

# THE ADVENT REVIEW,

## AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

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#### CONFIDENCE.

O God! thy praises now  
With rapture fill my heart,  
Because I know that thou  
Can'st healing power impart;  
And give that depth of joy within,  
That only springs from pardoned sin.

Thou wilt not let me fall,  
While in thy strength I move,  
And on thee cast my all,  
Thy tender care to prove,  
No! I shall rise to seek thy face,  
And feel the kindlings of thy grace.

To all thy saints be near,  
Thou source of light and love;  
Their drooping spirits cheer,  
With blessings from above;  
Nor let one doubt or fear impair  
Their faith in thee to answer prayer!

Wilton, N. H., ANNIE R. SMITH.

### THE THREE ANGELS OF

REV. XIV, 6--12.

BY J. N. ANDREWS.

[Continued.]

#### THE TWO-HORNED BEAST.

It may be proper that we should notice some of the most probable causes that will induce the two-horned beast to create the image and to require the reception of the mark.

1. The first which we would name is the work of the spirits in performing miracles, &c. It is certain that this agency as we have already seen is to deceive the dwellers upon the earth and cause them to make the image which all must worship on pain of death. We may rest assured that this extraordinary development of Satanic power has been reserved by him to act an important part in preparing men for the seven last plagues. If our public men become mediums, (and some of them are such already,) and our citizens become believers in this new system of divinity, our government is hopelessly in the hands of the devil. Such a result may neither be improbable nor distant.

2. A second cause, and one too which should not be lightly passed over is this: the preaching of the commandments of God and the faith of Jesus. This is the cause of the conflict between the dragon and the last fragment of the church. We shall hereafter show that the commandments of God, as distinguished from the faith or testimony of Jesus, mean the ten commandments. The fourth of these commandments the dragon has attempted to change. It is because the saints are keeping all the commandments of God that the dragon makes war upon them. This prophecy

(Rev. xii, 17) doubtless refers to the scene described in the conclusion of Rev. xiii. Mr. Miller remarks respecting this prophecy: "I am, therefore, constrained to believe this battle of the dragon's last power will be in America; and if so, it must be mainly in these United States."—*Lectures*, p. 213.

It is because the commandments of God will be vindicated, and the unscriptural character of the Sunday-Sabbath exposed, that the two-horned beast will require all to receive the mark. The lack of scriptural argument has been the chief cause why men have resorted to the argument of fire and faggot to convince dissenters.

The fearful penalty connected with the warning of the third angel now claims our attention. It consists of two things: 1. The wine of the wrath of God, poured out without mixture into the cup of his indignation. 2. The torment with fire and brimstone in the presence of the holy angels and of the Lamb. Let us carefully consider each in order.

What is the wine of the wrath of God? The next chapter clearly explains this point. "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues: for in them is filled up the wrath of God. And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever." Verses 1, 7. It follows therefore that the wine of the wrath of God is the seven last plagues. This fact will be further apparent as we proceed to show that these plagues are future. That the plagues pertain to the future, we think can be established beyond controversy.

1. The wrath of God as threatened by the third angel is poured out in the seven last plagues; for the first plague is inflicted on the very class that the third angel threatens. Compare Rev. xiv, 9, 10; xvi, 1, 2. This fact proves that the plagues must be future when the third angel's message is given; and it also proves the identity of the wrath of God without mixture, and the seven last plagues.

2. We have shown that the plagues, and the wrath of God without mixture are the same. And wrath without mixture must be wrath with nothing else; that is, wrath without mercy. God has not yet visited the earth with unmixed wrath; nor can he while our great High Priest ministers in the heavenly Sanctuary, and stays the wrath of God by his intercession for sinful men. When the plagues are poured out, mercy has given place to vengeance.

3. Hence it is that the seven angels are represented as receiving the vials of the wrath of God—the seven last plagues—after the opening of the temple of God in heaven. If we turn to Rev. xi, 15-19, we shall find that the opening of the temple in heaven, is an event that transpires under the sounding of the seventh angel. And that account concludes with a brief statement of the events of the seventh vial or last plague. Now if we turn to Chap. xv, 5-8; xvi, 1-21, we shall read an expanded view of the facts stated in Chap. xi, 15-19, and shall find that the two accounts conclude in the same manner; viz., with the events of the last plague. These scriptures show that the seven angels do not receive the vials of the wrath of God to pour out upon the earth until the temple of heaven is opened. That temple is opened under the voice of the seventh angel. The third woe is by reason of the voice of the seventh angel. Chap. viii, 13; ix, 12; xi, 14. The seven plagues are poured out under the sounding of that angel; hence the plagues are future, and constitute the third woe.

The foregoing reasons establish the fact that the plagues are future. We see no reason why they will not be just as literal as those poured out on

Egypt, while their consequences will be far more terrific and dreadful. We will now briefly compare the account of these plagues with other scriptures calculated to shed light upon the subject. The first vial is thus presented: "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. xvi, 2.

This may be best understood by referring to Ex. ix, 8-11. "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven, in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians."

Why will not the antitype be as real and literal? The wine of the wrath of God unmixed with mercy must be far more dreadful than the judgment inflicted on Egypt. The second and third vials are thus presented: "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." Verses 3-7.

As an illustration of these plagues, read Ex. vii, 17-21. "Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died: and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout the land of Egypt."

The third vial is a retribution for the blood of the saints. As the blood of all the righteous that had been slain upon the earth came upon that generation which rejected Christ at his First Advent, [Matt. xxiii, 34-36,] so also may it be now. It should be remembered that these fearful judgments are inflicted in consequence of the acts described in the conclusion of Rev. xiii. "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed

the name of God, which hath power over these plagues: and they repented not to give him the glory. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

"The scorching of fire, in the midst of their trouble, will be terrible in the extreme. Ex. x. 21-23, will illustrate the fifth vial: "And the Lord said unto Moses, Stretch out thine hand toward heaven, that there be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

On this subject Bro. Litch remarks: "What a terrible scene! with all their grievous sores, blood to drink—stagnant blood—and putrid fish filling the waters, scorched with burning heat; and then, to crown the whole, the whole kingdom of Anti-christ is to be full of darkness. O, what a picture of woe! Reader, make haste to escape it! '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.'"

"And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 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. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue, Armageddon." Verses 12-16.

"The great river Euphrates," remarks Bro. Litch again, "will be as literally dried up to make way for the kings of the eastern world to come up to Jerusalem and Palestine to that battle, as the same River was dried up before Cyrus, when he entered and took the city of Babylon; or as the Red sea and river Jordan were dried up to make a highway for Israel through their bed. The effects of the sixth vial will be, first, to dry up the waters for the river, to make a highway; and, second, to send forth the spirits of devils to deceive, by miracles, the kings of the whole earth, and their armies, and gather them."

The battle of the great day of God Almighty is very fully described in Jer. xxv.

"For thus saith the Lord God of Israel unto me, Take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore prophecy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Verses 15-17, 26, 30-33.

The coming of Christ as a thief, [See Matt.

xxiv, 42-44.] does not take place until after the sixth vial is poured out. The gathering of the nations to the great battle, which is accomplished by the spirits, is brought to view in many scriptures. Joel iii, 1, 2, 9-16; Zeph. iii, 8; Rev. xix, 19-21.

The present development of the spirits of devils in our land, we do not regard as anything but their preparatory work. For there is always a period in which providence is preparing those agents which are to fulfill prophecy; but the fulfillment of prophecy begins at the point where the agents are prepared to act the predicted part. Thus Rome, though it constituted the fourth empire, was founded when Babylon, the first empire, was in the height of its glory. But when Greece, the third empire, had fulfilled its part, Rome was prepared to act the part assigned it in prophecy. It is thus that we understand the work of the spirits. Under the sixth plague the spirits will be prepared to act the part predicted in verse 13.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Verses 17-21.

The voice from the temple may be illustrated by the following texts: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii, 16. "Therefore prophecy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation: he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Jer. xxv, 30, 31.

