

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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TERMS.—See Last Page.

THE KINGDOM OF GOD.

(Concluded.)

XI. THE MINIATURE EXHIBITION OF THE KINGDOM OF GOD.

The Transfiguration. Luke ix. 27-36. The Lord Jesus had just told his people of their sufferings and self-denial, if they would follow him, and also the consequence of being ashamed of him before men; viz., that he will be ashamed of them "when he shall come in his own glory, and in his Father's, and of the holy angels." Then, that they might have the assurance of his so coming, and know that it was not a fable, he told them, "I tell you of a truth there be some standing here, which shall not taste of death till they see the kingdom of God." This promise he fulfilled about "an eight days after," in his transfiguration on the mount, in the presence of Peter, John and James.

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. *The glory of the Father was there*; it was "a bright cloud" of the divine glory, out of which came the Father's voice, saying, "This is my beloved Son; hear him."

3. Two men which were Moses and Elias; the one, the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. This scene was revealed on earth, not in heaven: thus teaching the disciples that the kingdom of God will be revealed on earth at the appearing of Christ.

5. *The use the apostles made of the scene.* The apostle Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his second Epistle, has given the church of all coming ages instruction how they may ensure an abundant entrance "into the everlasting kingdom of our Lord Jesus Christ." "For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty: 2 Pet. i. 16. This he says was "when we were with him in the holy mount." The scene was a demonstration of the reality of Christ's second, personal and glorious appearing, to reward every man according to his works."

When this kingdom is set up, then it will be true that the least saint who shall enjoy its glories will be greater than ever John the Baptist was in this world of temptation, sufferings, sorrow and death. Then Peter—when in Christ's kingdom, with his fellow apostles, he shall sit on his throne with his Master, to judge the world—then Peter can with safety be entrusted with the keys of the kingdom of heaven. But it does appear to me, that, in this world of passion and prejudice, it would be rather hazardous to entrust the keys of the kingdom of heaven either with Peter or the Pope. There, under the immediate eye of the great Master, and with passion and prejudice removed, and a rectified judgment, it will be safe, if it so seem good to the Lord, to place Peter at that post.

XII. THE QUALIFICATIONS NECESSARY TO ENTER THAT KINGDOM.

The Lord Jesus himself has settled this question by his own divine authority. Matt. xviii, 3:

"Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." As the little child is, such must all be, or they can never enter that kingdom. Hear the Saviour again: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Luke xviii, 16. How are they? Answer. 1. They are innocent, and God loves them. 2. They possess a fallen and corrupt nature, but are not guilty on that account. Christ has cancelled the guilt of Adam's transgression, and in the resurrection at the last day, all the effects of the fall on the innocent, or justified, will be removed, not before. 3. They are branches of Christ, by the indwelling of the spirit of Jesus Christ; and are in a state of grace. They transgress the letter of the law, but not knowingly; they have a continual justification through the blood of Christ for all those unknown violations of God's law. But when they know the right and the wrong, and yet voluntarily forsake the right, and commit the wrong, they become guilty, and must repent, believe, and be converted, in order to enter the kingdom of God. It may be to some a startling proposition that infants are in a state of grace, and have the Spirit of Christ dwelling in them; but I can draw no other conclusions from the declarations of Christ respecting them. No one can be Christ's unless he has the Spirit of Christ. No one can be quickened from the dead and raised up to eternal life unless he has the spirit in him which quickened Jesus Christ from the dead. But little children, being the subjects of the kingdom of heaven, must have a resurrection from the dead to eternal life, in order to inherit it. But if that spirit be not in them they cannot be so raised; then they must have it and be Christians. I cannot see that it is necessary that the child should ever be anything else but a Christian. If they are under the necessity of sinning voluntarily when they come to years, it cannot be accounted to them as sin; for they only do what they must. That they do usually follow their evil nature, rather than the teachings and strivings of the Spirit, is freely granted; but not that there is any necessity that they should ever become voluntary offenders, or be anything else but true Christians. They come into being under the covenant of grace, and they may remain so. To enter the kingdom of heaven, all men must become what the little child is.

1. *We must become innocent.* This can only be by obtaining pardon of God through the atonement of Jesus Christ. We are told very distinctly how this may be obtained. 1 John i, 9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Such a confession as is here required is a penitent, believing, and obedient confession of all our sins and sinfulness. When we do this the pardon is sure. He is faithful and just to grant it. He cannot do otherwise; nor can he fail on the same condition to cleanse us from all unrighteousness. The innocent, God loves; and whom he loves, to them he grants his Spirit to dwell in them, and cleanse the thoughts of their hearts, that they may perfectly love him, and worthily magnify his name. They are as innocent in his sight as though they had never sinned; and immediately become partakers of the Spirit of Christ, to govern and direct them in all they do. And while they are led by the Spirit of God they are the sons of God.

2. But grace no more destroys nature in the adult believer than in the infant. That is not its

design. Grace, which is nothing but the indwelling of the Holy Ghost in our mortal bodies, governs, regulates, and keeps nature in subjection; but glory is the grand antidote for poor fallen nature; and by that grand specific, the whole image of God shall be restored. All, both children and adults, will be glorified together.

There is no state of grace to which we may attain in this life where our old nature derived from Adam will expire; but every true believer in Jesus Christ is in a state where he does not serve sin; it has not dominion over him. The law of the spirit of life in Christ Jesus has made him free from the law of sin and death. And while his faith continues in exercise, by which he is united to Christ, he has victory over all sin and does not commit sin. Tempted we always shall be; a war with nature we always shall have; but the victory, through the power of an indwelling Christ, is certain. The love of God dwells in the believer, because the Holy Ghost dwells there; and is a spirit of love. Where God dwells, love dwells; "for God is love." The love of God dwelling in us, it will be the moving motive power of all our acts. An action flowing from love may be erroneous, wrong in itself, but it cannot be imputed to the believer as sin, nor can he be condemned for that ignorant violation of God's law. He rests, not in his own obedience for justification, but in Christ alone; and through him has a continual justification, and the witness abiding of his sonship. God is both faithful and just to cleanse from all unrighteousness all whom he forgives. We cannot obtain forgiveness until we confess our sins; when we do that, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. It is only unbelief which says he is not thus faithful.

XIII. THE MILLENNIUM AFTER THE RESURRECTION OF THE JUST.

The doctrine of the universal triumph of the gospel for a thousand years before the second advent of the Saviour, thus making the reign of Christ on earth as king of saints, purely spiritual, and saying that the Lord delayeth his coming for at least a thousand years, next demands our attention.

The doctrine of the world's conversion will first be examined in the light of Scripture.

1. It is argued that there must be such a state of universal holiness on earth, and before the second advent, to fulfill such promises as the following. Heb. viii, 11. "They shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." Again, Isa. xi, 5-9. "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Also, Isa. ii, 4. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

It is alleged that these promises can never be fulfilled, if they are not fulfilled before the second coming of the Lord. And that a fulfillment of them implies a state of universal holiness. In replying to this argument, I would remark, it is impossible to fulfill them in this world unless there is an entire change in the constitution of both man and beast. For while man remains under his present depraved constitution, and comes into the world as he does now, there can be no such thing as an universal knowledge of God without instruction. But in that promised state they will need none, but all, from the least to the greatest, will know the Lord without it.

But it is said in reply, by most persons who adopt the theory, "we do not expect that every one will be pious, but the great mass will." Then you have no right to claim the text in question for the support of your cause; for it proves too much for you, and you abandon it when you apply it to your theory. If it proves aught for you, it proves the universal knowledge and holiness of the human race on earth at that time. The constitution of brutes must be changed. For it is now the nature of "the wolf" to devour "the lamb," and for the leopard to tear the kid. It is the nature of "the lion" to eat flesh, not straw; and for the cockatrice and asp to bite, sting, and poison the hand that approaches their den. But it is answered, "We do not expect that it will be literal; but that the wolfish and ferocious passions of the human heart will be subdued; and that these strong expressions are used to represent the great change which will be apparent in human society." Indeed! And have we not just the same right to the figures, if figures they are, to express our millennium, and the universal peace of the heavenly state, the kingdom of God, under the great Prince of peace? But we are willing, if it shall so please the great Deliverer, that he should bring back Paradise with all its beasts, birds, and reptiles. And, as we know nothing of that state but what is revealed, if God has revealed the fact that they will be there, and has nowhere said they will not, it will be the part of wisdom to believe God, and not man's tradition.

