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THE THREE ANGELS OF

REV. XIV, 6--12.

BY J. N. ANDREWS.

[Continued.]

THE TWO-HORNED BEAST.

The youth, as well as the *apparent* mildness of this power, seem to be indicated by its lamb-like horns. What do these horns mean? The symbol of horns like those of a lamb is *not* elsewhere used in the prophetic Scriptures, with the exception of those texts which represent Christ as a Lamb having seven horns, &c., Rev. v. 6. The idea appears to be generally prevalent that a horn is used only to designate *civil* power. This is certainly a mistake. We think that the following Scriptures show that a horn is used simply as the emblem of *power*.

"My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation." 1 Sam. ii, 1.

"The Lord is my rock, and my fortress, and my deliverer: the God of my rock; in him will I trust; he is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from violence." 2 Sam. xxii, 1-3.

"Ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our strength?" Amos vi, 13.

"Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass." Micah iv, 13.

"And his brightness was as the light: he had horns coming out of his hand; and there was the hiding of his power." Hab. iii, 4.

"And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Rev. v, 6.

"The horn as an emblem of power was originally taken from beasts, such as the urus, wild ox, buffalo, or perhaps the rhinoceros, who were perceived to have so much power in their horns. Hence a horn was frequently worn on crowns and helmets, as is evident on ancient coins; and to this day it is an appendage to the diadems of the kings and chiefs of Abyssinia."

We may also learn from these symbols, which are explained in connection with other powers, some facts that will throw light on this. The two horns of the ram in Dan. viii, denoted the union of the two powers of Media and Persia in one empire. The great horn of the Grecian goat was the symbol of the first form of that power. The ten horns of the fourth beast denoted the ten distinct powers into which the fourth empire was divided. Dan. vii, 23-25. And the little horn which came up after the ten

represented the Papacy, a *purely ecclesiastical power*. It was a *horn* before the three were plucked up. See Dan. vii, 8, 24. This was accomplished in 538. But the Papacy did not become possessed of civil power until 755. Says Goodrich in his *History of the Church*:

"As a reward to the Roman Pontif, Pepin in the year 755, conferred on Stephen, the successor of Zachary, several rich provinces in Italy, by which gift he was established as a *temporal monarch*," p. 98. See also Bower's *History of the Popes*, vol. 2, p. 108.

Hence it is certain that *ecclesiastical*, as well as *civil* power, is represented by the symbol of a horn. And it is evident that the horns of these beasts symbolize the entire power of the beasts. From these facts we may learn that the horns of Daniel's fourth beast (the first beast of Rev. xiii) denoted civil and religious power. Hence we regard the horns of the last beast of Rev. xiii as symbolizing the civil and religious power of the nation represented by that beast. The horns of the first beast have each a crown upon them, (verse 1,) and are the horns of a dreadful and terrible beast, (Dan. vii, 7,) while those of the two-horned beast are represented as horns like those of a lamb, and they have *no crowns* upon them; hence the two-horned beast is emphatically a government of the people; and whatever is done by the people may be said to be done by the beast. And a plurality of horns is not always the symbol of a power *divided*; for the two horns of the ram in Dan. viii symbolized the *union* of Media and Persia in one government.

In appearance, if we may judge from the symbols used, this beast represents the mildest power that ever rose; for in the prophetic history of the governments that have preceded this, no one has been represented by symbols so mild. We understand these horns to denote the civil and religious power of this nation—its Republican civil power, and its Protestant ecclesiastical. If it be objected that its civil power ought to be represented by the beast, rather than by a horn of the beast, we refer to one or two facts that will meet this point. The civil power of Grecia was represented by the great horn of the goat; and when that civil power was broken, the beast still continued to exist; and in the place of that one civil government, arose four. And we may add, that when the dominion of the different beasts of Dan. vii, was taken away, their lives were prolonged for a season and time. That is, the nation still lived, though the dominion of the nation was destroyed. Hence we understand that the beasts denote the nations which constitute the different kingdoms, and the horns of the beast denote the civil and religious power of the nations. No civil power could ever compare with Republicanism in its lamb-like character. The grand principle recognized by this form of power, is thus expressed: "All men are born free and equal, and endowed with certain inalienable rights, as life, liberty, and the pursuit of happiness." Hence, all have a right to participate in making the laws, and in designating who shall execute them. Was there ever a development of civil power so lamb-like before? And what, in religious matters, can be compared with Protestantism? Its leading sentiment is the distinct recognition of the right of private judgment in matters of conscience. "The Bible is the only religion of Protestants." Was there ever in the religious world any thing to equal this in its lamb-like professions? Such we consider the meaning of the "two horns like a lamb."

"And he spake like a dragon." With all these lamb-like appearances the real spirit by which he is

actuated is that of the dragon—the Devil. "For out of the abundance of the heart the mouth speaketh." Matt. xii, 34. What he is to speak, we may notice hereafter. Verse 14.

"And he exerciseth all the power of the first beast before him, [or in his sight as Whiting translates,] and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." Here is conclusive proof that the two-horned beast is distinct from the ten-horned beast, and cotermporary with it, from the time that its deadly wound was healed, about the commencement of the present century. This exercise of power is the very scene of trouble and danger before us, respecting which the third angel utters his voice of warning. "If any man worship the beast" &c. The anguish of that period when all the powers of the first beast shall be exercised, may be learned from reading the history of the first beast. Rev. xiii, 5-7; Dan. vii 23-26. It is certain that since the 1260 years of triumph of the first beast, no power has exercised such oppression as that which is here predicted. Hence this has not been accomplished in the past; and the prophecy clearly shows us that this dragonic work is to proceed from a government the mildest in appearance that the world ever saw; its power being represented by "horns like a lamb." So that from a power that has presented to the world the most extraordinary spectacle of civil and religious liberty, bitter and unrelenting persecution is yet to be experienced by the church. This important fact should be carefully considered.

The lamb like character is to be first exhibited. This is to deceive the nations. Then the dragonic character—the real character of the beast, is to appear. For as the dragon gave power to the first beast, which prepared the Papacy for its 1260 years of persecution, so the two-horned beast gives power to the image of the first beast, to act a part like that beast in warring upon the saints. The only civil government that has ever existed, exhibiting the lamb-like appearance of this symbol is the United States: one of the articles of its constitution containing these words, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" As the lamblike power of this beast, as represented by its horns, is not in accordance with its dragonic character, as exhibited in its exercising all the power of the first beast, we think the conclusion a reasonable one that its period of mildness and deception precedes that of its tyranny and oppression. We shall notice hereafter what this power does in causing the world to worship the first beast.

That we are living in an age of wonders is an admitted fact. The expression is oftentimes repeated, "There is nothing too wonderful to happen." The increase of knowledge in every department of the arts and sciences, has indeed been without precedent in our world's history. Our own country takes the lead in all this: we see the chariots, with the speed of lightning, coursing their way through the land, and with similar speed men traverse the mighty deep. The prophecy of Nahum is now literally fulfilled: "The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broadways: they shall seem like torches, they shall run like the lightnings." Chap. ii, 3, 4. "The fire of God" [the lightning, Job i, 16; Ex. ix, 23, 24] has been here brought down from heaven. Such is the wonderful power that man has obtained over the elements. And the lightning thus brought down from heaven is now made obedient to the will of man

and sent as a messenger from one end of our land to the other. God said to Job, "Canst thou send lightnings, that they may go and say unto thee, Here we are?" Job xxxviii, 35. To send the lightning seems almost an attribute of Omnipotence, if we may judge from the manner in which Jehovah speaks to his ancient servant; yet men are now able to employ this executor of the wrath of God as their own obedient servant. It has been observed by a recent speaker: "If Franklin tamed the lightning Prof. Morse taught it the English language." And all this bids fair to be eclipsed by other and more astonishing wonders.

We do not indeed regard this as the fulfillment of the prophecy, "He doeth great wonders, so that he maketh fire come down from heaven upon the earth in the sight of men;" but these facts are worthy of notice as marking the age in which we live. When men in ancient times had reached that pass that there was nothing restrained from them that they imagined to do, we read that God came down and confounded them. Gen. ix, 6-9. If the men of the present generation do not occupy a similar position they certainly bid fair to before long. The world may indeed be deceived by the things that we have named, and many others of a like character, and caused to believe that better days are coming, and that the earth is being prepared for the happy residence of men, and that men are becoming more virtuous and enlightened, and that thus the way is preparing for the temporal Millennium. But there is a class of wonders now in process of development that bids fair to present to the world the perfect fulfillment of this prophecy. We refer to that which is now called "Spiritualism," the work of the unclean spirits in our land.

In almost every part of our land, multitudes of men of every class are now holding communion, as they suppose, with the spirits of the dead. And that they are holding communion with spirits of some kind is undeniable, for the fact of their presence is attested by astounding miracles. We think that no one can deny the facts that are brought to substantiate the work of the spirits, however they may judge of the spirits themselves. Says Hon. J. W. Edmonds, Judge of the Supreme Court:—

"Scarcely more than four years have elapsed since the 'Rochester knockings' were first known among us. Then mediums could be counted by units, but now by thousands—then believers could be numbered by hundreds, now by tens of thousands. It is believed by the best informed that the whole number in the United States must be several hundred thousands, and that in this city [New York] and its vicinity there must be from twenty to twenty-five thousand. There are ten or twelve newspapers and periodicals devoted to the cause, and the Spiritual library embraces more than one hundred different publications, some of which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude there are many men of high standing and talent ranked among them—doctors, lawyers and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, judges of our higher courts, members of Congress, foreign ambassadors, and ex-members of the United States' Senate."