The great earthquake may also be found in other scriptures: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." Isa. xxiv, 19, 20. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. vi, 14; xi, 19.

The great hail out of heaven is well illustrated by the following scriptures: "And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." Ex. ix, 22-25. "Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job xxxviii, 22, 23. "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Isa. xxviii, 17.

Such is a brief view of the dread realities of the

seven last plagues—the third woe. How fearful will be the events of that woe! May God count us worthy to escape the things coming on the earth, and to stand before the Son of man. The seven last plagues are poured on the living wicked; but the second part of the penalty affixed to the warning of the third angel, is not inflicted until the end of the thousand years when all the wicked are raised and suffer it together. This part of the penalty we will now consider.

"He shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever," &c. The final perdition of ungodly men in the lake of fire is with out doubt the subject of these awful words. That we may rightly understand this text, we call attention to several important facts.

1. The punishment of the wicked will be infliction upon them on this earth; for the final conflagration of our globe is to constitute the lake of fire in which they are rewarded, each according to his works. "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. xi, 31. "But the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii, 7. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. xxi, 8. For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv, 1. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." Rev. xx, 7-9.

2. The prophet Isaiah, [Chap. xxxiv,] describes the final conflagration of our globe in language which is a complete parallel to that of the third angel in describing the punishment of the wicked. Those who contend that Isaiah refers only to ancient Idumea, must admit that the period of time described in this strong language, must finally come to an end. And those who admit that Isaiah in the language we are about to quote, refers to the conflagration of our earth, will find in what follows, ample proof that that scene will finally close.

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever." Chap. xxxiv, 8-10.

3. But this terrific scene of final conflagration is not to last throughout unlimited duration. For the earth having been burned and all its elements melted, new heavens and new earth are to follow, as the present earth succeeded to that which was destroyed by water. And in the earth thus made new the righteous are to be recompensed. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness: looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii, 10-13. "And I saw a new heaven and a new earth: for the first heaven

and the first earth were passed away; and there was no more sea." Rev. xxi, 1.

4. Thus, however dreadful and long-continued the punishment of the wicked will be, (for each is to be punished according to his deserts,) that punishment will finally result in the utter destruction of all transgressors. All the wicked will God destroy. Ps. cxlv, 20. They shall die the second death. Rev. xxi, 8; Rom. vi, 23; Eze. xviii, 4, 20. They shall perish, being consumed into smoke. Ps. xxxvii, 10, 20, 38. They shall be punished with everlasting destruction, being burned up in unquenchable fire. 2 Thess. i, 9; Matt. iii, 12. And thus having been consumed, root and branch, they shall be as though they had not been. Mal. iv, 1; Obadiah 16.

We will now briefly refer to several important facts that prove that the present is the period in which the warning of the third angel is to be given. We have proved that the proclamations of the first and second angels belong to that generation that is to witness the final overthrow of all earthly powers, and the sublime scenes of the Second Advent. And that the present is that generation that shall witness these fearful events. We have also shown that the two former proclamations have already been made, and consequently the warning of the third angel is the great theme which should now arrest the attention of every mind. The chronology of this message seems to be distinctly marked by the fact that it is given in the period of "the patience of the saints" which follows the proclamation of the two former messages. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12. And this period of the saints' patience is marked by a most important feature, viz., the keeping of the commandments of God, and the faith of Jesus. We wish to call attention to several points.

1. We have shown that the first angel's message refers to the solemn proclamation of the immediate Second Advent; consequently the period of patience here brought to view must be the same as that which in many scriptures is located immediately preceding the Second Advent. A few texts must suffice as examples. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Heb. x, 35-39.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience." James v, 7-10.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. iii, 10, 11.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv, 9.

2. The period of the saints' patience, here brought to view, is distinguished by the fact that they are keeping the commandments of God, and the faith of Jesus. It should be distinctly noticed that the commandments here brought to view, are not the commandments of Christ. There may be a certain sense in which all the precepts of the Saviour may be called the commandments of God; that is, if viewed as proceeding from the sovereign authority of the Father; but when the commandments of God are spoken of in distinction from the testimony or faith of Jesus, there is but one thing to which reference can be made; viz., the commandments

which God gave in person: the ten commandments. See John xv, 10. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

And thus we find the law of God which he proclaimed in person, referred to in the New Testament as "the commandments of God," or as "the commandments."

"And he said unto him, Why callest thou me good? there is none good but one, that is, God: But if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; Honor thy father and thy mother; and thou shalt love thy neighbor as thyself." Matt. xix, 17-19.

And they returned and prepared spices and ointment; and rested the Sabbath day, according to the commandment." Luke xxiii, 56.

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 17-19.

"Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." Eph. vi, 2, 3.

"But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt. xv, 3-6.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy; and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin." Rom. vii, 7-14.

It is a fact beyond dispute that the fourth commandment, some ages since, was changed from the Rest day of the Lord to the Pagan festival of Sunday. This change was made in express contradiction of the Holy Scriptures, which everywhere recognize the seventh day as the only weekly Sabbath of the Lord. It was accomplished by the great apostasy, which Daniel predicted should "think to change times and laws." This power is essentially the same as the beast which was to be worshiped by all the world. And it is a fact of deep interest that this commandment which has been so long trodden down, is now being vindicated and the people of God are beginning to keep it with the other nine. Thanks be to God that he is preparing the remnant for their final conflict with the dragon, and for admittance through the gates into the Holy City. Rev. xii, 17; xxii, 14. The vindication of the fourth commandment in opposition to the Sabbath of the apostasy, and the preaching of all the commandments of God is a striking testimony that the present is the period of the saints' patience, and of the warning of the third angel.

3. The opening of the holiest of all in the temple of heaven by which the ark is seen, is an event that

takes place under the sounding of the seventh angel. And as the ministration of our great High Priest is changed to that apartment at the termination of the 2300 days, (see works on the Sanctuary,) we understand that the opening of the temple is marked by the termination of that period as presented by the proclamation of the first angel. The entrance of our High Priest to the most holy place to minister before the ark of God, calls the attention of the church to the commandments of God contained within that ark. The commandments of God have been shining out from the heavenly Sanctuary since that time.

The period between our Lord's entrance into the holiest of all to cleanse the Sanctuary, (Heb. ix, 23,) and complete his great work of ministration, and the close of that period as marked by the seven angels coming out of the temple to pour out the vials of the wrath of God upon the earth, (Rev. xv, 5, 6,) we understand to be the period of the saints' patience. It is the days of the voice of the seventh angel in which the mystery of God is being finished; that is, the period when human probation is being wound up. Besides the fact of the termination of the 2300 days, which marks the opening of the temple in heaven, the anger of the nations is an important testimony that we are now in the days of the voice of the seventh angel. Rev. xi, 13. The present time is therefore, the proper period for the last message of mercy to perishing men; and it is marked by the actual presentation of that voice of warning, and of the commandments of God and the faith of Jesus.

4. Another important fact that determines the chronology of the third angel is that the seven last plagues are poured out upon those who reject his warning; the first plague being inflicted upon the very class which the third angel threatens. The seven last plagues are the wine of the wrath of God poured out without mixture into the cup of his indignation. We have already seen that they are not inflicted until the work of mercy for man is accomplished. The third angel warns us respecting this outpouring of the exterminating wrath of God, and consequently gives the latest message of mercy. The mystery of God, or work of salvation for sinful men, (Eph. iii,) is finished in the days of the voice of the seventh angel, when he begins to sound; (Rev. x;) and as the third angel has the last warning of mercy before the vials of God's wrath are poured out, it follows that it must be given in the days when the seventh angel begins to sound. It is likewise evident that the conclusion of the work of our great High Priest in the heavenly Sanctuary must also take place in the days when the seventh angel begins to sound; for it is then that the mystery of God is finished. The reason why the third woe, or seven last plagues, does not commence at once when the seventh angel begins to sound, is the fact that a period of days is occupied in finishing the mystery of God. In this period the warning of the third angel is given that every one who has an ear to hear may escape the vials of the wrath of God; and in this period also the Saviour completes his work in the Sanctuary in heaven. This being accomplished, the vials of the wrath of God are poured out upon the defenceless heads of the wicked. We think therefore, that the evidence is conclusive that the present is the time for the warning of the third angel. A false fulfillment of prophecy cannot occur at the time when the true should be expected. It is certain that one of the commandments of God has long been trodden down by the beast, and that in this thing almost the whole world has wondered after the beast. This commandment, as well as all the others, is now being vindicated that the remnant may be prepared for their final conflict with the dragon. May God interest the hearts of all his people in this work.