The Psalmist, in the eighth Psalm, has ascribed to "the Son of man" universal dominion over all creatures, beasts, fowls and fishes, and declares he was made a little lower than the angels, to have dominion over the works of God's hands. Paul has taken up the Psalm, in Heb. ii, 5, and onward, and says that it is the dominion of Jesus Christ in "the world to come," (literally, the *oikoumene*, the habitable earth to come,) "whereof we speak." That now, although "we see Jesus, who was made a little lower than the angels," "crowned with glory and honor," yet, "we see not yet all things put under him." It is in *the world to come*, that the eighth Psalm will be fulfilled; when the kingdom given to man, and prepared for him from the foundation of the world, will be given to the saints, by Christ. All there is in the Bible, is in favor of the restitution of the brute creation; but I know of nothing, from Genesis to Revelation, to contradict it, and say it will not be thus. I have long looked on Mr. Wesley's argument on this subject, viz., the restitution of the brutes in *the new earth*, as conclusive and irrefutable, and do so still. The reader will find his view in his sermon on *the general deliverance*.

If these texts are to be understood in a literal sense, it must carry us forward to a state when there will have been a radical change in the constitution of human nature above what grace can do for it; and a change in the brute creation, such as we are not authorized to expect until the great deliverance from the unwilling vanity to which they are now subjected. That will be, in the restitution which God hath spoken by the mouth of all his holy prophets since the world began.

"Learn war no more." This cannot be the spiritual reign of Christ in the millennium, and so sustain that theory; for according to it, there will be at the end of that period such an apostasy from Christ, and array of armies of the nations against the beloved city, as was never known before. The nations, on this hypothesis, will learn war again

then. But on our view of the subject, although the wicked in their resurrection will be gathered and brought up around the camp of the saints by the deceptive pretense of a battle, yet not a blow will be struck, but the divine vengeance interpose and execute on them his just judgment. Universal and everlasting peace will prevail among all the inhabitants of the earth; for the meek only shall inherit it forever. This, then, must also be fulfilled under the reign of the great Prince of peace, in a state of glory and blessedness.

2. I object to the doctrine of a universal triumph of the church of God, because it contradicts the express declaration of God's word.

That word teaches us that the servant is not above his master. "If they have not heard me they will not hear you; if they have kept my sayings they will keep yours also." The time never was in Christ's ministry when all the people heard him and received his instructions. Although at times, as in modern revivals, under some strong influences the multitude were moved, and it seemed for the time they were all about to embrace him, yet how soon the same multitude were ready to stone him!

This is a fair sample of human nature, according to the experience of six thousand years. It is all the dependence which can be placed on it. If the Master himself succeeded no better, how can his servants hope to?

It contradicts the parable of the sower in Matt. xiii. There were four kinds of ground on which the seed, the word of the kingdom, fell. And from only one of those grounds was fruit received. Universal experience has shown how true the parable is to the facts in the case. Christ has nowhere told us that it will ever be otherwise while the "word of the kingdom" is preached.

The parable of the tares of the field teaches also the same doctrine. The field is the world, the globe with its human inhabitants, where the tares and wheat will grow together until the harvest, or end of this world, (*age*), the Christian age which began with John and will end with the second advent of the Saviour. Then, not before, "he will gather out of his (territorial) kingdom (the world) all things which offend, and them which do iniquity, and cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

3. I object, *thirdly*, to the doctrine of the universal conversion of the world as the introduction to the millennium, because the Bible throughout represents the universal kingdom of Christ as to be introduced by the violent destruction of the wicked, and the everlasting reward of the righteous.

(1.) The second Psalm is one of the passages often quoted to prove the conversion of the world, as the introduction of the glorious spiritual reign of Christ. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And here they stop and infer the world's conversion. Why do they not go on through the passage, and read what he is to do with them when they are given up to him? "Thou shalt break them with a rod of iron; and shalt dash them in pieces like a potter's vessel." Is this a promise of the conversion of the heathen? What then would be the language in which their destruction could be expressed?

(2.) The stone is to smite the image, grind it to powder, and the wind sweep it away, before God's kingdom fills the whole earth.

(3.) In the vision of the four beasts, of Daniel vii, the beast, the last of the four, is to be slain, his body destroyed and given to the burning flame; and then the Son of man come in the clouds of heaven, and there be given him dominion, glory, and a kingdom, to endure forever.

(4.) Antichrist, that wicked, that man of sin, spoken of by Paul, [2 Thess. ii.] is only to be destroyed by the brightness of Christ's coming. Until Christ comes, antichrist will reign and oppose the saints. * * * * *

(6.) The idea of such a state contradicts the declaration of Christ to his church, that in the

world she shall have tribulation; as also the doctrine that through much tribulation we must enter into the kingdom of God. It would disqualify those who enjoyed the state, to join the innumerable company of the redeemed who will have come up out of great tribulation.

(7.) I object to such a view of the *millennium*, because the only scriptural account there is of the thousand years' reign of the saints with Christ, is, that it will be—

XIV. THE FIRST RESURRECTION.

The only passage in the Bible which speaks directly of the thousand years, is in Rev. xx, where it is said, "I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark in their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he which hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This is the true millennium, and the only one found in the Word of God.

From this we learn that the "blessed and holy" will be raised a thousand years before the rest of the dead.

No doctrine is more distinctly taught in the Bible than that of two distinct resurrections of the dead. Some of the numerous passages where it is either directly or indirectly taught, will be noticed.

1. The conditional promises of Christ, [John vi.] of "*raising up at the last day*" those who comply with those conditions; clearly implying that if they did not do so, he would not then raise them.

2. The promise of the Saviour to those who should, in making a feast, call in the poor, who could not recompense them, that they should be recompensed at the resurrection of the just. Luke xiv, 13, 14. If there is to be but one resurrection, why name the resurrection of the just? Why not say, as is generally said at this day, "At the resurrection?"

3. Jesus Christ has said, [John v, 28, 29,] "The *hour* is coming when all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." There are in this text, two distinct resurrections recognized; "of life;" "of damnation." They that have done good will enjoy the former; they that have done evil, endure the latter. It is objected, the whole is said to take place in the same literal "*hour*." "The *hour* cometh." To this, it is replied, that the term "*hour*" merely signifies, the time will come when all will hear his voice, and live or come forth from the grave; but each in his own time. The word is manifestly used thus, in John v, 25, where it is said, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Even while Christ was on earth, the time was coming, yea, had come, that the dead, Lazarus, the widow's son, &c., should, and did hear his voice, and those that heard, lived. Were all these instances in one literal hour, or at one time? Clearly not. But, says the objector, it does not mean the dead in a literal, but spiritual sense. Very well, we will look at its meaning *then*. The hour is coming and now is when the dead in trespasses and sins shall hear the voice of the Son of God, and they that hear shall live. Was this true, I ask, only that very hour in which he spoke; or is it true of all subsequent time to the end of the world? The latter is true, most clearly. Then the hour signifies, in verse 25, the whole gospel dispensation; why, then, may it not, by the same rule, signify, in verse 28, a thousand years? It must be understood, in verse 25, in some other than its literal acceptance; then why not in verse

28? It is not necessary to go beyond the fifth chapter of John to settle the controversy, on the import of the term *hour*, as used in reference to the time of the resurrection.

The true millennium of Revelation xx, is not until the first resurrection, or the resurrection of the just. Rev. xx, 4-6. The classes enumerated in this text who live and reign a thousand years before the rest of the dead live again, include the "blessed and holy."

There is no such thing as a conversion of the world taught in Revelations xx, but only the thousand years between the two resurrections. The term resurrection is never used in the Bible in any other than its proper sense of bringing to life the bodies of the dead. I would dwell longer on this point, but so much has been said upon it that the fable of the spiritual reign is well nigh dissipated from the mind of the great mass of the church. The clergy and theological professor, it is true, still hold on upon it. But it will not go; the people are opening their eyes to look for themselves.