This statement of Judge Edmonds, was written two or three years ago. Since that time this work of the spirits has been steadily progressing. And they have now extended themselves over Great Britain, France, Germany and many other countries. The Emperor and Empress of France, the Queen of Spain, and the Roman Pontiff have all sought to these spirits for knowledge. It may be proper that we enumerate some of the many remarkable acts performed by them. Among them are the following:

Many well attested cases of healing; writing performed by them without the aid of any one; the transportation of things from a distance by the spirits alone; persons carried by the spirits through the air in the presence of many others; tables have been suspended in the air with several persons on them; beautiful music has been performed by the spirits, with, and without the aid of instruments; extraordinary communications respecting distant persons and places have been many times made with complete accuracy; and the spirits have represented themselves to the natural vision of some and talked with them in an audible voice, the persons not knowing them to be spirits until after they disappeared.

The astonishing progress of these wonders should

awaken serious reflection on the part of every one. If these things continue to progress as hitherto, what a scene is there before us! It is evident that these things are but the beginning of the miracles with which the world is to be deceived. That all this is the work of demons, and not of the spirits of the dead, appears from several decisive facts.

1. As to the dead, the Bible plainly testifies, that they "know not any thing;" [Ecc. ix, 5;] that they are in the grave where there is no work, nor device, nor knowledge, nor wisdom; [verse 10;] that they have laid down, and that they shall not awake, nor be raised out of their sleep, until the heavens be no more; [Job xiv, 24;] that they praise not the Lord; [Isa. xxxviii, 18, 19; Ps. cxv, 17; vi, 5;] and that in the day of death, the thoughts perish; [Ps. cxlvi, 2-4;] and that without a resurrection they which have fallen asleep in Christ have perished. 1 Cor. xv, 18. To this we may add, that God has most solemnly forbidden necromancy, which is the pretended science of dealing with the dead. Deut. xviii, 11; Isa. viii, 19. We may all see for a certainty that the dead cannot impart knowledge to us when they have none for themselves; and hence may understand that God warns us against seeking knowledge from that source, as we shall only expose ourselves to the delusion of the devil.

2. The Bible clearly predicts that in the last days Satan is to work with all power, and signs, and lying wonders. And that the spirits of devils are to work miracles; and they will come in the guise of the spirits of the dead. We beg the reader to carefully compare, 2 Thess. ii, 9, 10; Rev. xvi, 13-15; Isa. viii, 19-22. That the two-horned beast, that performs the miracles spoken of in Chap. xiii, is the same as the false prophet from whose mouth one of the unclean spirits issues, [Chap. xvi, 13,] we shall hereafter prove.

3. The third reason for regarding these as the spirits of devils is found in the fact that they most openly contradict the authority of the Holy Scriptures. They deny the resurrection of the dead; the second advent of Christ; the judgment, and, indeed, all leading doctrines of the Christian religion; they place the most profligate and wicked men, like the infidel Paine, in the highest heaven, and represent him as engaged in the same work that he so faithfully adhered to while he lived, viz., the overthrow of the authority of the Bible; and, finally, they openly deny the inspiration of the Word of God, and seek to substitute in its place their own worthless fables.

The foregoing facts are, in short, the most important reasons that prove these the spirits of devils. And they can be appreciated by every person who fears God, and trembles at his word. We have referred to the unclean spirits as the agency by which the miracles of the two-horned beast are to be performed. As proof that we are correct in this, we refer to Rev. xvi, 13, where one of the three unclean spirits is represented as going out of the mouth of the false prophet to perform miracles. A comparison of Chap. xiii, 11-17; xix, 20, as we shall notice hereafter, proves that the two-horned beast and false prophet are the same. Hence it is certain that the unclean spirits are the agency by which the two-horned beast performs his miracles.

But these miracles are to be carried so far that fire is to be brought down from heaven upon the earth in the sight of men. In the days of Elijah the test between Jehovah and Baal was this very thing: the God that could cause fire to come down from heaven in the sight of the assembled multitude, was the true God. Satan was not then able to perform this most astonishing miracle. 1 Kings xviii. But this very act, by which the true God was distinguished from the false, is now to be performed by Satan himself. This shows, as we think, that this act of the two-horned beast relates to the hour of temptation that shall come upon all the world to try them that dwell upon the earth. Rev. iii, 10, 11. Who would be prepared to resist such miracles as this? None but those who are specially kept by God. The multitude must be swept away by them. The truth of God, that shows all this as the work of the Devil, will be the only shield then. Those only who have kept the word of Christ's patience will then be kept. This fearful hour of temptation, when

Satan shall work with all power, and signs, and lying wonders, is before us, and who will stand when it shall come upon all the world? "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi, 36.

No form of power ever arose in any past age combining the remarkable features which appear in our own government. It is of itself a wonder, a system of government that has not its like elsewhere. What is needed throughout the world to relieve its inhabitants of their oppression, but that Republicanism should remodel all their civil governments? The leaven of its principles has deeply diffused itself throughout the nations of earth. In proof of this, witness the revolutions of 1848 which shook nearly all the thrones of Europe. And what is so well calculated to develop and to maintain religious freedom, as Protestantism? With the diffusion of these principles, how many are now confidently expecting a long period of prosperity and triumph for the church—a period of emancipation to the poor enslaved nations of the earth! the ushering in of the period when the nations shall learn war no more, and a universal spiritual kingdom shall be set up and fill the whole earth; (Micah iv, 1-5;) and those wonders which we have briefly noticed promise to mankind a better revelation than the Scriptures of truth afford us.

The people of God indeed are looking forward to the time when the Lamb, who is King of kings and Lord of lords shall reign in person over the whole earth. But with the mass this view has given place to the more congenial idea of a spiritual reign, and of temporal prosperity and triumph. This view holds out to men the prospect of peace and safety, (1 Thess. v.) notwithstanding the evidence has been spread out before them that the hour of God's judgment has come, and that no better state of things can ever exist till the curse shall be removed from the earth. The warning respecting the coming storm of wrath has been most faithfully given; but by the multitude it has been rejected, thus leaving them to the deceptions that are already coming upon the earth. They dream that the earth, with all its progress, and with all its improvements, is far too lovely and excellent for God to destroy. Peace and safety is the delusive dream in which men indulge while the wrath of God hangs over them.

We regard the two-horned beast, then, as the symbol of a civil and religious power, differing in many respects from those which have preceded it. It is in appearance the mildest form of power that ever existed; but it is, after having deceived the world with its wonders, to exhibit all the tyranny of the first beast. Are the pretensions of this power well founded? Let us examine. If "all men are born free and equal," why then does this power hold three millions of human beings in the bondage of slavery? Why is it that the Negro race is reduced to the rank of chattels personal, and bought and sold like brute beasts? If the right of private judgment be allowed by the Protestant church, why does she expel men from her communion for no greater crime than that of attempting to obey God in something where-in his Word may not be in accordance with her creed? Read Charles Beecher's work "The Bible a Sufficient Creed." Why are men for no other crime than looking for Jesus Christ, expelled from the churches of those who profess to love his appearing?

To these, and many other questions of a similar character, we can only answer, that the lamb is such only in pretension. He is dragon in character. His ostensible appearance is that of a lamb; but the power by which he speaks is that of the dragon. The true kingdom of the Lamb—the King of kings is not set up on the earth until the destruction of all the wicked powers that now bear rule. Then the Jubilee will end the bondage of the saints: God speed the right.

A further view of the two-horned beast may be obtained by comparing his history with that of the false prophet. The two-horned beast is represented as working miracles in the sight of the first beast. Rev. xiii, 14. The same is affirmed respecting the false prophet. Chap. xix, 20. The

nations of the earth are deceived by these miracles, and caused to worship the image of the first beast, and to receive his mark. The same work is ascribed to the false prophet. Still further, we may say that the Bible gives us the origin of the two-horned beast, but does not under that name give us his final destiny. The origin of the false prophet is not given under that name, but his destiny is clearly revealed. Rev. xix, 20; xx, 10. Inasmuch as their work is identical, and they act on the stage at the same time, we cannot doubt their identity. This is positive proof that the two-horned beast is, from the time of its rise, a power contemporary with the first beast, and not the first beast in another form. What power has ever arisen in the past history of the world, that could answer the description of this lamb-dragon, or false prophet? If Satan has been permitted to make use of Paganism as an instrument of oppression and deception, and also of Papacy, which is Christianity in a corrupt form, why may he not make use of Protestantism also when it becomes corrupt, as, if possible, a more efficient means of deception than either of the former?

Has not the protestant church acted the part of the false prophet most effectually in promising to the world a thousand years of peace and prosperity before the day of wrath? She has prophesied this out of her own heart, for God has ever spoken the reverse of this: 2 Tim. iii; Dan. vii; Matt. xiii; 2 Thess. ii. The protestant church as a body now proclaim this doctrine as expressing the great object for which they labor—temporal prosperity and triumph in a world that has ever rejected Christ.

Mahomedanism is not this false prophet; for it is introduced in the prophecy under the symbol of locusts, and its power departed with the hour, day, month and year of the second woe. Rev. ix. But the two-horned beast, or false prophet, acts as an accomplice of Papacy in Satan's great work of final deception, and unites in the great conflict against the King of kings. Rev. xix.

The work of deception prepares the way for the dragon voice of the beast. He says "to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live." And thus it would seem that the history of this symbol is in part at least, twice presented, each time ending with its oppressive acts. First, with its power represented by horns like a lamb; but it was subsequently to exercise all the dragon power of the first beast. And, second, it is represented as working miracles to deceive the dwellers upon the earth, and when this deception is accomplished it is to cause them to unite in making an image that should have power to put every one to death that should not worship it. In noticing the prophetic history of the first beast, we called attention to the fact that the prediction respecting the time when all that dwell upon the earth shall worship the beast whose names are not written in the book of life, has never yet met its fulfillment. And we would here express the conviction that this prophecy relates to the time when the two-horned beast is to speak as a dragon, and to exercise all the power of the first beast. In that hour of strong temptation, we may expect to see all the dwellers upon the earth united in the worship of the beast.