We have already briefly spoken of the commandments of God. A few words should be devoted to the faith of Jesus. This term is used in distinction from the commandments of God. What therefore shall we understand by the "faith of Jesus?" We think that it cannot refer to a particular degree or kind of faith which the Saviour exercised in the performance of his miracles; for it appears that he wrought these by the power which he had already received from his Father. Matt. viii, 2, 3; Mark i

40, 41; Luke v, 23, 24. For the world itself was made by him. John i. He had ample power therefore, to perform every miracle which he wrought. There is but one other thing to which this term can refer; viz., the precepts and doctrines of our Lord as recorded in the New Testament. Thus "the faith of the gospel," [Phil. i, 27,] must refer to the precepts and doctrines of the gospel. "The faith" to which a multitude of the priests were obedient, [Acts vi, 7,] which was resisted by Elymas the sorcerer, [Acts xiii, 8,] which was committed to the apostles for the obedience of all nations, [Rom. i, 5,] which Paul testifies that he had kept, [2 Tim. iv, 7,] and which is to be earnestly maintained, as once delivered to the saints, [Jude 3,] must refer, we think, to the precepts and doctrines of the everlasting gospel. That the faith of Jesus is used in this sense in Rev. ii, 13, we think cannot be denied. "Thou holdest fast my name," says Jesus, "and hast not denied my faith." That this is the sense in which it is used in Rev. xiv, 12, is further evident from the fact that it is spoken of as kept in the same manner that the commandments of God are kept.

(Concluded in our next)

## THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, APRIL 17, 1855.

### SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?" Matt. xvi, 3.

OUR Lord asked the Pharisees and Sadducees this question, at a time when they came to him tempting him for a sign from heaven. It was a reproof to them for their unbelief in the signs mentioned in the Old Testament writings, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say it will be fair weather, for the sky is red; and in the morning it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. xvi, 3.

We will here name some of the signs which the Jews had as evidence of Jesus' being the true Messiah.

#### SIGNS OF THE FIRST ADVENT.

1. Christ's birth-place, which was Bethlehem. [Matt. ii, 1,] mentioned in Micah v, 2.
2. Herod slaying all the children in Bethlehem, from two years old and under, [Matt. ii, 16-18,] prophesied of in Jer. xxxi, 15.
3. His return from Egypt, [Matt. i, 14, 15,] prophesied of in Hosea xi, 1.
4. His forerunner, John. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, &c. Isa. xl, 3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. iii, 1-6.
5. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, [Isa. lxi, 1,] "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke iv, 16-21.
6. The place where he commenced his public ministry, [Matt. iv, 12-16,] mentioned in Isa. ix, 1, 2.
7. The time when he commenced his ministry prophesied by Daniel; viz., at the end of the 69 weeks, A. D. 27. Mark i, 14, 15.
8. His healing the sick, [Matt. viii, 16, 17,] spoken of in Isa. liii, 4.
9. His speaking in parables, [Matt. xiii, 34, 35,] mentioned in Ps. lxxviii, 2.
10. His riding into Jerusalem, [John xii, 12-16,] spoken of in Zech. ix, 9.
11. His humility when on trial. See Matt. xxvii, 12-14. "He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a

lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii, 7.

12. The manner and circumstances of his death. "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture." Ps. xxii, 13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. xxvii, 35.

13. The fulfillment of the seventy weeks of Dan. ix, 24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied [or taught the prophecies,] that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi, 49-52.

14. Christ's resurrection, [Acts ii, 25-31,] spoken of in Ps. xvi, 8-11.

We might add to these signs the miracles of Christ, the pouring out of the Holy Ghost on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not.

Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day? Do they believe in that Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal churches, as a body, are looking for a temporal millennium, and overlook the signs of his second advent, which are, as we shall show, as numerous and as forcible as those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by the professed people of God of this generation, the sin of unbelief will rest upon them as heavy as it did upon the Jews.

#### SIGNS OF THE SECOND ADVENT.

1. *The Dark Day of May, 19th, 1780.* "Immediately after the tribulation of those days shall the sun be darkened," &c. Matt. xxiv, 29. What days of tribulation are here referred to? Read a description of them in verse 21. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." For the following reasons we believe this to be the tribulation of the church during the Papal persecutions, and not the destruction of Jerusalem, as some teach.

(1.) That was the greatest tribulation that the church has ever suffered. Fifty, and some writers say, one hundred millions of Christians were put to death by the rack, flame and sword, and by every other engine of cruelty that wicked men and devils could invent. It was a greater tribulation than the church will ever suffer; for in the time of trouble such as never was on the world, when Michael [Christ] shall stand up, [Dan. xii, 1,] the saints will not be put to death. God has promised to deliver "every one" of them.

(2.) This tribulation cannot apply to the destruction of Jerusalem; for that trouble on that nation was not so great as that of the cities of the plain, when God rained fire and brimstone from heaven on them, or the destruction of the old world by the flood. Neither was it so great as the day of God's anger will be, when the last vials of his wrath shall be poured out.

(3.) If this tribulation be applied to the Jews, or any other class of unbelieving men, it cannot be harmonized with Dan xii, 1, which speaks of the

time of trouble such as never was, when Michael shall stand up at the close of probation. Certainly, there could not be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the "tribulation" spoken of in Matt. xxiv, 21, 29, to the saints during the Papal persecutions, and the "trouble" mentioned in Dan. xii, 1, to the unbelieving world, to be experienced by them in the future.

Then, "immediately after the tribulation of those days" of Papal persecution, the sun was to be darkened. Mark this: It does not say, *after those days*; but "after the tribulation of those days." The days reached from 538, to 1798, eighteen years this side of the dark day; but the tribulation of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Verse 22. "The reformation under Martin Luther modified this tribulation and continued to restrain the rage, and consume the power of Papacy until 1700; since which time, according to all church history, there has been no general persecution against the church." Mark xiii, 24 makes this point very plain. "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years shall close; but after the tribulation, or martyrdom of the saints shall cease, "the sun shall be darkened."

In May 19th, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there are many now living who witnessed it, and can testify to it.

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—Martin Luther.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude." *Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

"The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business adjourned."—*President Dwight, in Cl. Historical Collections.*

"Dark day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by 10 o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day."—*Gage's History of Rowley, Mass.*

"Anniversary of the Dark Day.—The Dark Day, May 19th, 1780, is thus described by Mr. Stone, in his History of Beverly:

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at day-break, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens, was great."—*Portsmouth Journal, May 20th, 1843.*

"In the Dark Day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. . . . During this time, the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*Noah Webster, L. L. D.—New Haven Daily Herald.*

"The following description of the extraordinary dark day was given by Dr. Adams, on the 27th of May, 1780, eight days after it occurred. He writes:

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes; at half-past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noonday. . . . Thousands of people who could not account for it from natural causes

es, were greatly terrified; and indeed it cast a universal gloom on the earth. The frogs and nighthawks began their notes."

Says D. T. Taylor, as published in the *Advent Herald* of April 9th, 1853, "I have conversed with two individuals, men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All the phenomenon described as attending that memorable day in New England was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment-day. In Scotland it is remembered and referred to as the 'Black Saturday.'"