XVII. THE MEANING OF THE TERM "JUDGE."

1. It is used in the Bible in the sense of a trial according to law and evidence; the idea being drawn from a civil or criminal court. The term is used in this sense in Luke xix, 22, in the parable of the nobleman and his servants. "Out of thine own mouth will I judge thee, thou wicked servant." This is clearly a trial.

2. It signifies a penal judgment; or the execution of judgment; and is so used, [Acts vii, 7.] "And the nation to whom they shall be in bondage will I judge, saith God." This judgment on the Egyptians, when God delivered Israel, was clearly a penal judgment.

The terms are both used in reference to the judgment of the human race. 1st. All men will be brought to trial, or into judgment, and all their deeds and their moral characters will be examined, and their everlasting states will be determined by the evidence produced from God's books, including the book of life, which will decide the moral character and everlasting destiny of each individual of Adam's race. If their names are found in "the book of life," they will be saved; and if not found there, they will be cast into the lake of fire, the second death. But the degree of reward or punishment will be graduated by what each one has done. If they have built on Christ, they will have their names in the book of life, and will be saved; if not, they will be lost. If they have built on Christ, of gold, silver, precious stones, they will receive a rich reward; if of wood, hay, stubble, they will have their work burned up, and suffer a great loss, but themselves be saved, so as by fire.

XVIII. THE TRIAL MUST PRECEDE THE EXECUTION.

This is so clear a proposition that it is sufficient to state it. No human tribunal would think of executing judgment on a prisoner until after his trial; much less will God. He will bring every work into judgment, with every secret thing, whether it be good or evil.

But the resurrection is the *retribution* or *execution of judgment*; for "they that have done good shall come forth to the resurrection of life." "We look for the Saviour, the Lord Jesus, who shall change our vile bodies, and fashion them like unto his glorious body." "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Here is clearly a retribution in the resurrection. It will be administered when the saints are raised. But no more certainly than they that have done evil will come forth damned, or "to the resurrection of damnation." They will come forth to shame and everlasting contempt. The saints will be raised and be caught up at once to meet the Lord in the air, to be forever with the Lord. There can be no general judgment or trial after the resurrection. The resurrection is the separating process, and they will never be commingled again, after the saints are raised. No matter how long or short the period to elapse between the two resurrections; it is all the same so far as the separation which

the resurrection produces, is concerned. If there is no more than a second which elapses between the two resurrections, the separation it makes is final. * * * * *

XIX. GOD, "THE ANCIENT OF DAYS," WILL PRESIDE IN THE TRIAL.

1. Daniel vii, 9, 10, presents the Ancient of days coming on his throne of fiery flame; the judgment is set and the books opened. He is distinct from the Son of man, spoken of in verse 13, when he comes to the Ancient of days.

2. Revelation xx, 12, tells us it is *God*, before whom the dead stand and are judged.

XX. THE SON OF MAN WILL EXECUTE THE JUDGMENT.

Thus the Saviour declares, [John v, 27,] "And hath given him authority to execute judgment also, because he is the Son of man." Also, 2 Cor. v, 10. "For we must all appear before the judgment seat of Christ, that every one may receive the things in body according to that he hath done, whether good or bad." Also, Paul's testimony in the Acts of the Apostles; "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead." What we are assured of by the resurrection of Christ, is, the *execution*, in the resurrection, of a righteous judgment on all men. * * * * *

"Have Any of the Rulers Believed on Him?"

At the present day, fashion and popular opinion exercise a controlling influence over the great mass of the community, the world is slow to investigate any theory, that has not the sanction of those, whose opinions are law, in the minds of men; but if an opinion is advanced by some lecturer who is popular, however ridiculous and untenable his position may be, the mouths of a gaping audience are open, ready to swallow the most fanciful illusions, and applaud the most sophistical deductions. It has thus been in all ages. All great and noble enterprises which have been commenced by those in the more humble walks of life, have even been disregarded and neglected, until the notice of some one, whom the world calls honorable, may have been directed towards it; and then it has received a new impulse, has been received into popular favor, and honored by the plaudits of the people. On the other hand, the vagaries and fancies of the leaders of the literary ton, have at once astonished the world, have been a nine day's wonder, and then sunk into merited oblivion to be remembered no more. We thus find that some of the most immutable principles that have ever been discovered, have had to struggle a long time for a precarious existence, ere they have been established upon a firm basis; while vagaries like meteors have dazzled, for a time, the world, and been forgotten.

The progress of the Christian religion, has been a most striking exemplification of the above truth. Our Saviour was despised and rejected of men; and to be his friend was to encounter the most bitter contempt. Any connection with him was so unpopular, that when one of the teachers in Israel sought his counsel, he chose the night for an interview. The gospel was first promulgated by twelve fishermen; and persecution and contempt was their portion. Not many wise, not many mighty, not many of the noble of this world, submitted to their teachings; and therefore the tide of popular sentiment set against them. None united with them but such as were willing to face a frowning world for the sweet smiles of a Saviour's love; and who could rise above all fear of man. But when a Constantine embraced the faith, that which had been so long despised, received the sanction of the great and mighty, and popular favor was at once reconciled to it. Then the church became corrupt, and men of the world, for the sake of honor from men, rushed into it, till the purity of its doctrines was corrupted, and its Spirit dead. This fear towards God was taught by the precepts of men; and they drew near to him with their mouths, while their hearts were far from

him, and substituted the teaching of their own wisdom, for the teachings of the Holy Spirit.

The fires of persecution have often refined and purified the moral wastes of Zion; cleansed it of its merely worldly adherents, and brought it near to God; but prosperity has as often again rendered it corrupt: the great rock upon which it has so often grounded having been the favor of this world.

In these last days, the church has had a long season of prosperity, and the world has smiled sweetly upon her. Multitudes have endeavored to propitiate the favor of both the church and the world, and have extended their hands to both. The church has thus become popular, and the cross of publicly professing the name of Christ has been taken away. Now, instead of encountering public odium, persecutions and death, those who eat his body and drink his blood are caressed, courted and flattered, and are honored for so doing. Need we then wonder that so many are found within the walls of Zion, who have a name to live and are dead, whose names are written on the records of the church, and there alone; and whose death-like coldness, chills and paralyzes the hopes and feelings of all who come in contact with them? Need we wonder that it has caused the church to become, as a body, indifferent to the cause of her Redeemer, and dead to spiritual realities? The great object is to receive honor of men, and to commend themselves to their good opinion. We need not therefore wonder that the church and the world are found arrayed side by side, to oppose the coming of our Lord. For, as true as the carnal heart is at enmity with God, just so sure will the world turn a deaf ear to the heavenly warnings; and as the church is swallowed up in this world's prosperity, just so sure will she also turn her back upon him. How will the world think of me, if I believe that the great and glorious Saviour will soon be revealed from heaven, to give every man according to his deeds? Do the great, and the noble, the mighty, and the honored of this world, regard it with favor? Do any of the rulers believe it? These are the points which are first to be settled, and then they act accordingly.

No! fellow-traveler to eternity, we are willing to admit that we are not the honored of this world; yet we trust we have a King for our patron. We are not those that receive praise of men, and we are willing to have our portion with the despised Galilean, and his poor fishermen. We are willing, for the favor of God, to encounter the sneers of men, and to be made the offscouring of all things for Christ's sake.

And O, sinner, beware how you slight the offers of him, who was crucified for your transgressions; beware how you refuse to listen; for the favor of this world cannot save you. At the judgment-seat of Christ you must shortly appear, and there no man can plead thy cause. None of the great of this earth can then avert thy doom, for there thou must stand or fall for thyself. O haste and make thy Judge thy friend, before it is forever too late. [Selected.]

A Little Good Counsel.

ADD to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, at his appearing and kingdom. When Christ, who is our life, shall appear, then shall we also appear with him in glory. The coming of the Lord draweth near: For the end of all things is at hand. Wherefore, beloved, seeing ye look for such things be diligent, that ye may be found of him in peace, without spot, and blameless. [Peter.]

THE REVIEW AND HERALD.

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

ROCHESTER THIRD-DAY, JUNE 13, 1854.