The beast was the Papacy clothed with power, to put to death the saints of God. Rev. xiii, 5-8; Dan. vii, 23-26. An image to the beast then, must be another ecclesiastical body, clothed with power and authority to put the saints to death. This can refer to nothing else but the corrupt and fallen Protestant church. (We would simply call attention to the present Know Nothing movement as one of the signs of the times. The cause of truth and of humanity has little to hope from it. But it may have a most important bearing upon the destiny of this nation.) If it be asked from whence the beast receives this power, we can only answer that, by permission of God, the dragon that old serpent, called the Devil, and Satan, is without doubt the very being who communicates this power to the beast. The kingdoms of this world are claimed by him, and the right to give them to whom he will. Luke iv, 5, 6. Should it

be objected that the world is too much enlightened to submit to such deception, or to unite in such a work of persecution, we answer that the word of God gives us this prophecy in clear language; and it is with reference to this scene of danger that the third angel utters his solemn warning. Look at the Jewish church, and mark how soon after it had rejected the Messiah at his first coming, they put him to a cruel death, and slew also many of his apostles and saints. They said indeed (Matt. xxiii) that had they lived in the days of their fathers, they would not have been partakers with them in the blood of the prophets. But when their "hour and the power of darkness" came upon them, how completely did it show them under the power of Satan! Luke xxii, 53; John vii, 30. The downward course of our own nation on the subject of African slavery, is a fearful warning of the abyss into which it is about to plunge. The most infamous law of the nineteenth century is the "fugitive slave law." And not satisfied with this act of infamy, the last congress of the United States opened the vast field of all the territories of the nation to slavery though hitherto sacredly guarded from that withering curse. What next God only knows.

The rejection of the truth of God, leaves men the captives of Satan, and the subjects of his deception. 2 Thess. ii, 9-12. The greater the light which men reject, the greater the power of deception and of darkness which will come upon them. The Advent message has been given in our own land, and by the mass rejected, and no greater, and indeed no other light can ever be given to those who have turned away from that. The third angel gives us warning of the danger which is now before us. The warning precedes the danger that we by seasonable admonition may make our escape.

Another religious power enforces the claims of the first beast, and his image, and causeth the world to receive his mark. What is this mark of the beast? It is the mark of that beast to whom the image was made—the first beast. Rev. xix, 20; xvi, 2. But it is enforced by the two-horned beast. Hence, we understand it as an institution of Papacy, enforced by Protestantism. The beast and his image unite in this thing, denoting the union of the great system of false Christianity, in opposition to the saints, who are engaged in keeping the commandments of God. Have we such an institution, really the child of Papacy, which the civil power supports, and to which the religious world pays homage? We have. It is found in a weekly Sabbath which the "Man of Sin" has placed in the stead of the Sabbath of the fourth commandment. If we turn to the law of God, we shall find that the fourth commandment alone points out Jehovah. The first three forbids the worship of false gods, and blasphemy. The last six pertain wholly to our duty to our fellow men. Not one of these nine commandments points out the true God. But the Sabbath commandment points out the true God as that being who in six days created heaven and earth, and rested upon the seventh. By the observance of the sanctified rest day of the Creator, he is acknowledged as the true God, in distinction from every object upon which the eye can rest, in the heavens above, or in the earth beneath. The being that created all these things is God. Such is the teaching of the fourth commandment. But the Scriptures plainly predict that the man of sin should exalt himself above all that is called God, or that is worshiped, and should "THINK TO CHANGE TIMES AND LAWS." 2 Thess. ii; Dan. vii, 25. It is not said that he should be able to change them; but he should think to do it; or as the Catholic version reads, "he shall think himself able to change times and laws." They are not the times and laws of men which he thinks to change, for these he might be able to change as other powers have done; but it is an act of arrogance in which he does not succeed. The times and laws of God are doubtless intended. This apostasy began in the apostolic age. 2 Thess. ii, 7. It has resulted in the perfect development of the man of sin; and of his blasphemous acts, among which we may name the

change of the fourth commandment. No one can produce any other authority for changing the Sabbath than Romish traditions. Hear the testimony of a Roman Catholic:

"The first precept in the Bible is that of sanctifying the seventh day; God blessed the seventh day and sanctified it. Gen. ii, 3. This precept was enforced by God in the Ten Commandments: *Remember the Sabbath Day to keep it holy.* The seventh day is the Sabbath of the Lord thy God. Ex. xx. On the other hand, Christ declares that he did not come to destroy the law, but to fulfill it. Matt. v, 17. He himself observed the Sabbath; and as his custom was, he went into the Synagogue on the Sabbath day. Luke iv, 16. His disciples likewise observed it after his death: *they rested on the Sabbath day according to the commandment.* Luke xxiii, 56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants, of every denomination, make this a profane day, and transfer the obligation of it to the first day of the week, the Sunday. Now what authority have they for doing this? None at all, but the *unwritten Word or tradition* of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week."—*Milner's End of Controversy* page 89.

For a more full view of the testimony on this point we refer to the tracts entitled, "Why don't you keep the Sabbath day?" and the "History of the Sabbath."

Notwithstanding the fourth commandment in the plainest terms enjoins the observance of the sanctified Rest day of the Lord, almost all the world now wonder after the beast, and observe the Pagan festival of Sunday; which the great apostasy has substituted for the holy Sabbath. By the observance of the Sabbath, men acknowledge the great Creator as their God. But when they *understandingly* choose in its stead the Sabbath of the man of sin, they acknowledge him as above all that is called God, or that is worshiped, and as able to change the times and laws of God. *There is no evading this point.* If we observe the Sabbath of the Lord, and that of the apostasy also, we only make the man of sin equal with God. But when we profane the Lord's Sabbath, and observe in its stead the Romish festival of Sunday, we acknowledge the Papacy above God, and able to change his times and laws. We speak of those who have the light of truth, and act contrary to it. Those who have never yet understood that the observance of Sunday is a tradition of the fathers which makes void the fourth commandment, are not referred to. It is the bringing of this Sabbath of the apostasy to the test that will constitute it the mark of that power that should think to change times and laws. There is no other Papal institution that directly sets aside one of the ten commandments, that the whole Protestant world observes. This mark is very conspicuous in the forehead or hand, and signifies not a literal mark, but a public profession, or act, that all may see or know. The manner in which the Protestant church would enforce the Sabbath of the man of sin, had it the power, is well expressed by a distinguished clergyman:

Says Dr. Durbin: "I infer therefore that the *civil magistrate* may not be called upon to enforce the observance of the Sabbath, as required in the spiritual kingdom of Christ; but when *Christianity becomes the moral and spiritual life of the State* the State is bound, through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self-preservation. She cannot without injuring her own vitality, and incurring the Divine displeasure, be recreant to her duty in this matter."—*Christian Advocate and Journal.*

It is proper that we should speak with carefulness of that which relates to the events of the future. That the scene described in the conclusion of Rev. xiii, pertains to the time of trouble before us, such as never was, we have no doubt. It is also evident that in the providence of God the line of separation between the worshipers of the beast and his image on the one hand, and those who keep the commandments of God and the faith of Jesus on the other, will be most distinct and visible. The third angel's proclamation will prepare the people of God for the coming crisis: and the formation of the image and the reception of the mark will prepare all the various classes of adherents to the beast, to receive the vials of the

wrath of God, the seven last plagues. The image of the beast, as we have seen, is made up of apostate religious bodies. The name of the beast, as given in verse 1, is blasphemy. The image it appears is made up by legalizing the various classes that will acknowledge the blasphemous claims of the beast, by taking his mark. Every class that will therefore acknowledge the authority of the beast may be legalized and form a part of this image; but when this is accomplished, woe to all dissenters! It is thus that we understand the number of the beast as six hundred three-score and six. The mark will determine to which class each individual belongs. We have seen the cause of danger fully laid open before us in Rev. xiii. We now return to the voice of warning as presented in Chap. xiv, 9-11.

The warning of danger is a warning which refers directly to the scene of trouble described in Rev. xiii, 11-18. This warning shows that that trouble is yet to come. Its fearful character may be learned from the thrilling and dreadful import of the angel's message. The Bible nowhere else depicts such dreadful wrath. On one side stands the decree of the beast who is to exercise all the power of the first beast before him, that all who will not worship the image and receive his mark shall be put to death; on the other hand stands the solemn warning of the third angel. Here then is the strait before us. We can worship the beast and his image, and as the penalty, drink the wine of the wrath of God, or we can refuse, and peril our lives that we may obey God.

This message will draw a line between the worshipers of God and the worshipers of the beast and his image, for on either hand it reveals a dreadful penalty and leaves no chance for half way work. Those who disregard this warning will be found with the worshipers of the beast and his image, and will drink of the wine of the wrath of God. Those who heed this warning will obey God at the risk of their lives. The one class is designated by the mark of the beast, the other class is seen in the patience of the saints keeping the commandments of God. That the law of God should thus be made a great testing truth to draw a line between the subjects of the fourth and fifth kingdoms, is an idea not unworthy of the God of the Bible. That the commandments of God are the great subject of controversy between the dragon and the remnant of the seed of the woman, is plain from Rev. xii, 17. The issue of this struggle cannot be a matter of doubt, for as in all past ages those who have had the ark of God, and have kept his commandments have triumphed, even so will it be now.