In the same *Herald*, the Editor gives the following note:—"The dark day in New England was Friday. There is no record that that darkness was seen in England. The dark day there was on Saturday."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or to transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance and gloom of night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

2. *The dark night following the dark day, May 19th, 1780. "And the moon shall not give her light." Matt. xxiv, 29.*

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fall of course and become bankrupt."—*Matthew Henry.*

"The night succeeding that day (May 19th, 1780) was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpared brilliancy."—*Portsmouth Journal, May 20th, 1843. Extract from Stone's History of Beverly.*

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenny of Exeter, N. H., quoted by Mr. Gage, to the Historical Society.*

Dr. Adams, speaking of the dark night, says:—

"At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had fulfilled the day before."

3. *The falling stars of Nov. 13th, 1833. "And the stars shall fall from heaven." Matt. xxiv, 29.*

We are aware that some view that phenomenon an exhibition of meteors, and not of stars, and therefore no fulfillment of this sign. But what kind of a star guided the wise men to the birth-place of the Saviour? Surely, no planet, or fixed star. And how many planets think you, could fall from heaven on to this earth without producing its destruction? It is evident that this sign must have a shower of meteors, or small stars for its fulfillment. And that the falling stars of 1833 fully exhibit the sign, the following extracts will show. The first, from Henry Dana Ward of New York, published in the *Journal of Com.*, Nov. 15th, 1833.

"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the East lighted up with the dawn and meteors. The zenith, the North, and the West, also, showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed; 'see how the stars fall!' I replied, 'that is the wonder,' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall

in myriads into a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell towards the earth.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one—another, 'It was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain, before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars;' and one speaking to his fellow, in the midst of the scene, would say, 'see how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one; those which appeared in the East fell towards the East; those which appeared in the North fell towards the North; and those which appeared in the West fell towards the West; and those which appeared in the South (for I went out of my residence into the Park) fell towards the South. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

The second extract is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions on the North, the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids.

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

After our Lord names these three signs; first, the sun darkened; second, the moon not giving her light; and, third, the stars falling from heaven, also the scenes closely connected with his second advent, [Matt. xxiv, 29-31] he gives the parable of the fig-tree.

"Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh. SO LIKEWISE YE, when ye shall see all these things, KNOW that it [margin, he] is near, even at the doors." Verses 32, 33.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is never to know anything of the period of Christ's second advent. Then we inquire, why did our Lord give signs of the event? The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church might know when the event should be near, even at the doors, is sufficient proof that it was

the design of Heaven that the church should understand, the period of the Second Advent.

It is true that our Lord has said, "of that day and hour knoweth no man." Mark adds, [Chap. xiii, 32,] "no, not the angels which are in heaven, neither the Son, but the Father." But if this proves that all men are to be perfectly ignorant of Christ's coming till he suddenly descends from heaven, then it also proves that the angels who are to attend him, and Christ himself will have no knowledge of the event till it takes place, and they find themselves in this world. This makes the text prove too much; therefore we must take another view of it. The text does not state that man shall never know the day and hour of Christ's coming. Rev. iii, 3, is good evidence that even the day and hour will be known by the watching ones. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The testimony of the Apostle is also to the point. "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh (on the unbelieving world) as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness (as to the time of Christ's coming) that that day should overtake you as a thief." 1 Thess. v, 1-4.

We do not profess any knowledge of the day and hour of the Second Advent, neither the year; but from the signs, we may know that it is near, even at the doors. It is the opinion of critical scholars that the text should read, "of that day and hour maketh known no man," &c. It would then teach that no man, neither the angels, nor the Son is to make the day and hour known; but the Father will do it. This is in perfect harmony with Rev. iii, 3; 1 Thess. v, 1-4. Read also Eze. xii, 21-28, and mark particularly verse 25.

It is sometimes stated that "when these signs are fulfilled, they will be so plain that no doubt will remain respecting their fulfillment. All men will then believe." But if this should be so, then how could it be as it was in the days of Noah? "As it was in the days of Noah, so shall it be also in the days of the Son of man." Noah knew the period of the flood, and preached it to the world, and prepared the ark. In doing this, he condemned the world, and saved himself and family. But the people doubted and scoffed, and were destroyed. "So shall it be also in the days of the Son of man."

God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have ever found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to base their faith.

The parable of the fig-tree is probably the most forcible one that could be employed by our Lord. When the trees of the field begin to put forth their leaves, and the tender grass begins to spring up, and the ground is being covered with its green velvet carpet, we know that Summer is nigh. If one should doubt, and talk of the season's changing back to cold Winter, he would be thought insane. It is a certainty with us that Summer is coming when we see these signs in nature. "So likewise ye," or with the same certainty, know that Christ's coming is at the doors when the signs in the sun, moon and stars are fulfilled.

A dear friend of ours, who had long been absent, might be coming, yet a thousand miles off. He might be near, yet twenty miles from home; but with what interest should we watch his approach to the door, and special care would be taken to be ready to receive our long absent friend.

That Christ will come again has been gospel truth for more than 1800 years. He says, [Luke xxi, 28,] "And when these things begin to cometo pass, then look up, and lift up your heads; for your redemption draweth nigh." When these signs begin to come to pass, redemption is drawing nigh; but when they come to pass, then know that Christ is at the doors. Reader, this is our

true position; Christ is at the door. Are you prepared to welcome him? If you are not, delay not one hour. Make haste and get ready!

The shaking of the powers of the heavens, sign of the Son of man, and the mourning of the tribes of the earth, are events closely connected with the Second Advent, but are not given as signs to be presented as evidence that the event is near. A little while before Christ comes, every man's case will be unalterably fixed. It will then be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. As proof that this is a short period before the Advent, read the next verse. "And behold I come quickly," &c. He has not come, although the destinies of all are then fixed. In this short period of time, these events will take place: not to be preached to the world; for salvation's hour to them will then be past; not to inspire faith in the saints; for their faith will then be perfected.

[To be Continued]

### THE LAST WORK OF THE TRUE CHURCH

BY M. E. CORNELL.

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

#### CHAPTER II.

HAVING NOW proved that the time has come when special attention is to be given to the "Law" and "Testimony," we will proceed to inquire,

#### 1. WHAT IS THE LAW, AND

#### 2. WHAT IS THE TESTIMONY,

referred to in the text. From the scriptures already quoted we learn that the terms, law, and commandments, are used interchangeably referring to the same code. And it is a fact worthy of notice that where the phrase, commandments of God, occurs in the Scriptures it almost invariably refers to the ten commandments written upon tables of stone. The code of ceremonial laws, having been abolished at the death of Christ, the moral laws alone remain. The book of Revelation was given sixty-five years after the crucifixion, where the ceremonial commandments were done away; therefore Jesus refers to the ten commandments in Rev. xxii, 14: "Blessed are they that do his (the Father's) commandments," &c. The apostle Paul must have reference to the same law when he says, "The law is holy, . . . just and good." "The law is spiritual." "The doers of the law shall be justified." "By the law is the knowledge of sin." "With the mind I myself serve the law of God." "Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God." Jesus must refer to the same law when he says, "If thou wilt enter into life keep the commandments." "The young man saith unto him, Which?" He wished to know which code of commandments Jesus referred to, and Jesus informed him by quoting half of the ten commandments, and these represented the whole code from which they were taken. Matt. xix, 17.

The apostle James speaks of the law of liberty, and the royal law, and gives us to understand what law he refers to by quoting two of the ten commandments; [James ii, 8, 10, 11, 12;] and the apostle shows the importance of this law by saying that it is to judge the words and actions of men. Then if a man does not speak according to this law he is a sinner and of course is in darkness and has no light. Now compare this with the testimony of Isaiah concerning the law mentioned in our text: "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Isa. viii, 20. From this we learn that the law mentioned in the text is to govern the words of men; and the testimony of the apostle James, already referred to, shows the rule of conversation to be the ten commandments; therefore we conclude that in order for THE LAW TO BE SEALED AMONG THE DISCIPLES, THEY MUST KEEP ALL OF THE TEN COMMANDMENTS.