THE CHURCH

In Rochester has been much refreshed of late by the labors of Bro. Cornell. During his short stay with us from the 24th ult., to the 30th, he gave six lectures. By having the Word rightly divided and receiving a portion of meat in due season, we have been much strengthened and encouraged. May the Lord be with him, while he shall labor in the vineyard, till the work is accomplished, and the laborers are called home to their eternal reward.

Questions for the Candid.

Let us fear God; for this is the beginning of wisdom.

1. Did God, after he had finished the work of creation, bless and sanctify the seventh day of the week; or simply the seventh part of time, without reference to any particular day of the seven?

2. Did he not sanctify the very day in which he rested from his work? Was not that the last day of the seven? Did he sanctify any other?

3. Why did he bless and sanctify the seventh day? Was it not because he rested on that day? Will this reason apply to any other day of the seven; for did he not work on every other day? See Gen. ii, 2, 3.

4. Is not God's example of resting on the seventh-day enjoined upon us for imitation? Ex. xx, 8-11. Do we imitate him when we rest upon some other day than the one in which he rested?

5. Is it the special appointment of God which renders a day holy, or is it our own act? Is the day holy because we count it so, or because God has made it so?

6. When God enjoins us to count the Sabbath the holy of the Lord, (Isa. lviii, 13,) is it not equivalent to telling us that he himself has previously constituted it a holy day by blessing and sanctifying it? Is it anything more than requiring us to reckon the day to possess that dignity which he has already conferred upon it?

7. If God's blessing does not rest upon one particular specified day to the exclusion of all others, and we are nevertheless required to keep a day holy, are we not required to do what is impossible? for how can we count a day to be holy which God has not previously made so? Compare Ques. 5.

8. If God's blessing did not rest upon any particular specified day, could he challenge to himself any propriety in one day more than in another? yet, in the Sabbath day he claims a special propriety: "My Holy Day." Isa. lviii, 13.

9. Are you not commanded to refrain from labor during that very day which God once blessed and sanctified and thereby made holy time: "In it thou shalt not do any work" &c.; and do we obey this command when we work all of that day, and make it the busiest day of all the seven?

10. If it be downright disobedience to set about our work on the seventh day, when God says: "In it thou shalt not do any work," can we think to make amends for such an act of disobedience by ceasing from work on another day? Even the performance of a required duty will not make amends for another one neglected; how much less then the performance of something which is not required; and who hath required this at your hand?

11. Has God ever taken away the blessing which he once put upon the seventh day, and thus made that day a common or secular day?

12. Does not the reason of the blessing possess all the cogency now that it ever did? Has it lost force by the lapse of time? and while the reason for an institution remains, does not the institution itself remain?

13. Was the reason of the blessing which God originally put upon the seventh day, founded upon any need that man then had of a Redeemer? Was it therefore to receive its accomplishment and fulfillment by the actual coming of the Redeemer at the first advent? In what possible sense can it be said

that Jesus Christ fulfilled and made an end of this reason?

14. Has God ever said of the first day of the week, In it thou shalt not do any work? Has Christ ever said so, or have the apostles?

15. Is there any scriptural proof that Christ or his apostles, or the Christian churches in the days of the apostles refrained from labor on the first day of the week?

16. As there is no transgression where there is no law, (Rom. iv, 15; John iii, 4,) what sin is committed by working on the first day?

17. Does not the Sabbath institution result from the blessing and sanctification of a particular day? Is not this the very thing in which it consists? How then is the institution separable from the day thus blessed and sanctified? How can it be separated from that on which its very existence depends?

18. If the very life and soul of the institution consists in the blessing which was once put upon a particular day, is it not idle to talk of the transfer of the institution to another day? If another day has been sanctified and blessed, then it is an entirely new institution and not a transfer of the old.

19. Does not the law of the Sabbath require the weekly commemoration of that rest which God entered into after he had finished the work of creation? By what principle of law or logic, then, can that law be made to require the commemoration of the work of redemption?

20. If it be necessary that the work of redemption be commemorated weekly by a positive institution, must not the obligation so to commemorate it arise from some law which directly and specifically requires it? But when instead of this, the attempt is made to derive the obligation from the Sabbath law, is it not a tacit acknowledgment that there is no law requiring the weekly commemoration of the work of redemption?

21. Does the Scripture ever apply the name, Sabbath to the first day of the week, even in the New Testament? Where the term is used is not the reference always to the seventh day?

22. If Luke, who wrote the Acts of the apostles full thirty years after the death of Christ, under the inspiration of the Holy Spirit still calls the seventh day of the week the Sabbath, can it be wrong in us to do so? See Acts xiii, 14, 42, 44; xvi, 13; xvii, 2; xviii, 4. If this be the inspired application of the term so many years after the ceremonial institutions were nailed to the cross, is it not our duty to make the same use of the term now?

23. Is it not a manifest perversion of the scriptural use of terms to take away the sacred name from the seventh day of the week, and give it to the first?

24. When the first day of the week is so generally called the Sabbath, are not the common people thereby led to suppose that the Bible calls it so? Are they not thus grossly deceived?

25. If the name, Sabbath, was no longer applied to this day, and it should simply be called, first-day of the week, as in the Bible, is it not probable that it would soon lose its sacredness in the eyes of the people?

26. Is it possible then that God has not given the day a name sufficiently sacred to secure for it a religious regard, nor even guarded it with a law sufficient to prevent its desecration?

27. What then, has God left his work for man to mend? Is it not safe to leave the day as God has left it? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?

28. Are you very sure that by the Lord's day (Rev. i, 10) is meant the first day of the week? Have you any scripture proof for it? Have you any other proof of it than the testimony of those who are called the early Fathers?

29. If the testimony of the early Fathers is to be relied on, that the Lord's day means the first day of the week, ought not their testimony to be just as much relied on as to the manner in which the primitive Christians observed the day?

30. If it were certain that by the Lord's day the writer of the book of Revelation meant to design-

ate the first day of the week, would it thence follow that it is a day sacred by divine appointment any more than that the Sabbath day's journey (Acts i, 12) was a distance limited and prescribed by divine authority? If Luke could select the latter expression from the vocabulary of human tradition without intending to sanction it as being of divine origin, could not John do the same with regard to the former expression?

31. Do the Fathers or any one of them inform us that the Lord's day was observed by abstinence from labor, that it was observed as the Sabbath? Mark! the question, Was the day observed, simply, is not the question; but, Was it observed as the Sabbath?

32. Is there not an important distinction between the Sabbath and a religious festival? Does not the word Sabbath, mean rest? Can any day therefore, be called a Sabbath-day which is not a day of rest from ordinary labor?

33. Does a religious festival require anything more than the commemoration of some important event, allowing the time not occupied in the public celebration of it to be spent in labor or amusement? Is not this precisely the manner in which the first day of the week was observed according to the testimony of the ancient Fathers?

34. Though the observance of the first day of the week as a religious festival be in itself innocent (Rom. xiv, 5) so long as it is not made a protest for dispensing with an express law, (Matt. xv, 6,) yet do you find it anywhere in the Word of God commanded as a duty?

35. Do you believe that a Sabbath in the true and proper sense of the term, namely, a day of rest from all ordinary labor, is necessary and indispensable to the well-being of mankind? If so do you honestly suppose that God would set it aside and have its place supplied by nothing more than a religious festival?

36. Is it not wicked to uphold a course which makes the commandments of God of none effect? Matt. xv, 1-9; Mark vii, 1-13. Let each one answer these questions in his own heart, fully realizing the declaration, Thou God seest me.

E. HARRIS.

Vernon, Vermont, 1854.

Postscript to E. Miller, Jr.

The ten commandments are not a part of a law, but an entire code. This is proved by Deut. v, 22. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone, and delivered them unto me.

"He added no more," and who shall presume to add to these words? "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx, 6. Is it not presuming too much, to speak of "the ten commandments and [add] the balance of the Levitical law?"

The ten commandments are the *only* entire code, or perfect rule, teaching us how to love God with all our hearts, and our neighbor as ourself, ever given to men. Any who think they can present another entire rule of moral duties, are requested to bring it forward, and if it cannot be proved to be wanting in any particular, it shall be acknowledged.

R. F. COTTRELL.

The days of Noah and the Son of Man.