What then is it to worship the beast? for this is a prominent part of the act against which the wrath of God without mixture of mercy is denounced, and, as we have seen, all the world are yet to unite in this act. It is worthy of notice that at the conclusion of this dreadful warning, the saints are introduced as keeping the commandments of God, and the faith of Jesus. Thus we may understand that the worship of the beast and his image, and the reception of his mark is the opposite of keeping the commandments of God and the faith of Jesus. And we have seen that one of the commandments of God has been superseded by an institution of the Romish apostasy. A remark by a recent writer, bearing on this point is worthy of lasting remembrance:

"Whenever any civil or ecclesiastical enactment conflicts with the requisitions of Jehovah, that power is worshipped, which is obeyed in preference to the other. 'Know ye not that to whom ye yield yourselves servants to obey his servants are ye to whom ye obey?' Rom vi, 16." *Bliss on the Apocalypse*, p. 233.

We have already seen that the conflict is between the commandments of God, and the requirements of the beast. And that a Papal institution, which has usurped the place of one of the commandments of God, is yet to be made a test by the two-horned beast. It is not difficult therefore to see how men will be made to worship the beast; for whenever they obey the requirements of the beast in the place of the commandments of God they worship the beast; for they acknowledge him as above the Most High. It is a

remarkable fact that the Pagan festival of Sunday, which the great apostasy has substituted for the Sabbath of the Bible, is now enforced by law in most of the States of the Union. A Papal institution which directly contradicts the fourth commandment enforced by a Protestant government! A most striking instance of the union of church and state in this country the boast of the nation to the contrary notwithstanding! "Congress," says the constitution, "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But most of the state governments, which have no right to infringe upon the constitution, have already decided that the Sabbath of the Bible shall be kept on Sunday, and the judges have decided such laws to be constitutional! If the government has a right to nullify the fourth commandment there is an end to the principle of religious liberty; for it has an equal right to nullify any or all of the others.

(To be Continued)

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, APRIL 3, 1855.

UNFULFILLED PROPHECY.

WHILE we urge that views of unfulfilled prophecy should be carefully formed, and spoken out with modesty, we do maintain that the popular sentiment with many that prophecy cannot be understood till it be fulfilled, is a great error.

Peter was present on the mount of transfiguration. He there saw in miniature the kingdom of God, and testifies;—"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn," &c. 2 Pet. i, 16-19.

We wish here to notice (1.) the certainty of the fulfillment of prophecy. The Apostle regarded it more certain than what he had seen and heard. He was an eyewitness of the transfiguration, and there heard the voice of God from heaven; but says, "we have a more sure word of prophecy." Sights may deceive the eye, and sounds the ear; but prophecy is certain. And (2.) it is certain that the prophecies were written for our learning and benefit in the mortal state, before the day shall dawn. Till that time we do well to take heed to them. Now if the prophecies relating to the Second Advent, its manner and object, are not to be understood till they are fulfilled, then they were designed for the benefit of immortal saints in the kingdom of God. But as they were given for a light to shine in a *dark place*, [this mortal state, instead of the kingdom,] to which we are to take heed till the day dawns, they were given for our learning, and must be understood before they are fulfilled, or they benefit no one.

By this testimony of the Apostle we may also learn (3.) that the prophecies are a *light shining in a dark place*. Notice the figure. One goes out into the street in a dark night with a light, which shines around him. It enables him to advance step by step with safety. All the while his present position is plain. Ahead the light is fainter, still he sees enough to know his course is right. He recognizes large objects in the distance, but all the smaller objects and particulars of the way, he does not see till he advances with the light.

Prophecy fulfillment is plain and sure. Of the past we have only to compare prophecy with history, and when the application is correct, prophecy will exactly fit history, like the glove to the hand, being

made for it. Present fulfillment, in connection with the past, is also plain. Prophecy will answer in all particulars to existing facts. And prophetic fulfillment, past and present in connection, will constitute a brilliant and glorious light, by which the people of God may know their present position and duty.

Of future fulfillment we cannot speak as positively, especially to enter into all the particulars. Yet the light of prophecy shines ahead, and stretching along in the future may be distinctly seen the close of Christ's priesthood, the seven last plagues, the personal second advent of Christ, the first resurrection, the second resurrection, at the close of the seventh millennium, the destruction of all the enemies of God, and the kingdom and the dominion under the whole heavens given to the saints of the Most High. These great events may be seen in their order. But the particulars of future fulfillment of prophecy may not be so clearly seen.

The strange diversity of opinions existing among Bible students in regard to just how things will be in the seventh millennium is evidence of this.

Past truth is clear and important; future truth in the great outline is important, and may be distinctly seen, while present truth is clear, and contains the living message for the present time. To leave this to dwell principally either on the past or future, would be to leave the work of God.

When the first message of Rev. xiv, was being given, what did we know of the second and third? We had no just views of them. When they became present truth all was made plain. Now to engage in a full exposition of the fourth and fifth messages of Rev. xiv, we should probably commit as many errors as those who attempted an exposition of the third message twelve years since. Then let us concentrate our efforts on the present message, and do the work God requires of us as a people at this time.

REVIEW OF T. B. B.,

In his Article headed, "The Kingdom of God," published in the "Sabbath Recorder," February 8th, 1855.

T. B. B. commences by saying that "Some sections of our Denomination (that is, the Seventh-day Baptist Denomination) have been disturbed by a set of disorganizers." It is very evident from what follows, that he intended in this declaration to point out a class of people known as Adventists, and more especially that portion of them, who are striving to keep all the "Commandments of God, and the Faith of Jesus." That especial reference is had to the Sabbath-keeping Adventists is evident from what follows. He says, "In some instances, these preachers are Sabbath-keepers, and by their zeal and ability in defending the integrity of the Fourth commandment have won their way to the hearts of our people." I have now quoted enough of the article referred to, to show clearly that T. B. B. charges the Sabbath-keeping Adventists with being a set of disorganizers.

If he understands all to be disorganizers who do not fall in with his peculiar notions of organization, or the notions of the Denomination to which he belongs, this statement may to his mind be true; but it will bear with equal force and truth, upon all classes who differ with him and his people in their views of organization, so that in this accommodated use of the term, disorganization, the Methodist, Presbyterians, Congregationalists, &c., are "a set of disorganizers."

But we deny that this declaration is true of us in any literal, or obvious use of the term, disorganization. The Sabbath-keeping Adventists believe and advocate the most rigid system of organization. They prefer, however, the Divine to the human, and this is what stirs the ire of sectarians. We would ask T. B. B. if a disorganizer is one who prefers the Bible as a rule of faith and practice, to the creeds of men; one who prefers calling a congregation of "saints," the "Church of God," instead of the Seventh-day

Baptist church; in short, one who prefers the entire arrangement, touching the Church, as laid down in the New Testament, are such disorganizers? We answer most emphatically, No!

It is stated by T. B. B. that this set of disorganizers, by their "zeal and ability in defending the integrity of the Fourth Commandment, have won their way to the hearts of our people." That such should find a warm place in the hearts of all those who regard the Fourth Commandment, as important, is not at all surprising, and especially when we call to mind the fact that the zeal of the Seventh-day Baptist ministers in defending the Fourth Commandment is waning. Some of them will preach month after month in communities of Sunday-keepers, and seldom, if at all, name the Fourth Commandment in their public ministrations.

The next point in the article to which we invite attention, is the declaration that the "doctrine of the Advent is made the bond of fellowship in the formation of new societies." To this affirmation we enter a positive denial. The doctrine of the Advent is not made the bond of fellowship. We labor as zealously with Adventists as with Seventh-day Baptist. We regard both classes as being in error: one class with reference to the Commandments of God, and the other with reference to the Faith of Jesus. We believe that the Law and the Gospel are united by the wise Master builder, and should not be sundered by man. What God hath joined together let no man dare to put asunder. The Commandments of God and the Faith of Jesus are the bond of fellowship for the Saints. See Rev. xiv, 12. "Here is the patience of the Saints: here are they that keep the Commandments of God, and the Faith of Jesus."

Note again—"In some instances" says T. B. B. "we hear of their baptizing over again, all who join them, thus conveying the idea, that the former baptism of such was not a baptism into the faith of the gospel. And true enough it is, that, if the doctrine of Christ's second coming implies, necessarily, that his kingdom has not yet been introduced; or that the particular time of his coming is a matter of revelation; or, that the dead all lie in a dormant state, and will continue so, till he shall come, the great mass of those who claim to be his people are far astray." I will notice re-baptism and defer other points until another time.

It is true that several of the members of the Seventh-day Baptist Denomination, have been baptized over again, upon learning the relation which they sustained to the Law and the Gospel. This is also true of many of those who were believers in the Advent, future kingdom, dormant state of the dead, &c., so that Adventists, as well as Seventh-day Baptists, are baptized over again. One class because of their imperfect understanding of the claims of the Law, and the other class, on account of their imperfect conceptions of the Gospel. We understand Baptism to be the golden link which binds the Law and the Gospel together. Baptism is a burial of the dead. Those who are buried, while living in transgression of God's holy law certainly need burial after they die. If a person be buried alive an hundred times, it is no good reason why he should not be buried after death. Reasoning in this way, many Adventists have been re-baptized; but this is not all. Baptism is a burial of those who die, with the hope of living again, by a resurrection from the dead, or that which is equivalent. Who then can receive a gospel baptism? Those who understanding, the claims of God's law, die to it by the body of Christ, by ceasing to transgress it and at the same time place their entire hope of Eternal Life in the promises concerning the kingdom of God through the medium of the resurrection of the dead to immortality, or a change which is equivalent thereto. Seventh-day Baptists reasoning in this way concerning the gospel have been baptized over again. Several of the Seventh-day Baptist Denomination have learned by an examination of God's Word, that the flight of an immortal soul, to realms of bliss, "be-

yond the bounds of time and space," is no part of the gospel of the book of God, and learning that the commission reads, "Go preach THE GOSPEL" and that there is but one hope, [Eph. iv. 4,] and therefore but one gospel, have received the one faith, the one hope, and the one baptism, into the same. The kingdom, dormant state of the dead, &c., hereafter.