Having now ascertained what law is to be sealed, we will proceed to examine our second proposition;

viz., What is the *Testimony* to be bound up? As the prophecy containing the text relates to the present time, we conclude that the work of familiar spirits mentioned in the context is synonymous with the same work mentioned in the book of Revelation; hence the law and testimony which is referred to in both places as a Shield, are the same. That which is called the faith of Jesus, in Rev. xiv, 12, is named the testimony of Jesus, in Chap. xii, 17. These two passages referring to the same company at the same time, give us a key to the matter and show that the faith of Jesus, and the testimony of Jesus, are the same, and refer to that part of the shield called in our text the *testimony*. That the testimony is something separate and distinct from the law is evident from Rev. i, 2: "Who bare record of the word of God and of the testimony of Jesus Christ." See also verse 9: ". . . was in the isle that is called Patmos for the word of God and for the testimony," &c. Again in Rev. xiv, 12: "Here are they that keep the commandments of God, and the faith of Jesus." It being now sufficiently clear that the law and testimony are not the same, we come more directly to the question, *What is the testimony of Jesus?*

Jesus' testimony must be what he has declared as a witness; and we find that the Scriptures thus speak of him. See Rev. i, 5: "And from Jesus Christ who is the faithful witness. Again in Rev. iii, 14: "These things saith the Amen, the faithful and true witness," &c. Again in Rev. xx, 4: "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God," &c. From these references we might conclude that the testimony of Jesus is what he has witnessed to, or taught. But other scriptures will settle the question so as to leave no room for doubts. Jesus says, "For this cause came I into the world that I should bear witness unto the truth." John xviii, 37. Then what Jesus spake while on earth, he spake as a witness; consequently all his sayings can with propriety be called his testimony. This conclusion is established by the testimony of the apostle Paul in 1 Cor. i, 5, 6. Paul here assures the saints that they are enriched by Christ in all knowledge even as the testimony of Christ was confirmed in them, so that they come behind in no gift, &c. There can be no doubt that the testimony of Jesus here embraces all his teaching.

As Jesus never taught in vain, he would cease to teach when his disciples were enriched in all knowledge, so that they came behind in no gift, &c.; therefore we conclude that a part of the sayings of Jesus would not have enriched the Corinthians in all knowledge; hence the phrase, testimony of Jesus, comprehends all that Jesus taught. Once more: Paul admonished Timothy "not to be ashamed of the testimony of Jesus; [2 Tim. i, 8,] and Jesus instructed men "not to be ashamed of his words," &c. Mark viii, 38. We may infer from this that the testimony of Christ and his words are the same. But this question is forever settled by the testimony of John the Baptist. Speaking of Christ, he says: "And what he hath seen and heard that he testified, and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God." John iii, 32-34.

Jesus testified and speaketh; and his words are his testimony. He speaks concerning the past, the present and the future; of things in this world, and that which is to come. He pronounces blessings upon the meek and pure in heart, and woes upon the pharisees and hypocrites. He tells man what is in his heart, and what he shall and shall not do, or say, or think, that he may have eternal life.

ALL THESE ARE HIS TESTIMONY. When Jesus prayed for the apostles, he said, "I have given them thy words." John xvii, 8, 14. And the apostle Paul speaking of the great salvation, says, "It began to be spoken by the Lord and was confirmed unto us by them that heard him." Heb. ii, 3. From this we learn that the testimony of Jesus was finished by the apostles; hence all the doctrines and precepts of the New Testament are comprehended in the phrase, "testimony of Jesus."

### OBITUARY.

The enemy Death has broken the ranks of our loving band.

Brother Warner Hoesington sleeps in Jesus. He died of consumption, March 21, 1855, aged 43 years, 3 months and 3 days. He has left a wife and three children to mourn his loss, besides a large circle of friends; but we sorrow not even as others which have no hope; for as we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Three years ago he made a public profession of religion and joined the Congregational church, in which he remained about one year when he became interested in the Advent doctrine, and of course was dealt with as an offending member. About one year and a half since, Bro. Waggoner presented the third angel's message. He saw the force of it, and immediately commenced with his family to obey God; and from that time till death, lived a consistent christian. For the last six months he had been declining, but as the outward man decayed, the inward man was renewed day by day. The Bible and the coming of the Lord was his only theme.

A few days before his death he told his family, I love you all, but I love Jesus best. He often told friends that stood by him that he was ready to die any moment: he had finished his work, and was confident he had the truth—and that he should have part in the first resurrection. W. B. PUTNAM.

New Buffalo, Wis., March 22d, 1855.

DIED in the town of Grafton, Ill., Jan. 16, Eugene L. Smith, son of Thomas and Phebe Smith, aged five years and nine months.

The fruits of Autumn have ceased to fall,  
Their richness leaves a pleasing glow,  
But Death has thrown a dark'ning pall,  
And sorrow ceaseth not its flow.

We hovered o'er the dying boy,  
His sparkling eyes grew dim and grey,  
We saw his cheek grow pale, and then  
We saw him calmly pass away.

"He's gone!"—they say—forever gone,  
His gladsome laugh is hushed and still,  
And here no more his joyous songs,  
With gladness will our bosoms thrill.

But soon immortal will he rise  
To heaven's mansions, where he'll be,  
To greet us with an angel's smile,  
Throughout a blessed eternity.

M. L. BENNETT.

DIED, April 5th, 1855, at Delhi, sister Sally A. Morton, wife of Bro. A. B. Morton, aged forty-five years, after an illness of a very few hours. Sister Morton came out from the M. E. church, and left those that were dear to her, and took a decided stand for the present truth, in company with her husband and a few persecuted ones, some two years since. Thus giving the strongest possible proof that she was a true child of God.

O how sudden and unexpected has fallen by the enemy death, an affectionate wife, a kind and tender hearted mother, and a beloved sister in the Lord. Her fall will be greatly deplored by her friends and neighbors.

The church will her early fall deplore;  
But ah! 'tis ours to tremble and adore,  
Jehovah's ways. We'll humbly kiss the rod,  
And bow submissive to the hand of God.

Preaching on the occasion by the writer, to a large and attentive audience, from Job xiv, 14. The following points were brought out; viz., the origin of death, and sin as its cause; sin a transgression of the law; the ten commandments as the foundation of God's righteous government; each precept standing on its original basis; also, the state of the dead and resurrection; the earth restored as the everlasting inheritance of the saints, &c.

MANNING CURRY.

Feeling it duty I now sit down to inform the scattered remnant of the death of my Father, Niram W. Rockwell. He died March 5th, calm and composed. He seemed to have no doubt but he should be raised in the first resurrection. He was a firm believer in the speedy coming of the Son of God, and for several years a strict observer of the Sabbath of the Lord. We feel indeed that we have met with a great loss, but we mourn not as those who have no hope.

E. A. ROCKWELL.

Farnham, C. E.

"A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." Prov. xviii, 19.

Communication from Bro. Curry.

DEAR BRO. WHITE:—The little band here at Delhi are in good spirits, and are assembled each Sabbath, though much scattered. I have just returned from holding a series of meetings at Locke and in that vicinity.

The brethren at Locke are trying to live according to the perfect rule; also they are trying to extend the word of life to all around. Notwithstanding they are mostly the poor of this world, they are ready and anxious to contribute to forward the truth. There is a fine little flock just raised up in the town of Perry, of some ten or twelve. They were formerly, advent brethren, some of the time brethren were among them. They received the truth with joyful hearts, and were ready to obey the same.

There is a general desire arising all around, to hear on the present truth. When first I saw the present truth, I was about concluding that Advent doctrine associated with the Sabbath and its kindred doctrines, would be a message so unwelcome that the calls for hearing would be few and far between; but I am happily disappointed. I have so many calls that I cannot heed half of them. Thank God his truth is mighty and commends itself to every man's conscience. It is not infrequently the case that many at their first appearance in the congregation, act as though they expected to hear some soul-destroying, and God-dishonoring doctrine. But O how sadly disappointed they are when they learn that instead of our preaching such doctrine, we show by God's own word that they have been taught doctrines of men and Devils.