"As it was in the days of Noah, . . . likewise also as it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed." This prophecy as recorded by both Matthew and Luke, is evidently a plain and literal description of the state of society in the last stage of probationary time. It is found in the instructions of our Saviour, and given as a sign of his near coming. A large field is opened for our contemplation. The particulars specified in regard to eating and drinking, marrying &c., with which the antediluvians were engrossed, is not the only instruction involved in the prediction.

There was one characteristic which was so prominent as to deserve to be recorded, that it might claim more than a passing notice. It is found in Gen. vi, 13. God said to Noah, The end of all flesh is come up before me; for the earth is filled with violence. Many passages might be quoted of a like character showing that violence will be in the land, and insurrection frequent just prior to the coming of the Lord.

Time and space would fail to mention the numerous acts of violence with which our daily journals are continually crowded, increasing in different parts of the land, showing the exact fulfillment of this prophecy. It is a fact known to almost all, that the papers of the day are furnishing testimony on this point continually under the different heads of Riot, Outrage, Murder, Burglary, &c., yet these things are so common as to produce little or no alarm in regard to the growing evils that threaten the safety even of the most prudent. "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter." Isa. lix, 14. The wicked are to wax worse and worse, deceiving and being deceived. Riots of the most alarming character are occurring in some of our most popular cities, formerly noted for their piety and sobriety.

It may be proper to refer to one which lately occurred in the city of Boston, the cause of which was the arrest of a fugitive slave. A man made in God's own image is torn from friends and society and all that is dear in life, and dragged back into slavery by the power of that atrocious bargain, the fugitive slave law, the foulest stain that ever blotted the history of any nation, especially one whose professions are entirely of an opposite character. And while the unfeeling slave-catchers are acting upon the authority of this law, the military are called out to support them with loaded guns and cannon. Efforts were made to purchase this slave's freedom; but it is not to be bought. The mouth-piece of the two-horned beast, (the president) must show his power and drag on authority. Hear him speak to the U. S. Marshall: "Your course is approved. Enforce the law at any expense."

But what has God said to these slave-catchers? "Thou shalt not deliver to his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." Deut. xxiii, 15, 16. This is God's fugitive-slave law to-day; although not repeated in the New Testament. Thus we see the character of the beast developed which has affirmed that all men are created free and equal, and endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness. If this nation would not be the most hypocritical nation on the face of the earth, it should amend this declaration thus: All *white* men are created free and equal &c. Has not this two-horned, lamb-like beast corrupted the commandment as well as the Roman dragon? Verily it has; and we may expect that it will make an image to the beast, or something resembling the prominent institution of Roman Catholicism.

We learn from these violent manifestations of the people, that the cup of iniquity of the wicked is fast filling up, and the restraining Spirit of God is being withdrawn from them. God's word is at stake for the fulfillment of violence, toward the last end of the true church that keep the commandments of God and the faith of Jesus. Rev. xii, 17. Watch ye therefore, and pray always that ye may be accounted worthy to escape the things that are to come to pass, and to stand before the Son of man. And what I say unto you, says Jesus, I say unto all: Watch!

E. R. SEAMAN.

Rochester, N. Y.

How Much Owest Thou My Lord?

Have you kept a debt and credit? You can tell the income of your farm and its expenses. You know to a mill the worth of your merchandise, or bank stock. Pray how much owest thou my Lord? Perhaps you have not had time; let me assist you. Does it run thus?

A sound mind in a healthy body—
So much early religious instruction—

So many Sabbaths—
So many Gospel sermons—
So many public warnings—
So many private warnings; by sickness or by death of friends—
So many admonitions by Christians, and the remonstrance of an outraged conscience—
So much wealth—
So many excellent books—
Come, give an account of your stewardship! What have you done?

Have you used your intellect and health in his service?

Have you kept his Sabbaths?

Have you profited by these sermons—by those warnings and admonitions?

Have you used your wealth as being but God's steward, for the extension of his kingdom, and in feeding the hungry and clothing the naked?

How stands your account: for your Lord will shortly summons you.—*Gen. Evangelist.*

Mount Sinai.

Standing in the midst of some of the most desolate scenery in the world, Mount Sinai lifts its huge form into the heavens, like some monster slumbering in conscious strength. Its bold and naked summit—its barren and rocky sides, and all its sombre features, correspond perfectly to the surrounding scene. It is a wild and desolate spot, and were there no associations connected with it, the loneliness and gloom that surround it, would arrest the traveler, and cause him to shudder as he pitched his tent under its shadow.

The moral, the divine instructions given to man from its summit, are of course the things of chief importance; but as these are always wholly dwelt upon, I speak only of the outward scenes, amid which they were imparted.

The Son of God must die amid the throbs of an earthquake, the rending of the graves, and the darkening of the sun. The giving of the Law, too, was done amid scenes that were designed never to be forgotten. Behold the white tents of Israel scattered like snow flakes at the base of that treeless, barren mountain. The hum of a mighty population is there, and those flowing tents, on which the parting sun is leaving his farewell glories, are the only pleasing objects that meet the eye, in this dreary region. A solemn hush is on every thing as the moon sails up the heavens, flooding with her gentle light the tented host. Moses has declared that on the third morning the eternal God is to place his feet on that distant mountain top in presence of all the people. Awestruck and expectant, the sons of Jacob go from tent to tent to speak of this strange event, and then come out and look on the mysterious mountain on which it is to transpire. Unconscious of its high destiny, the distant summit leans against the solemn sky, and nothing there betokens preparations for the stupendous scene.—But at length the morning comes, and that vast encampment is filled with the murmur of the moving multitude, all turned anxiously to distant Sinai. And lo! a solitary cloud comes drifting along the morning sky, and catches against the top of the mountain. Thus did the cloud rest on mount Sinai as the people looked, and suddenly the thunders began to speak from its depths, and the fierce lightnings traverse its bosom, gleaming and flashing in every part of it. That cloud was God's pavilion; the thunder was his sentinels, and the lightnings the lances' points as they move round the sacred trust. The commotion which from the first arrested every eye, and chains every tongue, grew wilder every moment, till the successive claps of thunder were like the explosion of ten thousand cannon, shaking the earth to its very centre. Amid the incessant firing of heaven's artillery suddenly from out the bosom of that cloud, comes a single trumpet blast. Not like the thrilling music of a thousand trumpets that herald the shock of cavalry: but one solitary clarion note, with no sinking cadence or rising swell, but an infinite sound, rising in its ascension power till the universe was filled with the strain. The incessant thunders that rock the height cannot drown it, for clearer, fuller, louder it peals on over the astonished spectators, till their hearts sink away in fear, and nature herself stands awe-struck and trembling before it. And lo! columns of smoke begin to rise fast and furious from that mysterious cloud, as if a volcano had opened in its bosom, and the pent up elements were discharging themselves in the open air: and the steady mountain rocks to and fro on its base as if in the grasp of an earthquake. And the smoke thereof ascended as the smoke of a great furnace, and the whole mount quaked greatly. Amid this rapid roll of thunder, and flashing of lightning, and fiercely ascending volumes of smoke, and convulsive throbs of Sinai, and while that trumpet strain still waxed louder and louder, Moses led the trembling Israelites forth to the foot

of the mountain. Suddenly the uproar ceased, and the thunders hushed their voice, and the last echo of the trumpet died away, and all was still. And from that silent cloud came a voice more fearful than they all—the voice of Jehovah calling Moses up into the mount. The great Lawgiver of Israel, parted from his people, and with solemn step was seen scaling the rocks, and climbing the heights till at last the cloud receives him in its bosom.

The moral law was given, and also the civil code, which men have so learnedly traced to the social compact.

The first act in the mighty drama was ended, and Moses was ordered to bring up Aaron and Nadab, and Abihu, and seventy of the elders to worship in the mountain: and God showed himself in his glory to them. When this strange worship was ended, the voice of Jehovah was again heard, issuing from the cloud: but what a change in the mean time had passed over its dark form. A serene and pure radiance began to play around it, quivering like a bright light with its own intensity. Brighter and brighter it grew, till the eye turned away dazzled by the sight. Brighter still it gleams till it seemed a glowing furnace, shooting forth living fire on every side. Its wrathful streaks streamed down the mountain, filling the cavities with deeper gloom, touching every rock and crag with flame, and clothing the white tents in a lurid light. And when the night came on, and darkness wrapped the world, that mountain was one blaze of glory, shedding a strange lustre on the barren scene, and revealing every face and form of that immense host, as if they stood beneath a burning palace—painting with terrible distinctness, and in lines of fire, the surrounding landscape. The stars went out before its brilliancy, and the moon looked dark in its splendor.