D. P. HALL.

Rochester, N. Y., Apr. 2d, 1855.

SABBATH DISCUSSION.

BRO. WHITE:—I have just had the privilege of discussing with a Christian minister, the following proposition, viz: "Does the New Testament enjoin the observance of the Seventh-day Sabbath." We continued upon this question three days. The audience was large and attentive. We led out with an argument founded upon Matt. v, 17-19; Mark ii, 27. Eld. D. replied that the law expired by limitation, and was thus fulfilled. He cited Deut. iv, 13, to prove that the covenant of Sinai was the ten commandments, and Heb. viii, 7, to show that the covenant (ten commands) was faulty. We then proceeded to show that the ten commands were the conditions of the Sinaitic covenant, and cited Heb. viii, 8, 9, to show that the reason why the old covenant was faulty was because the people broke the conditions. We then quoted Mark ii, 27; Ex. xxxi, 13-17; Eze. xx, 12, 20, and the fourth commandment to show the design of the sabbatic institution, and Gen. ii, 1-3, to show when, how, and by whom, the Sabbath was made. Eld. D. quoted Deut. v, 15, to show that the Sabbath was a memorial of the Exodus from Egypt, and argued that the Sabbath was not binding upon men before the Exodus, from the fact that there is no record of its being commanded before. We then challenged him to find the record of the first three commandments before Sinai, and argued that if the first three could be in force 2500 years and we not have a record of their being commanded, so could the fourth. This argument he did not attempt to answer during the discussion.

We presented testimony for two distinct laws. To show that there was before Christ a perfect law, we referred to Neh. ix, 13, 14; Ps. xix, 7. Eld. D. replied that Ps. xix, 7, was a prophecy of the law of Christ, that David was a prophet, &c. We then quoted John iii, 17, to show that Jesus did not come to give a law to condemn, but to save men from condemnation. Eld. D. replied that Christ came to save men because the means then in use was inadequate to save men; that the old law was not intended to make men perfect. As I have not time to write out all the positions taken, for the sake of brevity I will copy from my memorandum some of Eld. D's main propositions and follow with my remarks as answers.

Eld. D. quoted Luke xvi, 16, and argued that the law abolished itself when John came. But subsequently he quoted Col. ii, 14, 17, to prove that Christ abolished the law at the cross.

Query: if the law abolished itself during John's ministry, how could Christ abolish it three and a half years afterwards?

Eld. D. Jesus taught the disciples to break the Jewish Sabbath when he told the man to carry his bed, because there was no necessity for moving the bed until the next day. The Jews could not keep the law. Proof, Acts xv, 10. Argues from Rom. vii, that the law was the husband of the Jews.

We answered that God was the husband of the Jews, and quoted Jer. xxxi, 32.

Eld. D. The Sabbath was given to the Jews only.

Ans. "The Sabbath was made for man." Mark ii, 27.

Eld. D. Moral law is eternal. The Sabbath is not eternal, and therefore is not moral.

Ans. The reason which God gave for keeping the Sabbath, (Ex. xx, 11,) is eternal, therefore the Sabbath is eternal. Also Isa. lxvi, 22, 23.

Eld. D. We all know that which is eternal, is at least as old as the world, and the Sabbath commandment lacks six days of it.

Ans. See "Eternal damnation" which lacks at least 6000 years. Mark iii, 29.

Eld. D. The Sabbath was not known until the tables of stone were known.

Ans. See Mark ii, 27; Gen. ii, 1-3; Ex. xvi, 23, 26, 29. Before he had admitted that the Sabbath was known 30 days before spoken on Mt. Sinai.

Eld. D. God is the only eternal being.

Ans. According to Webster, "eternal" signifies endless. Angels never will die. Luke xx, 36; therefore angels are eternal beings also.

Eld. D. God did not institute the moral law: it always existed. The nine precepts on the tables of stone are moral precepts and govern God. These are eternal, therefore moral. The Sabbath is not eternal, therefore not moral.

Ans. Query: How can the fifth commandment govern God when he is the Father of all? How can God covet or steal when he possesses all things?

Eld. D. The law of the ten commandments was the only law given on Horeb. The rest was given before and after. The ceremonial law was not written on stone.

Ans. Here is a plain admission of two laws. He said our strength was in the two-law position, and denied there being two laws until his last speech, when in dodging another point he unintentionally admitted two laws.

Eld. D. The carnal law of Heb. vii, 16, 18, 19, is the law of Paul's members. Rom. vii, 23. In order to make out two laws the brother has taken the law of Paul's mind and the law of his members, and set them against each other.

Ans. Query: How could the law of Paul's members regulate the Levitical priesthood, when Paul was not converted until after that priesthood was abolished?

Eld. D. The nine commandments were not abolished. They were moral and could not be abolished.

Ans. Before he had said that others of the ten precepts, besides the fourth, were not moral.

Eld. D. The precept "Thou shalt not swear," (Matt. v, 34,) is a moral precept, and always existed, although not commanded until by Christ. It forbids an immoral action and therefore is moral.

Ans. This statement was made as an offset to my statement that there is no new moral precept in the New Testament. See Deut. vi, 13. "Thou shalt fear the Lord thy God and serve him, and shall swear by his name." Now if "swear not" be a moral precept, then God has commanded men to do an immoral action. If "oath taking" is immoral now, it always was immoral, for Eld. D. said that moral precepts always existed and govern God.

Eld. D., after quoting Col. ii, 14-17, to demolish the seventh-day Sabbath, undertook to build up on the ruins a first-day Sabbath, by quoting Acts xx, 7; John xx, 19, 26; Rev. i, 10; 1 Cor. xvi, 1, 2; Adam Clarke's comments, and a quotation from Barnabas, of the Apocryphal New Testament.

After the discussion was closed, Eld. D. called on me, and said he must tell me he believed I was dishonest. I wished to know wherein. He replied, "In quoting Acts 18: and saying that Paul continued in Corinth a year and six months and preached 78 Sabbaths." Eld. D. affirmed that Paul left the city of Corinth and went to another city and preached a year and six months. The truthfulness of the scripture was verified where it says, "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." 1 Cor. iii, 19.

At the close of the last speech an aged gentleman of considerable intelligence arose, and proposed another question for discussion, viz: "Does the New Testament enjoin the observance of the first-day Sabbath?" Eld. D. engaged to meet me at some future day upon this question.

This discussion was the means of establishing some in the keeping of the fourth commandment. Others are investigating.

When learned men oppose God's truth, their learning is of but little use. The truth is mighty and will surely prevail. Amen!

M. E. CORNELL.

THE LAST WORK OF THE TRUE CHURCH.

BY M. E. CORNELL.

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

CHAPTER I.

THIS text seems to contain two commands equally prominent, each signifying to restore or bring together the truth; implying that the testimony is *unbound* and the law *unsealed*. But before we proceed to examine the nature of these commands, it will be necessary to locate the prophecy in order to a correct understanding of the importance of the subject. By the context we learn that the present is the time for the fulfillment of this prophecy: it is when the people are associating themselves and taking counsel together, and crying, "Confederacy, confederacy;" (Joining secret societies &c.) Verses 9-12. Again, it is when the disciples (followers of Christ) are looking for the Lord; [verse 17;] which they are not warranted in doing until the signs which he gave to precede his coming are fulfilled; which commenced with the darkening of the sun, May 19th, A. D. 1780. The very generation that witnessed the signs, is to witness the coming of the Lord; hence the prophecy is most definitely fastened upon the present generation.

But there is farther evidence. The prophecy locates itself in a time when the children of the Lord are for signs and for wonders: (separate and peculiar, forsaking the customs of the world.) Verse 18. Again, it is "when they (the people) shall say unto you, Seek unto them that have familiar spirits (mediums) and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?" Verse 19. This last quotation evidently refers to the present so-called Spirit Manifestations, with all their wonders and miracles, pretending to call up the spirits of the dead, leaving the living God, and going to the dead for knowledge.

By comparing several scriptures we learn that this work of spirits is to be accomplished in the last days, just prior to the second coming of Christ. Our Saviour spoke of this work of wonders and placed its fulfillment this side of the 1260 years of tribulation. See Matt. xxiv, 24. "For there shall arise false Christs and false prophets, and shall show great signs and wonders, inasmuch that if it were possible, they shall deceive the very elect." The apostle Paul defines the events to transpire before the coming of Christ, and the last he mentions is, "The working of Satan with all power and signs and lying wonders, and with all deceivableness," &c. 2 Thess. ii, 9, 10. The same work is spoken of in connection with the advent of Christ in Rev. xvi, 14, 15. "For they are the spirits of devils, working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief," &c.

This work is spoken of again as a part of the work of a beast which is a symbol of the United States, the very place where these wonders commenced. See Rev. xiii, 13, 14. "And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast," &c. Let the reader mark well the analogy of these scriptures. Christ says, SIGNS and WONDERS to DECEIVE, &c., and Paul says, POWER, SIGNS, WONDERS, and DECEIVABLENESS; and Rev. xiii, specifies WONDERS, DECEIVING, POWER and MIRACLES; and Rev. xvi, points us to spirits working MIRACLES.

That these prophecies are now receiving a literal accomplishment in the various forms of spirit manifestations, no one that has investigated the matter and believes in the divinity of the Scriptures, can doubt. All this work of power, signs wonders, and miracles, is to deceive the world, and, if possible, the very elect. In Rev. xix, 20, we learn that those who were deceived by miracles, had also received the mark of the beast. and according to Rev. xiv, 9, 10, and xvi, 2, those who are deceived by familiar spirits, (spirits of devils,) and receive the mark of the beast, will have poured upon them the wine of God's wrath.