I would say to the brethren that I design by the grace of God to devote as much of my time in the field as possible, considering the wants of my little family. It is my pleasure to carry this last message of mercy to a doomed world.

Truly our application of Babylon is evidently correct; not only in the multitude of fables as taught by the sects of our age, but in their perfect hatred of the holy Sabbath, and in the various conflicting arguments that they use to get rid of it.

There is a something in this truth that will either kill or cure. Men who reject the Sabbath as a general thing, do soon bear evidence that God has rejected them, this depends however, upon the amount of light they have seen. On the other hand, those who embrace this great truth, are immediately saved from a cold formal no-prayer system.

I have been by the grace of God the favored instrument of bringing some poor souls to Christ, in my former labors of love; but there is a cross in preaching, and a blessing attending this third angel's message that I never experienced in all my former labors.

I consider that we have the great sealing and crowning truth, and there are awful responsibilities attending it. We, my dear brethren, are entrusted with the last call of mercy to a fallen world, and shall we hide our light from our kindred spirits, by neglecting our duty, or shall we live out our holy faith and thereby save ourselves and others from the storm that is now gathering around us? May the Lord help us to do our duty in this day of peril, and save our souls alive in the day of the Lord Jesus.

Your brother in expectation of redemption soon.

MANNING CURRY.

Delhi, Ingham Co., Mich.

#### COMMUNICATIONS.

From Bro. & Sr. Miller.

BRO. WHITE:—For the last fifteen years we have been members of the Christian Church. When Brn. Loughborough and Cornell lectured here last July, we became convinced that we were not keeping the Lord's Sabbath, but were breaking his holy Sabbath every week; which caused us to begin to search the Scriptures to find something to uphold First-day keeping; but the more we searched, the more we were convinced of the present truth and the folly of First-day keeping.

A few months ago we called for a letter of dismissal from the church, which was refused by some; and after some effort to do away with the commandments of God, the church took a vote, and it was a tie. Some wished us to remain and keep the Sabbath, if we wished; but we choose to meet with those that keep all of God's holy commandments; for we read, Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates into the city. May this be our happy lot, is the desire of your unworthy brother and sister in the Lord.

LEVI P., & MARIA MILLER.

Macomb Co., Mich., Mar. 25th, 1855.

From Sister Strong.

DEAR BRO. WHITE:—I feel as though the time

had come when any one need not be in doubt long as to what is their duty, especially those who feel desirous to see the cause of truth advancing. I believe the way is preparing for the loud cry to go, and there is now a good opportunity for every one to aid according to their ability, and so help swell the loud cry of the third message, that the messengers need not stay at home for the want of means to go and sound the loud note of warning to precious souls who are starving for the bread of life; and the *Review* which has so often revived our drooping spirits and administered to our spiritual wants, might also be issued weekly, and the burden be removed from those who are laboring with all their might at the Office both night and day to get the truth out before the people. Let us work with all our might for soon the night cometh when no man can work. We want to rise with the message, and so be prepared to receive the refreshing which will enable us to stand through the time of trouble such as never was. The nations are angry and men's hearts are failing them for fear and for looking after those things that are coming upon the earth; for soon he that shall come will come and will not tarry.

Yours in patient waiting for our Lord's return.

FRANCES STRONG.

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

From Sister Chapin.

DEAR BRO. WHITE:—It is but two months since I embraced the true Sabbath. I kept the first day until Brn. Stephenson and Stewart lectured here in Palmyra. I attended, became much interested, perused my Bible which has become a new book to me, and I became fully convinced that I had been in a great error. Many objections arose in my mind, what my friends would say and think, &c.; but thanks be to God that I have been enabled thus far to resist the many temptations placed in my way.

There are four here keeping the Sabbath, and others are convinced that it is the only true way, but like Felix, are waiting for a more convenient season. May the Lord help them to take up the cross. I have much opposition. Brethren and sisters pray for me that I may withstand the fiery darts of Satan, that I may be one of that happy number that will sit at our Father's table, at the marriage supper of the Lamb.

Members of the Baptist church whom I loved dearly, are trying their best endeavors to keep me from the right way. My parents say they will not visit me while believing as I do; but "when my father and my mother forsake me, then the Lord will take me up." Many tell me to confess that I have done wrong; that I am hurting the cause of Zion; that I am led away by false doctrines; but they will attend parties of pleasure, conform to the world, have spiritual lectures and concerts in their churches, but their names are enrolled in the church-book, and it is enough. May the Lord have mercy on them. Babylon indeed is fallen, and is become sadly degenerate. We may not meet in this life, but I hope to meet you in the kingdom.

Yours in Christ. SARAH A. CHAPIN.

Palmyra, Wis., Mar. 23d, 1855.

From Bro. Whitmore.

DEAR BRO. WHITE:—I can say as many of our brethren and sisters do, The *Review* is a welcome messenger. It strengthens and encourages me to hold on to the promises of God; they are yea and amen to the faithful. I believe we shall soon realize our hopes. I am trying to be prepared to stand on mount Zion with the Lamb and have his Father's name written in my forehead, and sing the new song that no other man can sing. O let us be patient a few days longer, having our hearts established in the truth; for the day is near when Christ will leave the heavenly Sanctuary and be seated on the white cloud. Then all that are wicked will be so still, and the holy will be holy still.

I would be glad if the paper could be published weekly. I believe there are means enough in the hands of brethren to sustain it. The enemy is at work with his might, to distract and divide the children of God; but I believe we have the truth, and it will stand all opposition. I am trying to keep all the commandments of God and the faith of Jesus.

J. WHITMORE.

Jackson, Mich., Mar. 26th, 1855.

From Bro. Finch.

DEAR BRO. WHITE:—The Lord is still mindful of us in this place, and does now and then give us the evidence that he is willing to work for us, and for those who are honest in heart. Since I last wrote you, one more of our neighbors has resolved from reading the *Review* and other publications on present truth, to keep the Sabbath of the Lord our God. I

feel that it becomes us as a people to be fully awake in the cause of the Lord, now in this time of peril and darkness of this world, and let our light so shine before men, that they may see our good works and glorify our Father which is in heaven. Matt. v. 16.

T. FINCH.

Roosevelt, N. Y., Apr. 1st, 1855.

From Bro. Bartlett.

DEAR BRO. WHITE:—I am still striving to keep the commandments of God and the faith of Jesus. I am well aware that the follower of the meek and lowly Jesus has a great warfare to pass through while he remains here in this wicked world. His warfare is against the powers of darkness, and the things of the world, mainly the lust of the flesh, and the lust of the eyes, and the pride of life. O how necessary it is that we should overcome the world, and have our affections weaned from it before our blessed Saviour comes. My daily prayer to God is that I may be saved from sin, and cleansed from all unrighteousness, and be preserved blameless unto his coming.

THOMAS G. BARTLETT.

From Bro. Camp.

BRO. WHITE:—I have been long convicted that the seventh day is the Sabbath. One thing that has opened my eyes more than any other except the Bible, is the childish arguments against it. Myself and wife, and a sister who now resides with us, have all made up our minds no more to offend even "in one point." Neither of us have ever heard a sermon on the subject, but the Bible teaches it as plain as it teaches any thing. It is many years since I commenced to preach the gospel. I began however in the errors of Methodism, but trust I shall finish in the whole truth of God.

WM. L. CAMP.

Cavendish, Vt., Mar. 24th, 1855.

From Bro. Marsh.