For six days and nights did the glory flame on, shedding such a baptism on the wondering camp, as was never before witnessed by mortal eye—for the sight of the glory of the Lord was like a devouring fire on the top of the mount in the eyes of the children of Israel. Little sleep was in the tents of Jacob then, for each one held his breath in awe, wondering what next would happen in this succession of strange scenes. At length that voice, before which nature herself seemed to change, again issued from the cloud, calling Moses to a second interview. Taking Joshua with him, he again ascended the hill, and was wrapped from sight forty days and forty nights. But as week after week passed by, and there were no farther exhibitions, and Moses did not return, the people passed from idleness into pleasure, and from pleasure to infidelity, and at length, emboldened by their own numbers, assembled tumultuously together and demanded another God, saying, 'As for this man Moses, who has brought us here, we do not know what has become of him.'

The golden calf was made, and the intoxicated throng danced around it. What a scene was there! Right at the foot of Sinai, where a month before they had heard the thunders, and trumpet, and voice, and seen the lightning, and glory—danced, and shouted, and sung, in bacchanalian frenzy, the naked multitude—hailing in boisterous shouts a golden calf as their God. What a contrast to the scene passing on the top of the mountain between Jehovah and Moses! In the midst of this wild and blasphemous revel, Moses was seen descending with thoughtful step, the distant slope, bearing in his arms the tables of the law. At length, as he and Joshua, in serious converse, passed along, they came within hearing of the tumult below. Suddenly stopping, they turned their anxious eyes to the white tents, far, far down in the valley, and Joshua said,—'There is fighting in the camp—I hear the sound of battle.' But the practiced ear of Moses, knew too well the meaning of that confused murmur. 'No,' said he, 'that is not the shout of victors in the pursuit, nor the shriek of the vanquished, flying in fear, but the noise of them that sing do I hear.' As he drew near and saw the revelry and blasphemous worship, he cast the tables at his feet, and rushed into the camp. The naked throng falls before him as if he had been a messenger of death: the dancing ceases, and the song and deafening shouts were suddenly hushed. Turning neither to the right hand nor to the left, he pressed with a brow dark as wrath, to the golden idol, and hurling it into the fire, tramples it under foot. Then turning to Aaron, he asked an explanation of this strange scene. As soon as it was given, he hastened to the gate of the camp, and sending his voice like a trumpet roll through the host, cried out, 'Whoever is on the Lord's side, let him come to me.' The sons of Levi separated themselves from the crowd, and flocked about him. 'Seize now,' said he to these, 'every man his sword, and go in and out from gate to gate throughout the camp and slay every man his companion, and every man his brother.'

Amid the silence that followed were heard sobs and cries of despair: and lo! that terrible band, with drawn swords, press into the throng. There is no shout of battle, no cry of anger, though the sword drinks blood at every step.—The moan of despair, and the sudden death shriek, alone tell where those stern warriors pass. And now, enveloped in the dense mass, the eye can tell where they move only by the flash of dripping swords, as they sweep in angry circles over their guilty heads. Though their hearts bleed at every stroke, and a deeper paleness is on their brow as they sheath their death weapons in their brethren's bosoms, and the lip quivers before the beseeching look of a once loved friend, their steadfast heart must feel no relenting. The dead lie in swaths where they go, and their weary arms droop beneath the protracted slaughter—yet on, on they press, till three thousand corpses cumber the field. Terrible scene—terrible vengeance—but the sword of divine justice is ever awful. Why speak of after repentance and consecration—of a second ascent into Sinai—of the passing of Jehovah before Moses—of the still radiance that beamed from his face, as he came once more unto the people, until they turned dazzled from his presence. The mighty pageant at length closed—the cloud-column rose from before the tabernacle and moved into the desert; the tents were struck, and the host, headed by that mysterious pillar, in one long column disappeared in the wilderness, and that fearful mountain was left once more alone amid the bleak and barren scenery.

But ah! another dreadful day is approaching us, when not only Sinai and the whole earth shall be shaken, but also heaven. And this word, (yet once more) signifies the removing of those things that are shaken, that those things which cannot be shaken may remain. [J. T. Headley.]

COMMUNICATIONS.

From Bro. Daniels.

DEAR BRO. WHITE:—I rejoice in the weekly return of the holy Sabbath. I can say that it is a delight unto me. It is the holy of the Lord, honorable. Last Sabbath I was with the saints in Brookfield. They seem to be growing in grace and are keeping the Sabbath of the Lord. Sabbath before last, I was at Berlin, at the Conference. Had a good meeting. Some from Springfield were present. Bro. Bates preached to us Sabbath and First-day. Second-day, the subject of gospel order was brought up. All seemed to be united in it. May God be with them at all times by his holy Spirit, to guide and direct them in the way of their duty; and I hope and pray that God will raise up good and holy men, to take the oversight of his flock. Yes, God will do it, then the true church will prosper and be in a healthy state, God's holy name will be honored, and the truth will triumph.

I long for the kingdom to come, when all shall be holy and pure. What a healthy clime that will be. Thy sun shall not go down neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. O, how blessed!

But some there are at the present time who are teaching their hearers that God's holy law was nailed to the cross. They think that the judgment is coming this year, and at the same time they do not believe that God has any law to judge this world by!! A judgment without a law! But the great Apostle says, He that sins in the law, shall be judged by the law; and James says, If we keep the whole law, [i.e. profess to keep it] and yet offend in one point we are guilty of all. Then if we keep the other nine commandments, and yet fail in the fourth, what will it profit us? we are sinners, and we must perish; for sin is the transgression of the law, and the wages of sin is death. DEXTER DANIELS.

Sandisfield, Mass., May 27th, 1854.

From Bro. Loughhead.

DEAR BRO. WHITE:—The present truth of the third angel's messages is precious to my heart, and when I read in the *Review and Herald* the cheering epistles from my brethren and sisters, of like precious faith, I feel strengthened in the truth, and I thank our kind heavenly Father for his goodness unto the children of men; that his loving kindness was so great that he gave his only Son to be a propitiation for the sins of the whole world, and that in these last days when darkness covers the earth, and gross darkness covers the people, he has been pleased to let light shine out of his Word on our pathway. Isa. lx, 2. And now when the enemy has come in like a flood [spirit manifestations] he has lifted up a standard against him, [Isa. lix, 19.] and has given a banner to his people that it may be displayed because of the truth. Ps. lx, 4.

My heart is made to rejoice in the Lord from time to time as I read in the *Review* of the prosperity of the cause of truth; that dear souls are giving their hearts to the Lord, and are gathering under the banner of the Lord, while I am grieved to see the position that some take in their blind zeal in fighting against the Sabbath of the fourth commandment; especially one who was instrumental under God in bringing me to a knowledge of the truth of the near approach of the Lord Jesus the second time without sin unto salvation, also to see that Babylon is fallen, is fallen. Rev. xiv, 6-8.

In the preface of his article under the head of "The three Sabbaths," Eld. P. says: If the Jewish Sabbath belongs to the gospel dispensation, let it be shown by the New Testament, and if not let them cease endeavoring to drag us into the bondage of the law. In Ex. xx, 10, we read, The seventh day is the Sabbath of the Lord thy God, [not of the Jews;] and in Lev. xxiii, 3, The seventh day is the Sabbath of rest, . . . it is the Sabbath of the Lord in all your dwellings; and in Isa. lvi, 4, For thus saith the Lord unto the eunuchs that keep my Sabbath, . . . and in chap. lviii, 13, If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day &c. Now in all these texts the seventh day is called the Sabbath of the Lord thy God. It is the Sabbath of the Lord; and God calls it, My Sabbath, and My holy day. Now I would like to know by what rule of interpretation Elder P. makes all these passages of the sacred scripture read, or mean the Sabbath of the Jews; and I do not see why it would be necessary for God to speak the Sabbath commandment a second time in order to have man obey it any more than any other of the ten commandments.