Now when such fearful consequences are involved, is it not reasonable to suppose that God has made the way of escape very plain, and given us a perfect shield against the deception of Satan in all its forms? God's plan in this respect is clearly developed in the history of the past. He has always given timely warning before sending his judgments upon the wicked. Before the flood the antediluvians were faithfully warned. God's will was made known to them, and a way of salvation provided for all the obedient. The inhabitants of Jerusalem were warned: signs were given by which they might know when the destruction was nigh. Says Jesus, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whose readeth let him understand,) then let them which be in Judea, flee into the mountains." Matt. xxiv, 15, 16. All that believed and obeyed were saved. The way of salvation in this case was very plain: "Flee to the mountains!" how simple! all could understand it; and as God is unchangeable we know that he has provided a shield for his people now in this time of unbounded deception. He has spoken of an endless life of glory, and has faithfully marked the way to obtain it. He has also spoken of eternal death, and those things which lead thereto, and has as faithfully warned us of them all.

We are now prepared to inquire, What is the shield against all the wonderful lies with which Satan is deceiving the world at the present time? We will look for the shield in the connection of the warning message; and we may expect to find it composed of a combination of wonderful and mighty truths which, when once understood, will so effectually anoint our eyes, that we can see and shun all of Satan's snares, and enable us to find and walk in the path which leads under that covering which is to shelter the elect when the last plagues shall fall upon the wicked. Such a combination is alluded to in our text: the TESTIMONY and the LAW. The same is mentioned again in verse 20.

After speaking of the cry which is now being made, that we should seek unto them that have familiar spirits, (mediums,) and go to the dead for knowledge, the Prophet directs our attention to the law and the testimony, and affirms that those have no light who speak not according to this word. This quotation shows that the law and the testimony are a test or detector for this time. This conclusion is corroborated by the third angel's message. Rev. xiv, 12. After declaring the fate of those who worship the beast, and receive his mark, he says, "Here are they that keep the commandments of God, and the faith of Jesus." When the beast and image (powers of earth) are "decreeing unrighteous decrees, and writing grievousness which they have prescribed," (Isa. x, 1,) and "fraining mischief by a law," (Ps. xciv, 20,) and are thus multiplying false tests, we are informed of a company that are keeping God's law, and Jesus' faith. Now the very manner in which our attention is called to these, proves conclusively that they are a shield or safe-guard against the false ways of this time. While the two-horned beast is saying you must worship the image, you shall receive the mark, the warning message of the third angel says, "HERE are the commandments of God, and the faith of Jesus!" as much as to say, Keep these, and you will not be in danger of worshipping the beast, or receiving his mark; and you will escape the wrath of God.

But there is another scripture relating to this part of the subject which it is important to notice. "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. The "Woman" in this text, all will agree, represents the True Church; consequently the remnant of her seed must be the last end of the true church on earth. This proves that God's people in the last days are distinguished by keeping (not merely professing to keep) the commandments of God, and testimony of Jesus Christ. But why is this a peculiarity of God's people in the last days? Because the true church has been in the wilderness; and in the last days is to come out entire-

ly into the blazing light of truth, as taught by God the Father and his Son Jesus Christ.

The subject of God's commandments is agitated among them, and they soon find out they are not keeping the true Sabbath, and they immediately return to the original Sabbath which their forefathers left when the church went into the wilderness. They now keep all God's commandments as they were given to the true Israel on Mt. Sinai. It is the custom of the times, and also the law of the land, that men should keep the first day of the week holy; but the remnant regard it not: they move out regardless of consequences: this brings persecution: the war spirit of the dragon is manifested against them.

We witness no persecution in the popular protestant churches; but let one of their number begin to keep the Sabbath ordained in the fourth commandment, and he will soon have war declared against him. War is not made upon these nominal churches; therefore they are not the seed of the woman spoken of. They are fallen, and are almost on a level with the world, and have no reason to look for persecution; for, as the poet sings,

"The world will not persecute those who are like them,
But hold them the same as their own."

But that the true children of God in the last days will be persecuted, is evident from the testimony of the apostle Paul. After declaring that perilous times should come in the last days, because men should be lovers of their own selves, covetous, boasters, proud, &c., having a form of godliness, but denying the power thereof, he says, "Yea, and, all that will live godly (keep God's law) in Christ Jesus, (obey all the precepts of Christ,) SHALL SUFFER PERSECUTION." 2 Tim. iii, 12. Mark, he does not say they may, but, SHALL. Persecution, then, is inevitable with those who in reality keep the law and testimony. But do not the protestant churches keep them? They do not; for they violate the fourth commandment every week, and the apostle James says, "Whosoever shall keep (or profess to keep) the whole law and fail in one point, (or precept,) he is guilty of all." James ii, 10.

The popular churches, we know, profess godliness; as Paul says, "They have a form of godliness, but deny the power (or fruit) thereof." Actions speak as loud as words; as Paul says again, "They profess that they know God, but in works they deny him," &c. Titus i, 16. Jesus says, "Ye shall know them by their fruits," (works.) Matt. vii, 16. Men may profess to know and love God, and at the same time be deceivers and liars. Let them prove that they know and love God. The apostle John has given us the rule by which to test both ourselves and others. A man may deceive himself and think he knows and loves God, when he in reality does not. Therefore Paul says, "Examine yourselves, whether ye be in the faith: prove your own selves," &c. 2 Cor. xiii, 5.

We will now return to John's RULE: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death." 1 John iii, 14. This alone would not be a perfect rule; for a man might deceive himself in this, and suppose he loved his brother, when he did not. Let us hear John again: "By this we know that we love the children of God, when we love God, and keep his commandments; for this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 23. Jesus gives the same rule: "He that hath my commandments, and keepeth them, he it is that loveth me." "If any man love me he will keep my words," &c. John xiv, 21, 23.

The evidence that we know God is also in our obedience. See 1 John ii, 3, 5. "And hereby we do know that we know him, if we keep his commandments. He that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him." The apostle James also teaches that there is no profit in a man's saying he has faith while he has not works, and says that by works a man is justified, and not by faith only. James ii, 14, 24.

Having now a perfect rule by which to try men,

let us go forth in search of the TRUE CHURCH. Shall we find the true church to be one or all of the popular protestant churches now in existence. Let us see. What is their character at the present time?

1. They turn away their ears from hearing the law. Prov. xviii, 9.

2. They teach for doctrines the commandments of men. Matt. xv, 9.

3. They reject the commandment of God, the true Sabbath, that they may keep their own tradition—Sunday. Mark vii, 9.

4. They are not looking for the second appearing of Jesus Christ. Heb. ix, 28.

5. They are not meeked. 2 Tim. iii, 12.

6. They are not meek and humble, but proud and haughty. Zeph. ii, 3.

7. They oppress the poor. Isa. lvii, 67.

8. They refuse to repair the breach, (treading down the Sabbath,) to prepare the people to stand in the battle in the day of the Lord. Isa. lviii, 12, 13; Eze. xiii, 5.

9. They will not receive a person into fellowship who keeps the Sabbath according to the commandment. Luke xxiii, 50.

10. Thus requiring men to be sinners in order to have their fellowship. 1 John iii, 4.

11. They as bodies are fallen, and are becoming habitations of devils. (They fellowship children of the wicked one.) Rev. xviii, 2.

12. Because they are fallen and will fellowship wicked men who are guilty of the sin of charming, (magnetizing,) and enchanting, (mesmerizing,) and consulting with familiar spirits, (mediums,) and necromancy, (pretending to communicate with the dead,) [Deut. xvii, 10-12,] God calls his people out, lest they should partake of these sins, and receive of the last plagues. Rev. xviii, 4.

All of the honest, both of priests and people, will leave these fallen bodies when their eyes are opened to see their corruption. The character of the true church is exactly opposite the above.

Communication from Bro. Bates.

DEAR BRO. WHITE:—Since my last from Hubbardston, Mass., Feb. 12th, I have visited New Ipswich, Bennington, Wilton and Washington, N. H., Irasburg, Barton Landing, Sutton, Wheelock, Eden, North Hyde Park and Johnson, Vt., and held meetings in all but the first place.

At Wilton, N. H., the Lord answered prayer for the sick. The brethren and sisters who attended the meeting were greatly refreshed, and fully resolved to hold on their way in keeping the commandments of God, and the faith of Jesus. Bro. L. Hastings conveyed me from New Ipswich to Bennington and Washington, about forty miles.

The Conference commenced in Washington Feb. 23d, and continued over the 25th. Notwithstanding the severity of the weather, the meetings were well attended. Brethren came from twelve and twenty miles. The united testimony of the brethren during the progress of the meeting, evinced the fixed purpose of their minds in living out the great truths contained in the last message of mercy, and seeking to walk in the old paths, where will be found church order and gospel union.

Feb. 27th, Bro. J. Stowell conveyed me to the R. Road in Charleston, some twenty-five miles, where we tarried all night with his brother. Here we had quite an interesting season. After hearing in relation to our position, Mrs. Stowell seemed very desirous to learn more about it.

The Conference at Irasburg was cheering and good. Here I met with old and tried brethren in the precious cause of truth whom I had not seen for about three years; also many others who had been coming to the knowledge of the truth of the third angel's message, since that time; especially some who had gladly accepted proffered terms of mercy at the tent-meeting there last Summer. We were very glad also to meet with Bro. Stone and Hutchins, who took a part with us in the meetings. I believe that Bro. Stone would be much blessed of the Lord, in laboring for souls in the wide-spread harvest field of our glorious coming King.

The meeting March 2d-4th, was at the house of Bro. Barrows, and in the Union meeting-house in Barton Landing. In the last-mentioned place, the

people listened attentively to four discourses. We trust that the seemingly deep attention manifest on the occasion will result in much good. Some acknowledged the truth, and we hope that they will continue to receive and believe, that it may be counted to them for righteousness.