DEAR BRO. WHITE:—I wish to say to the dear brethren and sisters scattered abroad, that I am still striving to keep the commandments of God, and I love them, and I trust that I have the faith of Jesus, and I wish to say to any who may wish to call on me or write to me, that I am about to remove to Northfield farms in this State, where we should be happy to see the brethren of like precious faith. I do not know of any Sabbath-keepers in that place, and we wish the prayers of God's children, that we may be enabled to hold out faithful and be sheltered in the time of trouble, and enter in through the gates into the holy city.

Your unworthy brother. ZEBINA MARSH.

South Hadley, Mass., March 30th, 1855.

From Bro. Cochran.

DEAR BRO. WHITE:—I praise the Lord that the third angel's message has reached my ears, and I humbly trust found a place in my heart. It makes the past look clear, and it brightens our way in the future. Soon the beauties of paradise restored will open to our view. I am willing to confess myself a pilgrim and a stranger here, if I may but gain that better country. I am glad of the *Review*, that I may hear from the saints scattered abroad. Although we are strangers in the flesh, I feel that we belong to the same family, and are journeying to the same home, where sorrow never comes, and parting will be unknown.

I would say for the encouragement of others that the Church in this place are awaking and becoming more interested in the work of the Lord; and there is quite an interest in the minds of the people to hear. We have had a few meetings in different parts of the town and there were good congregations and an ear to hear.

Your brother, striving for the kingdom.

ROBERT COCHRAN.

East Unity, N. H.

Immortality.

I HAVE seen the sun set in the west, and the shades of night shut in the wide horizon; there was no color, nor shape, nor beauty, nor music; gloom and darkness brooded around.

I looked, the sun broke forth again from the east, and gilded the mountain tops; the lark rose to meet him from her low nest, and the shades of darkness fled away.

I have seen the insect, being come to its full size, languish and refuse to eat: it spun itself into a tomb, and was shrouded in the silken cone; it lay without feet, or shape, or power to move.

I looked again, it had burst its tomb; it was full of life, and sailed on colored wings through the soft air; it rejoiced in its new being.

Thus shall it be with thee, O man! and so shall thy life be renewed.

A little while shalt thou lie in the ground, as the seed lieth in the bosom of the earth: but thou shalt be raised again; and, if thou art good, thou shalt be happy evermore.

Beauty shall spring up out of ashes, and life out of the dust.

But who is he that cometh to burst open the prison doors of the tomb; to bid the dead awake, and to gather his redeemed from the four winds of heaven? He descendeth on a fiery cloud; the sound of a trumpet goeth before him; thousands of angels are on his right hand.

It is Jesus, the Son of God, the Saviour of men. He cometh in the glory of his Father; he hath received power from on high.

Mourn not, therefore, heir of immortality; for the spoiler, the cruel spoiler that laid waste the works of God, is subdued: Jesus hath conquered death; heir of immortality! mourn no longer.—Selected.

“A man strikes me with a sword, and inflicts a wound. Suppose, instead of binding up the wound, I am showing it to everybody; and after it has been bound up, I am taking off the bandage continually, and examining the depth of the wound, and making it to fester, till my limb becomes greatly inflamed, and my general health affected; is there a person in the world who would not call me a fool? Now such a fool is he, who, by dwelling upon little injuries or insults, or provocations, causes them to agitate and inflame his mind. How much better were it to put a bandage over the wound, and never look at it again!”—Jarrison.

FOREIGN NEWS.

EUROPE.—We learn by the Baltic, which arrived here on Friday, April 6, that the Vienna Conference had not only commenced its deliberations, but that the first of the Four Points had been unanimously agreed upon by all its members. This fact is confirmed by the circular of Count Nesset-rotte to the Russian Diplomatic Agents. Indeed, from that document one would infer that Russia was the most harmless and pacific power in the world, and that the only intention cherished by the present Czar, as well as by his father, was to be agreeable and amiable to all his neighbors. So far, then, there is nothing to hinder the speedy restoration of peace. If the Allies demanded nothing more than a joint protectorate over the Christians of Turkey, and over the Principalities, with the free navigation of the Danube, the Conference might have made peace in two days. But when they come to the destruction of Sevastopol, and the limitation of the Russian power in the Black Sea, their proposals will meet a very different reception. Russia will never submit to that demand; and unless it is abandoned the war will have to continue. The question then is whether the Allies will yield that point, or whether a compromise can be arrived at.

There cannot be any doubt that the attack of the French against the counter-approaches of the Russians in front of the Malakoff tower, on the 24th of February, was unsuccessful, in spite of Canrobert's boasting "order of the day." On the 25th, *The Times*' correspondent says that "the Russians actually begin to construct another advance from their new entrenchment at Malakoff. This is besieging with a vengeance! The French seem to have given up all notion of taking this work from the Russians, who, emboldened by this success, are apparently preparing to throw up another work on the right of the new trenches, as if he had made up their minds to besiege the French at Inkermann, and attack their right flank." Dispatches of the 6th of March again confirm the statement that the Russians are advancing with their counter approaches toward Inkermann, and are constructing new batteries. They have received new re-enforcements; and while a Council of War of the Allies, held on the 4th, resolved to re-commence active operations, the Russian Generals had already made up their minds to do the same. The fate of the campaign of 1855 may be decided in a few days. A naval reconnaissance to Kertsh and Anapa has surprised a Russian transport on its way to the Peninsula, and destroyed several guns; the Allies, however, learned that their enemies regularly got their re-enforcements by way of Tamon as well as of Perekop.

SPIRITUALISM.

The following experience of a spiritualist from the *Spiritual Telegraph* will serve to show how complete and powerful this deception is becoming.

Spirit-Music and Voices.

BAETHAEN OF THE TELEGRAPH: After a long silence, I feel moved to offer you a few more all-potent facts. My experience during my silence has been full of them, but I had concluded that you had received testimony enough from one witness, and therefore refrained from sending you an account of a multitude of demonstrations which otherwise might have been interesting. I have, however, recently seen, heard, and felt so many performances which I positively know were produced by departed human Spirits, that I feel like sending them into a sceptical world, and thus, if possible, adding to the immense amount of testimony which has been offered in favor of immortality as a de-

monstrable truth—a doctrine, as I humbly conceive, which never was realized except by spiritual intuition or external demonstration. But I did not mean to theorize, but briefly state a part of my recent experience.

I have not only seen heavy tables raised entirely from the floor without contact, but I have seen with my natural vision Spirit-forms, heard Spirit-voices, seen and felt substantial Spirit-hands, in company with scores of others, under circumstances in which, I most solemnly declare before God, angels, and men, I know I could not be mistaken any more than I am in regard to the fact of my existence. These things have been witnessed while a musical instrument was sending forth indescribably sweet music in three parts, and questions of various members of the circle were answered at the same time by sounds of the instrument, all of which was performed without visible hands.

After the medium (D. D. Hume) had retired with my son, on the evening of the 17th instant, I was called to hear the music. Knowing there was no instrument in the room, I doubted; but as I ascended the stairs, I distinctly heard the most exquisite, rich, and melodious sounds which have ever fallen upon my ears! As I entered the room, the music seemed to retire, till I could only hear, as it were, its distant echo; but as soon as we all became tranquil again, the glorious harmonious commingling of sweet, rich, heavenly music seemed gradually to approach, until the walls of the room seemed to be annihilated, and we realized that "Heaven was opened to man," and the caverns of eternal space were filled with the everlasting anthems of the blest.

To our surprise, we distinctly heard, mingled with some of the more prominent strains of this wealth of melody, the words, "Holy, holy, holy!" etc. Next we heard the name of my Spirit-daughter, as it were, incorporated in this glorious chant of heaven. Then we were all addressed by name, with such expressions of holy affection as are not in the power of words to describe; and we knew for the first time what the poet meant when he said—

"Harp of the blessed, your voices I hear."

Oh, it was then that I felt just like sliding out of my mental shell, and joining that glorious celestia, throned, to bathe my earth-scared soul in that sea of beatific sight and song! "Glorious to God in the highest, and on earth peace and good will," is the spontaneous ejaculation of the ravished soul of your unworthy friend, NUFUS ELMER.

