nineteen British ships anchored before Stockholm. A depot of coal for the fleet is being formed at Fanoesund, on the island of Gothland.

A Russian powder factory on the island of Cronstadt, and containing 60,000 pounds of powder, blew up and killed sixty operatives. No damage was done to the fortress.

THE REVIEW AND HERALD.

ROCHESTER, THIRD-DAY, MAY 23, 1854.

Quite a Battle.

In an account in the *Harbinger* for May 20th of meetings at Chicago and Crane's Grove Ill., the writer, [J. C. Bywater,] says:

"Bro. Collins labors hard and constant, and his labors are blessed to the conversion of souls, and the stability of the saints. He has had quite a battle to fight with Mr. Bates and Moses, on the one hand, and Bro. Collins, Jesus and Paul, on the other, but Judah's Lion prevailed, and truth triumphed."

As this account reads, it stands thus: Collins had quite a battle to fight on the one hand, with "Moses and Mr. Bates," and he had quite a battle to fight on the other hand with "Jesus Paul and Collins!" It seems then that "Mr. Bates and Moses Jesus and Paul" were all on one side and all agreed. Well, so they are; and this account would be all right, were it not that in the melee, we have the wonderful spectacle of Collins vs. Collins. A house divided against itself, says the Saviour, cannot stand. But in this case, pray tell us who is Judah's Lion that prevailed?

Perhaps the writer meant, though he has not so expressed it, that "Mr. Bates and Moses" were on one side, and "Collins Jesus and Paul" on the other. Well, looking at it in this light, we have Jesus and Paul arrayed in battle against Moses!! This is placing them on rather a different footing than is generally represented in the sacred record. What became of "Moses" when "Judah's Lion" prevailed, the writer saith not!!

U. S.

The Decree.

In noticing the idea entertained by some, that the decree to restore and build Jerusalem was given to Nehemiah, it may be proper to consider what constituted a Persian decree, and the form in which it was given. Daniel who was among the captives carried away to Babylon, gives us information on this point. In chap. vi, 6-9, he says: "Then these presidents and princes assembled together to the king, and said thus unto him: King Darius, live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed according to the law of the Medes and Persians which altereth not. Wherefore, king Darius signed the writing and the decree."

Here we learn what constituted a Persian decree; and we ask, Did Nehemiah possess any such document? No one will claim that he did. When he arrived at Jerusalem, he did not present any such thing to the people, but *told* them the words which the king had *spoken* to him! Neh. ii, 18. Thus addi-

tional proof is given on a point already clearly established, that there was *no* decree given to Nehemiah. U. S.

Appointments.

PROVIDENCE permitting we will meet with the brethren in Conference at Rosendale, Wis., June 2d. This meeting will commence on Sixth-day and hold as long as may be thought best.

We will also meet the brethren in Conference at Grand Rapids, Mich., June 17th and 18th. Ed.

The Conference at Rochester will be held June 23d, 24th, 25th, commencing the 23d at 2 o'clock P. M.

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

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

Publications.

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Youth's Instructor, Vol. I, in paper covers—25 cents.

Errata.

The \$3, receipted in No. 14 to R. Pierce, should have been receipted to J. Pierce.

The communication in No. 16 from Sr. Locke, should read from Sr. Avery.

Letters.

H. W. Wordan, P. Grandy, L. Johnson, A. M. Lindsey, J. Wilcox, W. Morse, C. R. Austin.

Receipts.

H. Eaton, B. Marks, J. Chase, D. Waterbury, M. Southwick, S. Hazeltine, C. Lawton, for M. Beasley, R. Thompson, S. Dunten, A. A. Marks, C. Howland, each \$1. S. Withers II, J. B. Hall, M. Gleason, L. A. Cartwright, J. Kearn, H. Cottrell, L. W. Thayer, W. M. Smith, each \$2.

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