In company with Bro. Hutchins, we also held meetings at Bro. Childs' in Sutton, and in Wheelock. The brethren and sisters manifested their love for the present truth and a strong desire to live it out that they may be prepared for the time of trouble "such as never was;" and many of their neighbors are manifesting a strong desire to grasp the increasing, progressing and unanswerable truths of the third angel's message.

March 8th, Bro. Childs conveyed me some eighteen miles to Irasburg. From thence brother and sister Barrows took us to Eden and North Hyde Park, nearly forty miles. In these two places we held our meetings on the Sabbath and First day, at Bro. Stone and Ferry's. Here also the Bro. gladly received the precious truths of the last message of mercy, and seemed deeply anxious to have their neighbors and friends share with them; especially our last meeting in the school-house at North Hyde Park was solemn and interesting. It is clearly manifest that the Lord is working with his honest-hearted children for the salvation of their neighbors.

Here also I was not only cheered with the greeting of old and tried friends of God's precious cause; but the smiling faces of many which I had not seen before, brought onward, and into the truth by the unceasing labors of those who love the truth, and also those who are preaching and making it plain in pamphlets and papers.

We also had a profitable meeting at Johnson. From thence Bro. Loveland brought me to Morrisville, where we held a meeting in the town-house last evening to a promiscuous assembly. Our meetings Sabbath and First-day, 17th and 18th are appointed to be in Stowe. From thence Bro. Bingham offers to convey me over the mountain to Bristol.

In view of the foregoing, we feel encouraged and strengthened in the work of the Lord, and know that by the grace and Spirit of the Lord we shall be made stronger and stronger to stem the current of all opposition from our contending foe; that in the end we may together shout "Victory over the beast, and over his image, and over his mark, and over the number of his name;" on the sea of glass, having then, at least, the joyful satisfaction that we did hear, and heed the dreadful warning of the third angel, and the last message of mercy to fallen, guilty man.

JOSEPH BATES.

Morrisville, Vt., March 14th, 1855.

Communication from Bro. Holt.

I STILL feel to participate in the unpopular work of spreading before this generation, those precious truths of divine origin which have been, and are still trodden under foot by the Antichristian church, and buried beneath the rubbish of heathen philosophy, Romish superstition, and popular theology.

Notwithstanding seeming difficulties, and many discouragements which are thrown in the path of the christian, by the enemies of truth and good order, to obstruct the way, and to prevent, if possible, the work of restoring that portion of Bible truth which has been so long neglected, I am resolved to unite in the laborious task with those who have come up of their own free-will, and have a mind to work in this troublesome time. Although we are obliged to work with one hand, and hold a weapon of war in the other, I am persuaded that the good hand of the Lord is with us, and will prosper the work until it is completed.

I rejoice that the good Spirit of the Lord has stirred up the hearts of some to engage in this work, who are willing to risk all on the altar of sacrifice, and appropriate all their worldly gain to carry forward this enterprise. All who willingly give their substance for this purpose will hold a check on the Bank of New Jerusalem: and when the work is completed, will for corruptible things receive "glory and honor and immortality, eternal life;" with "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." They will have an undisputed right in the city of God and free access to the tree of life. Finally, they will inherit all things.

Who would not be willing to exchange a few poor corruptible treasures of this perishable world for eternal riches and immortal blessings which cannot be estimated by mortals? Can it be possible that any will go away grieved like the young man when they learn that all is required in order to procure the durable riches promised in the book of God? I am persuaded better things of those who profess to believe that we are having the last warning message;

and the last invitation to the marriage supper of the Lamb. Our faith in this matter will be proved. If we really believe "these things are so," we shall have corresponding works. "Faith without works is dead."

I expect those brethren who have had the privilege of doing but little for the advancement of this last work to be wrought for the church and world, will crave the blessing of giving, and embrace the first opportunity to aid in this enterprise. In order to do this, and make the work effectual, my opinion is that men called of God to preach, will at the same time need to be liberated so as to go out free and set these truths before the people in the power of the Spirit. "Faith cometh by hearing," "and how shall they hear without a preacher?"

We do not expect people to buy books and pay for papers until they become interested in the truths we preach and publish. When the word is preached in the power of God sent out by the Holy Spirit, brethren are stirred up to duty and active faith, which makes it easy to perform their task; for then they lose sight of this poor world and are enlivened with a bright hope of the world to come.

Unbelievers are pricked to the heart and begin to inquire if these things are so; and being convicted of the truthfulness of the message, they are ready to procure our works which treat on different subjects. Thus the pay is received for printing and the work goes on free from embarrassment.

I learned from a note in the Review that Bro. Waggoner was laboring with his hands to support his family; and others are in the same condition. New fields are opening before us, and call for help, but few can be supplied on the account of the scarcity of preachers, and because a portion of them are obliged to work with their hands to support their families. I have wished sometimes that preachers could live by faith only, and that their shoes would not wear out, and their clothes would not become old; but this is not the case. It is written "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." It would be cruel to muzzle the ox and then beat the poor creature because he did not move faster and tread out more corn. We cannot expect much from preachers that are bound. They have but little time to study the word and bring out of the rich store-house things new and old to feed the flock of God.

In hope of eternal life. G. W. HOLT.

Oran, N. Y., March 15th, 1855.

P. S. I recently held meetings in Van Buren about two weeks since where considerable interest was manifested and a desire to hear further. I disposed of nearly all my books, and on account of paying my rent and sickness in my family I have no money to send for more: some have turned to keep the Sabbath in that place. G. W. H.

We learn that Bro. in Mich. are anxious to obtain Bro. Waggoner's labors and to sustain him in the work. We hope he will accept the offer.—Ed.

COMMUNICATIONS.

From Sister Sims.

DEAR BRO. WHITE:—It has been with deep interest that I have perused and carefully compared with the Scriptures of divine truth the many communications found in the Review, and many of your books and tracts which, through the agency of some good brother has been thrown in my way. It has been more than two years since my mind was awakened to this subject, and I began a thorough investigation in the Scriptures for that, which would substantiate my position with regard to the immortality of the soul, the Sanctuary and the Sabbath, but found no permanent platform whereon to rest which would agree with my former belief. Yet, I found, that the theory advocated by that little band which are denominatively styled Advents, was, as far as I could discover, in perfect unison with the Bible; and the dark and apparently impenetrable mist which, I must candidly acknowledge, has ever seemed to veil the horizon of my mind with regard to the Bible, has been torn away, reconciling many positions, which were before wholly unintelligible.

The Bible no longer seemed a sealed book; the mists, emanating from the creeds of man, were forced to disperse that the rays of divine truth might shine in all their beauty.

Often do I ask myself, Shall I be one of that bright, that happy band, "who have washed their robes and made them white in the blood of the Lamb?" It has been about nine months since I became convinced, that to be a true disciple of the meek and lowly Jesus, I must keep God's commandments, one of which is, "Remember the Sabbath day to keep it holy." I have been striving in my weak way to keep it since.

HELEN E. SIMS.
Fond du Lac Co., Wis., Feb. 12th, 1855.

From Bro. Lanphear.

DEAR BRO. WHITE:—It is a pleasure, and I trust a profit, to me and my family that we have the *Review* to read. The communications from the brethren and sisters are encouraging to the christian. I am glad there is space in the paper devoted to such communications. They are food to the hungry, and a help to those that may be cast down, and especially to such as are scattered and have not the privilege of meeting from time to time with those who sympathize with them in feeling and in hope, looking for the appearing of our Saviour, and patiently waiting the appointed time, to wit, the redemption of the body, when this corruption shall put on incorruption, and this mortal shall put on immortality; when Jesus shall come in the clouds of heaven, and when the dead in Christ shall rise and come forth to meet their Lord and King, and be for ever with him. Let us all dear brethren and sisters strive to keep all the commandments of God and the faith of Jesus, that we may have a right to the tree of life and may enter in through the gates into the city.

The subject of the immortality of the soul has been agitated some in this place, so much so that a minister was sent for to lecture on the subject. He came and lectured but failed as we thought to prove that man possessed an immortal soul. May the time soon come when truth shall prevail, and error shall cease to be; when Christ shall put all his enemies under his feet and reign King of saints.

Yours hoping for the kingdom.

AVERY LANPHEAR.

Allegheny Co., N. Y., March, 20th, 1855.

From Bro. Hamilton.

DEAR BRO. WHITE: I now for the first time write to you. It is about two months since myself and companion commenced keeping all the commandments, and embraced the Advent doctrine. It was some two years ago that my mind was called to the subject of the Sabbath; but ignorance of the truth, and the superstitions of the day, and the traditions of the elders, kept me from seeing the beauty and harmony of God's law; but thanks to his holy name that I now see the right way, and feel the satisfaction that I am doing God's will and keeping his commandments.

We are determined to let our light shine before men, that they may see our good works and glorify our Father which is in heaven. Pray for us that we may meet all of God's children in his kingdom.

Your unworthy brother.

B. HAMILTON.

Dakota, March 4th, 1855.

From Bro. Hall.

DEAR BRO. WHITE:—The *Review* is a welcome messenger to us, it being all the preaching we have. Bro. Stephenson and Hall gave us a few lectures a year ago last October: since that time we have not even seen any of the lecturers who believe the Second Advent doctrine.

We should be glad to have some of the brethren come this way. We think much good might be done. Inquiries are often made, "Why don't some of your preachers come and preach?" The number of Sabbath-keepers here, is only five, but we feel strong in the Lord: knowing he is able to preserve us even unto the end.

Yours in Christ.

J. B. HALL.

Columbia Co., Wis., March 8th, 1855.