The Saviour said, If thou wilt enter into life, keep the commandments. Matt. xix, 17. And he said unto them, The Sabbath was made for man, and not man for the Sabbath, [Mark ii, 27] and I ask, How can it be a burden to keep the day that God has in his mercy blessed and sanctified for us? Is it not more reasonable to believe that they who desecrate the Sabbath and keep Sunday in its place, are under bondage; for the apostle Paul says, Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin [the transgression of the law, 1 John iii, 4,] unto death or of obedience unto righteousness. Rom. vi, 16. And Peter says, while they promise them liberty they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 2 Pet. ii, 19.

Dear Brother it is my earnest prayer before God that he would for his Son's sake grant that he that preached the truth and he that received it may rejoice together in the day when God shall gather his people home, and that we may be numbered with the commandment-keepers, and have a right to the tree of life and may enter in through the gates into the city. Rev. xxii, 14.

Dear Brethren and Sisters in the Lord, let us by the help of the holy Spirit strive to be moulded more and more into the image of the blessed Jesus, and to have the Spirit of him that raised up Jesus from the dead dwelling in us, that when Jesus shall appear in his glory and all the holy angels with him, our vile bodies may be changed and fashioned like unto his glorious body. I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service; and be not conformed to this world but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God; [Rom. xii, 1, 2;] and when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away. 1 Pet. v, 4.

I am affectionately your brother in the patience of the saints, striving to keep all the commandments of God and the faith of Jesus.

J. A. LOUGHHEAD.

Elmira, N. Y., June 5th, 1854.

From Bro. King.

DEAR BRO. WHITE:—I am still striving to obey God by keeping his commandments and the faith of Jesus. I have long been fearful that you would get discouraged, in sending me the *Review*, as you have not received anything from me; but I assure you that I am striving to be one of the worthy, though I am poor. I know of nothing save the Bible that I value more than the *Review*. I feel an increase of interest in the third angel's message. I can truly say the Lord's Sabbath is a delight, the holy of the Lord, honorable. My prayer is that I may understand more fully the Sanctuary. Lord, send help. I am alone except my family, who are beginning to understand these things. ASHES S. KING.

Florida, Mass., June 6th, 1854.

From Bro. Edgerton.

DEAR BRO. WHITE:—I believe the time has come for the remnant to inquire for the old paths, and walk therein, as spoken by the prophet, Jeremiah. I can say in truth that it is not a vain thing to serve God and experience how great peace they have who love the law.

Since Bro. Bates was here last Sept., I have been trying to keep the Lord's Sabbath, though at first the cross seemed too great for me to bear, yet after searching the Scriptures I was enabled by the light of truth to behold wondrous things out of God's holy law. I believe it was the providence of God that brought Bro. Bates here, and with him the *Review and Herald*. These instrumentalities have been a blessing to me through the belief of the truth.

Myself and wife are the only believers in the Advent faith in this place, and are counted heretics; but thanks be to our blessed Lord and Saviour for his promise: "Behold I come quickly; and my reward is with me to give every man according as his work shall be." Even so, come Lord Jesus.

Your brother in patience. J. EDGERTON.
Parma, Cuy. Co., Ohio, May 28th, 1854.

From Bro. Alexander.

DEAR BRO. WHITE:—I am still striving by the grace of God to keep his commandments and the faith of his Son and hope to enter in through the gates of the city and have right to the tree of life. I can say that I delight in the law of God but I often think of Lot who was vexed with the unlawful deeds of the Sodomites. Truly we are in perilous times. There never was a time when men loved themselves more than at the present, having a form of godliness, ever learning and never able to come to the knowledge of the truth, who are breaking God's commandments and teaching for doctrine the commandments of men. But the time is at hand when they shall proceed no further; for very soon shall ye return and discern between the righteous and the wicked, between the commandment-keepers, and the commandment-breakers. O, brethren let us watch and be sober having our loins girded with truth and our lamps burning. Pray for me that I and my family may be found with all the dear saints without spot, and blameless.

Yours waiting for redemption.

JOHN ALEXANDER.

Forestdale, Vt., June 2d, 1854.

From Bro. Bascom.

DEAR BRO. WHITE:—In view of the action of the church at Alden, in the case of Bro. Wm. A. Raymond as appeared in the *Review* Dec. 15th 1853 is, by the voice of the church, recalled, and our brother restored again to the full fellowship of the church; that he has made full confession of his wrongs and humbled himself before God; asking forgiveness of all brethren, particularly those that were present at his trial.

In behalf of the church, S. N. BASCOM.
Done at Alden, Ill., this 29th day of April 1854.

From Sister Feeler.

DEAR BRO. WHITE:—How happy I should be to see one who loved the Sabbath of the Lord and longed for it; return; some one of the scattered remnant who was striving to keep the commandments of God, and the faith of Jesus; it would be cheering; yet I feel to praise the Lord for permitting me to hear the third angel's message. I can but look upon myself as a brand plucked from the burning, and wonder I was not cut off as a branch that is withered, when I think of the place from whence I started; how I was surrounded by darkness; how little of the word I knew, yet I feel to trust in the Lord. I believe he will lead me on even till Jesus comes to possess the kingdom for ever even for ever and ever,

Yours striving for the kingdom,

JANE A. FEELER.

Utica, N. Y., May 22d, 1854.

OBITUARY.

DIED in Waltham Addison Co., Vt., May 24th, 1854, sister Vesta L., daughter of Bro. Edwin and Sr. Susan Lothrop, aged 15 years and 5 months. She embraced the Advent doctrine when quite young and about three years ago commenced keeping the Sabbath with her parents and sisters, and has been a faithful follower of her Saviour. She suffered much pain in her head, during her last sickness of two weeks; yet she bore it with patience and resignation. She fell asleep in Jesus without a struggle or a groan, to rest until the morning of the resurrection. Bro. E. Everts preached a very appropriate discourse from 1 Thes. iv. 13-17. Her parents mourn her loss; but they sorrow not as those who have no hope.

"Dearest sister thou hast left us,
Here thy loss we deeply feel;
But 'tis God, that has bereft us,
And he can all our sorrows heal."

JNO. LINDSEY.

Panton, Vi., May. 31st, 1854.

SELECTIONS.

Unbelief.

In following the history of the children of Israel from the time they left Egypt, till they were brought to Kadesh, on the borders of the promised land, we find that God was in truth with them, and did bring them forth with a mighty hand, an outstretched arm, and the numerous deliverances wrought for them, we should naturally suppose would have inspired them with confidence in Him, that he would perform what he had promised, and give them the land which he swore unto their fathers he would give them.

We find on their arrival, that twelve spies are sent forth to examine the land, (one for each tribe,) ten of them brought back an evil report, and two of them a good report; but all agreed that it was a goodly land, flowing with milk and honey, and also, that the people possessing it were strong—the cities walled and very great. Caleb, (one of the spies,) "stilled the people before Moses, and said, let us go up at once and possess it, for we are well able to overcome it." But the men that went with him said: We be not able to go against the people, for they are stronger than we," and went on to tell them about the giants, &c. And the congregation lifted up their voice and cried, and the people wept, and murmured against Moses and Aaron, and also against the Lord who had brought them out of the land of Egypt, to perish. And when Caleb and Joshua stood up, all the congregation said, Stone them. We find that after Moses had interceded for them, and God had altered his purpose of utterly destroying them, their sins were pointed out, and the consequences thereof made known to them; then it was they repented, and said, We will go up, &c. But alas! their repentance came too late. In this history we see plainly, that Israel did not enter the land, because of unbelief; and their sin consisted in this,—that they received the *testimony of man*, rather than the plain positive promise of God. What a striking analogy have we here, to the unbelief of these last days! If this sin was visited with such awful consequences upon that people who had just merged from the degradation of an Egyptian bondage, how much sorer punishment suppose ye, they of this generation will be thought worthy, who are brought to the borders of that glorious land which God swore to our fathers that he would give unto them, and their seed, for an everlasting inheritance, and who enter not because of unbelief. From the eminence we now occupy, we can look and see every part of the covenant God made with Abraham, concerning his lineal seed, literally fulfilled. We see also every part of the other Covenant in like manner fulfilled, except the entering and possessing the land. And the cry has gone forth throughout the land and the world, "Behold the Bridegroom cometh, arise, go ye out to meet him!" &c., and in support of which the plain positive promises of God are brought in rich effusion, and spread out in a manner that cannot be gainsaid or resisted. Yet we see the testimony rejected, by saint and sinner, as a thing beneath or unworthy of notice. And why is it so? Is it not because they are turned aside from the truth unto fables, and believe like *Israel of old*, the testimony of men rather than the testimony of God? O it is but too true, and I greatly fear that nothing will cause them to give up their unbelief, but the sounding of the trump of God to call the quick and the dead to judgment. And then how awful will be their condition—their repentance will come too late—there will then be no Moses or Saviour, to stand up and plead their cause before an offended and insulted God.