SPRINGFIELD, MASS., March 26, 1855.

THE REVIEW AND HERALD.

ROCHESTER, THIRSDAY, APRIL 17, 1855.

THE REVIEW WEEKLY.

IN the REVIEW for March 20th, we proposed a plan by which the REVIEW could be sustained weekly. This plan was submitted to the friends of the REVIEW for them to amend or adopt. It is as follows:

- 1. Let the terms of the REVIEW be \$1 in advance for a volume of twenty-six numbers.
- 2. To the poor for 50 cts. a volume in advance.
- 3. To preachers, widows, the aged and infirm, who are the Lord's worthy poor, free; but to be paid at 50 cts. a volume by donations from the liberal.

But very few have expressed their opinion as to this plan. In consequence of the short notice, and bad traveling, but few were present at our late Conference at Mill Grove, and no decision was made in regard to the REVIEW.

No doubt we shall have a weekly paper. Our friends in Michigan or Vermont, who have means, will probably establish the press on a proper basis, and take the care and responsibility off from us, under which we have been sinking in health, (and being destitute of means,) we have been crippled. We now leave the Office to find relief from care and to mingle with friends abroad. At present we shall be deprived of the privilege of public speaking, and our health will admit of but very little manual or mental labor. From present prospects our books on hand will be called for the present Summer, which will free us from debts, during which time our connection with the Office at Rochester may be necessary. Our whole interest is in the cause of present truth, and we shall be happy to serve the cause to the best of our ability, in any position Providence may place us. But we have too long tried to bear up under the cares and responsibilities of the financial and editorial interests of the Office.

The present volume will probably continue till the first of August, one year from its commencement, when arrangements will be made to issue the REVIEW weekly. Till that time we shall have to rely on those who have neglected to pay for the REVIEW, and the donations of the liberal, for its support.

VERMONT.

THE Church in Vermont have raised \$150,50, for the REVIEW, which has been sent us by Bro J. Hart, at different times. In No. 23, \$90 was incorrectly applied to relieve the Office. We now apply it to the REVIEW. This leaves \$182,11, received to relieve the Office.

It is proper here to state that Bro. in Vermont sent \$50 to the Office just before the terms of the REVIEW were stated at \$1 a year. Then immediately they promptly paid the \$1 each, and have since raised \$150,50 for the REVIEW, besides liberally aiding in other matters.

Our friends in Michigan, and in some other places have acted a similar part, while others have entirely neglected us.

Business.

Joseph Clarke:—In reference to the immortality question, we send you a pamphlet, *Man not Immortal*. In regard to your other inquiries, we are not now prepared to answer definitely. There are the Seventh-day Baptists besides those Sabbath-keepers who are looking for the soon coming of Christ. The *Sabbath Recorder*, issued by the Seventh-day Baptists is published weekly at No. 9, Spruce St., New York City.

E. L. Barr:—We have none of *Storr's Six Sermons* in pamphlet form. We send you what we have in sheets and fill out your order with *Man not Immortal*.

J. Stowell:—The paper was returned, but at what precise date we cannot say. The \$1 was received to M. Smith, in No. 5 of present Vol. We now send back Nos. from Jan. 23d.

D. Upton:—We can give no encouragement of meeting you in Gloucester. State your time and we will give an appointment.

H. O. Nichols:—The papers to L. P. Barnes and N. Ward have been sent regularly; nevertheless we send again a few back Nos.

Sr. A. Yorty:—You will find your \$3 credited in No. 24.

Books sent.—Apr. 11th. A. S. Stevens, E. S. Lane, Wm. Dawson, H. S. Giddings, (by express,) M. Edson, (by express) Apr. 12th. N. N. Lunt. Apr. 13th. R. Cochran, (by express,) J. Stowell, (in bundle to R. Cochran,) B. Place. Apr. 15th. A. S. King, D. Richmond, H. Smiley, R. Griggs, Jas. E. Hood, J. W. Marsh, E. B. Knight, H. Edson, Wm Bryant, Apr. 16. H. Lyon, (Freight,) C. W. Sperry, A. S. Hutchins, J. Barrows, (by express.)

We are now able to fill all orders for the Hymn Book, and Bro. Andrews' work on the messages. Those who send for Books will please send the pay with the order, and say how many of each kind is wanted, and how to be sent.

Appointments.

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 expect to attend.

Also at Battle Creek, April 27th, at 2 P. M., and hold several days.

It is desirable that there should be a delegation from all the churches in the State at these meetings. 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.

Books for Sale at this Office.

*Hymns for those who keep the Commandments of God and the Faith of Jesus*.—This is the title of our new hymn Book. It will be found a choice selection, both for the purposes of public worship, and private devotion. The music inserted will be found well adapted to the wants of those who may use this work. 352 pp. 6 1/2 cts.—postage 7 cts. *The Three Angels of Revelation* xiv, 6-12: particularly the Third Angel's Message, and the Two-horned Beast.—148 pp.—12 1/2 cts. *SABBATH TRACTS*, Vol. I, Nos. 1, 2, 3 & 4—184 pp. This work presents a condensed view of the entire Sabbath question. Price 15 cts, postage 2 cts. *The Law of God: Testimony of Both Testaments*—132 pp.—12 1/2 cts.—postage 1 ct. *Man not Immortal*, the only shield against the reductions of modern Spiritualism—148 pp. 12 1/2 cts. *The Atonement*—196 pp.—15 cts., postage 2 cts. *The Four Universal Monarchies of the Prophecy of Daniel*, and the Kingdom of God—84 pp.—8 cts. *The Sanctuary*, and 2300 days by J. N. A.—10 cts. *Perpetuity of the Royal Law* "—5 " *Review of O. R. J. Crozier—Sabbath* "—5 " *Signs of the Times—Spirit Manifestations*—124 pp.—10 cts. *Why don't you keep the Sabbath-day?* Extracts from Catholic works—36 pp.—5 cts. *Remarks on our Lawgiver*, 2 Cor., Chap. iii. Colossians ii, 14-17, The two Tills of Matt. v, 18, Consistency, Thoughts on the Sabbath—36 pp., 5 cts. *Time and Prophecy—a Poem*—25 cents—postage 5 cents. " " paper covers, 18 cts. " " 1 ct. *A Word for the Sabbath—a Poem*—5 cents. *History of the Sabbath*—40 pp.—5 cents. *The 2300 days and the Sanctuary*—36 pp.—5 cents. *Christian Experience and Views*—6 cents. *Supplement to Experience and Views*—6 cents. *Youth's Instructor*, Vol. I & II, in paper covers—25 cents. *Liberal discount on these works where \$5 worth are taken, Address Elder James White, Rochester, N. Y.*

Letters.

J. H. Waggoner, E. L. H. Chamberlain.

Receipts.

A. Hale, T. G. Bartlett, C. M. Wade, D. Kellogg, N. N. Lunt, P. Cranston, J. Clarke, J. R. Grimes, E. Payne, J. Lewis, L. Hall, L. C. Young, Sr. Coburn, L. Allen, R. E. Sanford each \$1. A. Lee, E. Richmond, J. Catlin, (\$1 for H. J. Brown,) H. A. Wetherby, E. Hardy, each \$2. S. Burdick, a Friend, each \$3. J. Pierce \$1,50. B. Place \$1,25. J. Morfit \$1,10. V. Brigham \$0,75. J. Philbrick \$0,50. Church in Vt. by J. Hart \$15,50. The \$90, incorrectly applied to Office Relief in No. 23, is now credited for the paper, which makes \$24,06 in advance on REVIEW. FOR EXTRA.—L. J. Richmond, H. Child, each \$1. H. Lyon \$2. E. Richmond, D. C. Elmer, each \$0,50. FOR TERT IN NEW YORK.—Geo. Smith \$1. Jno. Place, B. Place, each \$3. R. Smalley \$5. FOR J. N. A.—V. Brigham, E. Hool, each \$1. E. Colby \$5.