From Bro. Landon.

DEAR BRO. WHITE:—It is with pleasure that I peruse the *Review*, and receive instruction therefrom. I hope it will be sustained. I am among the afflicted of this world. The 2d day of Sept. last, a worthy companion with whom I have lived many years, fell asleep, and I trust sleeps in Jesus; and if faithful, before many days I shall see her come again with the bloom of immortal youth. She was in the 55th year of her age.

I have reason to be thankful to God for the instruction I have received through the Advent brethren, just before Satan came with his strong delusion of Spiritualism; for I think we have entered upon perilous times. Men and women have become wizards and witches, all through this section; or according to modern name, mediums. What a blessing from the Lord that he should send his servants to notify the churches of the dogma of Satan, immortality-sonism, which he has so strongly fastened upon the minds of the people, before Satan began to work his miracles, that those who are honest might see before they are snared.

J. LANDON.

Jamesville, March 13th, 1855.

Extracts of Letters.

Bro. Jno. Kemp writes from Jackson Ind., March 11th, 1855:—"I pray the Lord to send some efficient,

faithful laborers here soon. Here is a large field and some express their anxiety to hear. I am entirely alone and in the midst of bitter opposition with my family; but eternal life in the kingdom will be ours that suffer with Jesus, and bear our part with our suffering brethren."

Bro. Lewis Chase writes from Sandy Creek, N. Y., March, 1855:—"We rejoice that the cause of present truth has been prospering in this vicinity of late. Several have recently commenced keeping the Sabbath of the Lord. May the Lord enable them to endure hardness as good soldiers of the cross, and arm them with zeal according to the importance of the third angel's message, that they may act their part in advancing the cause of present truth."

To the Brethren in Maine, New Hampshire, and Massachusetts.

DEAR BRETHREN:—If you are desirous to have a Tent in your States the coming season, we in Vt. will try to assist you in getting one. Your claim is with us in the one we have; but we think that one will be required all of the time in Vt., Canada, and Northern and Eastern New York. Let the brethren address O. Nichols, Dorchester, Mass. that the arrangement may be made in season.

In behalf of the Church in Vermont.

J. HART.

GIVING.—Serving God with our little, is the way to make it more; and we must never think that wasted with which God is honored.

FOREIGN NEWS.

The United States Mail steamer Atlantic, from Liverpool noon of Saturday, the 10th inst., arrived yesterday morning at 8 o'clock.

By this arrival we learn of the peaceable accession of the Czar Alexander II, and of his declaration to follow the policy of his father Nicholas. Constantine and the other princes of the Imperial house have signified their allegiance to the new Emperor. The hopes that were entertained throughout Europe of a peace policy, in accordance with the supposed personal character of Alexander, were becoming more faint. The influence of the powerful party at the head of whom is the Grand Duke Constantine, it was feared would urge the Czar forward in a course opposed to his better judgment. His first appointments of the Ministers were, however, regarded favorable for peace. Meanwhile, the allies determine to seize the opportunity of the uncertainty which the news of the death of Nicholas must occasion, to prosecute the war with vigor. There has been more fighting in the Crimea, and more threatened. The Conference have commenced at Vienna, Gortschakoff having received from the Czar Alexander a confirmation of his previous instructions.

The previously reported death of the late Emperor Nicholas is fully confirmed, and his successor, Emperor Alexander II, has succeeded peaceably to the Russian throne. The new Emperor has issued a manifesto stating that he will adhere to the policy of his father. Constantine and his other brothers and officers of the Empire had taken oaths of allegiance to the new Emperor. Alexander has confirmed as Diplomatist at the Peace Conference, Gortschakoff, whose previous instructions are also confirmed, and the first conference has been held at Vienna. Alexander had appointed Gen. Rudiger, Minister of War. The Allies have ordered their Generals to press forward the war with the utmost vigor.

There has been more fighting in the Crimea. The French, stormed a redoubt, which had been skillfully erected by the Russians during the night, and several hundred of the Russians were killed, and there was a general rumor that the Grand Duke Michael was among the wounded, and that he had subsequently died at Sebastopol. A large force of Russians are threatening Balaklava. The blockade of the Danube has been raised.

Tent for Wisconsin.

We would say to Bro. in Wisconsin, that believing the time has fully come for our views to be placed more publicly before the people of our State, we have made arrangements to procure a Tent to aid us in the prosecution of this object. Being in Rochester where Tents can be procured, and not having time to consult with our friends in Wisconsin, we have taken the responsibility of purchasing one, and trusting them for the means necessary to pay for the same. By consulting the most rigid economy, we shall be able to obtain a Tent large enough to convene fifteen hundred persons, for the sum of about \$150. The expense of transportation will be about \$10.

In order to aid us in this enterprise Bro. White has consented to let us have the use of \$75 of funds very recently put into his hands by friends, to aid in the publication of *Review*, and tracts. This means Bro. White will want immediately to pay debts already contracted. For the balance due on Tent we have four months pay day. We shall expect our friends to send the \$75 to Bro. White as soon as possible. All money sent to Bro. White for the Wisconsin Tent will be credited in the *Review*.

J. M. STEPHENSON.

D. P. HALL.

THE REVIEW AND HERALD.

ROCHESTER, THIRD-DAY, APRIL 3, 1855

Bro. Stephenson and Hall design meeting the Bro. in Conference at Mill Grove, N. Y. Sabbath and First-day, Apr. 7th and 8th. We design to meet with them. It is hoped there will be a good attendance—one or more from all the small churches in this part of the State. It would be desirable to occupy a Meeting-house on First-day, if the friends can obtain one in the vicinity.

THE April No. of the *YOUTH'S INSTRUCTOR* is necessarily delayed one week.

THE NEW HYMN BOOK is printed and in the hands of the Binder. It contains 352 pp. and 76 pieces of music. In regard to the first 224 pp. Bro. Cornell says:

I HAVE examined critically 224 pages of the new Hymn Book, and am much pleased with the choice and variety of Hymns. Heretofore we have been deprived of appropriate Hymns for several points in our faith. I think the churches generally will appreciate the new Book, not only for the variety and excellence of the Hymns, but also for their order and good arrangement.

I would suggest that the members of the several churches be prepared to supply themselves with the new Book, the first opportunity after it is completed. I recommend this for two reasons; first, that the new Book may be brought into immediate use, and, second, that Bro. White may have the means to meet the debts incurred in publishing the Book.

M. E. CORNELL.

Battle Creek, March 22d, 1855.

Appointments.

Conference at Jackson.

PROVIDENCE permitting, there will be a Conference at Jackson, Mich., to commence April 20th, at 2 P. M. and hold several days. Bro. Stephenson and Hall now design being present. We hope to be able to attend.

It is desirable that there should be a delegation from all the churches in the State at this meeting. At this season of the year, a large assembly cannot be easily entertained. Many must come with the expectation of taking care of themselves, as far as possible. The time is so short, that we cannot wait to hear from Bro. in Mich.; we therefore take the responsibility to give the appointment without consulting them.—Ed.

PROVIDENCE permitting, I will meet with the Bro. in North Brookfield, Sabbath, Apr. 7th, and give a series of lectures as the Bro. shall arrange, commencing the evening after the Sabbath.

Before returning to Rochester I intend to spend a few days at Lorain, Jefferson Co. Will Bro. A. H. Robinson address me at North Brookfield, in regard to the prospect, that I may appoint definitely.

J. N. LOUGHBOROUGH

Business.

Mary E. Haskell.—We have received your letter of Feb 27th. The names for the *INSTRUCTOR* were then entered on our books, and the papers sent. The books ordered were also sent, addressed to S. N. H., Princeton, Mass., as you directed. The *Review* and *INSTRUCTOR* have been sent regularly to Hubbardston. Why they have not been received is more than we can tell. We now send the book numbers. The books you now order we send to Princeton, Mass., with the exception of "Conversation on the Sabbath Question," of which we have none on hand.

S. Burdick.—We received a letter about the first of March, containing \$5, three for Bro. Andrews, and two for the paper. There was no name given, and we received it in No. 24 to "Anonymous." Doubtless that was the letter you refer to.

M. Brown.—You will find answers to your questions in the *Review*, Vol. V, No 22, in the article headed, "The *Review*."

Will Bro. Sperry give us the name of the brother at Pottsville who gave him \$1 for *Review*. Bro. Byington has lost the name.

L. Richmond.—You will find your first payment for L. S. McClure's paper receipted in Vol VI, No 1.

Wm. L. Camp.—The P. O. Address of Bro. Wm. S. Ingraham is Ulysses, Potter Co., Pa.

Will the person who sent us the name of Deborah Mc Collins for the *Review*, please give us again her P. O. Address.

Receipts.

J S Wager, (for G Person.) H Nuttall, P Brigham, H E Sims, E Dunham, M Miner, G W Larabee, A Lanphear, R Cole, N G Sanders, C Boomhour, B Ferns, G Hamilton, R Burdick, L P Miller, D C Satterlee, Wm Deeter, Mrs M Nelson, J Nims, H Garfield, each \$1. J Pemberton, I S Chaffee, (one for S L C.) J Byington, a Friend, J Lowry, each \$2. E L H Chamberlain \$2.50. A Hilliard \$1.75. J Landon \$1.70. D Williams \$0.70. B Carter \$0.18. Church in Vermont, by J Hart, \$45.—\$57, 54, behind on *Review*.

FOR THE EXTRA—Waukau Wis, A A Dodge, a Friend, each \$1. C S Hurlbut, E L H Chamberlain each \$0.50. J Whitmore \$0.27.

FOR J. N. A.—A Friend, E Dunham, L O Stowell, each \$1. A Friend \$2. P Folsom \$3. J Byington \$4.

FOR TENT IN NEW YORK.—A Friend \$2.