The World Lost.

If it had light in itself, it would not need another light. If it had life in itself, it would not need to receive it anew. If it were not lost, Heaven need not come to seek and to save it. "I am come a light into the world," saith Christ, "that whosoever believeth in me should not abide in darkness." He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. "I am the resurrection and the life." Said John, "He that believeth not the Son, shall not see life, but the wrath of God abideth on him."

The world is lost. If it were not, righteousness would spring and flourish in the spontaneousness and abundance of an indigenous product. Vice, if found at all, would be the sparse and sickly exotic. All experience shows the reverse of this. Sin and crime

have proved universally spread, luxuriant and rampant, as natural growth. Virtue, as a foreign plant, has struggled for existence, against incongeniality of soil and climate, and the choking influence of prevalent vice. If man were not lost, evil, if found at all upon his moral character, would be but the occasional ex-crescence on the tree of his nature. That tree would, notwithstanding, flourish in beauty, laden with the flowers and fruits of goodness. If moral evil were but a wart upon human nature, how easy the removal of the blemish, leaving the character fair and sound in native healthfulness. Instead of this, it proves, to all human surgery, the constitutional cancer. The out-breaking ulcer, cut out of the system at one point, quickly appears in another; proving that the virus has its subsistence in the whole system, circulating in the life-stream, flowing out from the heart through every fibre. When we have broken off from outward transgressions, we discover principles of evil within, too subtle to have been communicated to us in example; too deep to have been rooted by habit; and too mighty to be subdued by human determinations alone, or by the mere letter of the law. We feel that the power that created us originally in holiness, is needed to create us anew to righteousness, since we have become lost to it. We feel the need of an Omnipotent and Infinite Redeemer, to deliver us from our guilt, and to change our character, so that we may be at peace with God, and our hearts become the pure fountain of a holy life.

The condition of the physical, is made to correspond with the character of the moral world.

"Nature,

Through all her works gives signs that all is lost."

She has a mortal malady, manifest in the symptoms of her disease, and declared in the "sure word of prophecy." With her winter chill and her summer fever, her vernal bloom is as the hectic brightness on the consumptive's cheek, while corruption and dissolution prey upon the vitals beneath. In the intervals of her earthquake heavings, her dark and self-desolating storms, her calm and brightness are as the ease and quietude and hope in the intermission of the paroxysms of pain, convulsive strivings and assaulting death, in the mortally diseased. Nature is consuming her own life in eking out a limited existence with just strength and duration enough to correspond with the world's moral character, and to answer the purpose of man's probation.

The world, therefore, needs a Redeemer. Jesus our Lord is the Saviour it needs. To as many as receive him, he gives power to become the Sons of God. Their souls are pardoned and renewed to holiness here, and by death their bodies sleep to be revived in the resurrection to immortality and incorruptibility and glory. And when the elements of the visible heavens and earth shall have been "dissolved," he will revive them in a "new heaven and a new earth," an eternal and befitting abode for his redeemed people, "Behold" he saith, "I make all things new."

New Testament Reasons for Expecting Christ.

We are fully convinced of the authority of the New Testament Scriptures, and rest with unshaken confidence on every word therein revealed. We understand by them that the Son of God was literally manifested in the flesh, and suffered death, to open a door of salvation to our fallen race. That while on earth he promised to come again to reward his followers and set up his everlasting kingdom. He also foretold events and signs which should immediately precede his second appearing, and left a command that when we should see these things come to pass, we should know that he was near even at the doors. At his ascension an angel told his disciples that in like manner he should come again. In his revelation to his beloved disciple, he said, seal not the sayings of the prophecy of this book, for the time is at hand, and surely I come quickly; and the opening burthen of this prophecy is, "Behold he cometh with clouds, and every eye shall see him." From prayerful examination of this book, we trace the prophetic history of our world from that time down to the present, and the next events are the anger of the nations, the coming of the Son of man, the judgment, and the succeeding glories of the eternal state. We know of no reason for delay, nor can we perceive anything in the prophetic map to hinder the speedy manifestation of the Son of God. We learn from our Saviour that the tares and wheat shall grow together until the end of the world, and that its moral condition shall be at that time like as it was in the days of Noah, and of Lot, that they shall be eating and drinking, and saying peace and safety, when sudden destruction shall come upon them. That he will come unexpectedly and as a thief to many who will be saying, my Lord delayeth his coming, and shall begin to eat and to drink with the drunken, and to smite and revile their fellow servants who expect him. We are also assur-

ed that in the last days men will so far forget the Lord as to scoffingly enquire, "Where is the promise of his coming?" That they shall be lovers of their own selves and pleasures more than lovers of God, and covetous and proud, and disobedient to parents, having a form of godliness but denying the power thereof. That the last days shall be perilous times, for men shall be boasters and blasphemers, without natural affection, and despisers of those that are good. Who can for a moment consider this inspired sketch of the present time, and not be overwhelmed with the conviction that the hour has arrived? The signs which have been witnessed by the present generation, in the natural heavens and upon the earth, astonishingly verify the following words of our Saviour, "There shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of the heavens shall be shaken, and then shall they see the Son of man coming in the clouds of heaven with power and great glory. When we consider the irresistible evidence before us, we wonder at the long-suffering of God, and are constrained soon to expect the voice, "Thrust in thy sharp sickle, for the harvest of the earth is fully ripe." Nothing else, we fear, will break the fatal enchantment that now enchains professing millions. Why is this indifference and contempt manifested to the doctrine of a returning Saviour by his professed followers? We appeal to the inspired text, which is fulfilling before our eyes, to the threatening heavens above, and the trembling earth beneath. Nature herself seems more loyal and intelligent than man, and is moved at his approach, and lifts up her voiceless hands to welcome the glory of a coming God. The Lord once said the stroke in the heaven knoweth her appointed times, but my people know not the judgment of the Lord, they will not consider; therefore we would exclaim with his prophet, O, that my head were waters, and my eyes a fountain of tears, that I might weep day and night for a lukewarm church and a sleeping world.

An Appeal to the Unconverted.

DOUBTLESS, to many of you, the world seems alluring, its charms manifold, its scenes captivating; but *be not deceived*, listen no longer to the song of the siren—it charms but to allure, and affords not true happiness—the spell will soon very soon be broken, and then not a vestige of consoling thought or happy reflection will be realized. O, we entreat you, be not paralyzed by this world's influences, but be constrained by the excellencies of religion—the preciousness of Christ, the beauties of another world, the glories of the everlasting kingdom, not to set your affections on things of earth, but enlist yourselves as volunteers in that large company which is already marshalled, expecting soon to join the "innumerable multitude."

Be assured salvation is still proffered, mercy's hand is still extended. Will you submit to Christ and become the rich recipients of his love? Religion is entitled to your warmest sympathies—to the affections of your whole heart. O, yield to its claims. The Saviour who died to save you, is now an intercessor. Is there one who will reject the free offers of mercy now, and be shut out from Christ's presence forever? Solemn thought.

You have the prayers of the Israel of God—continual intercession rises from many a heart in your behalf. While we pray "Thy Kingdom Come," we are not unmindful of your well being. While we look forward, with joyous anticipation, to the consummation of our fondest hopes, and highest aspirations, our hearts are pained with the reflection of your coming doom.

It is a devout saying, that "if we expect to live with Christ in heaven, we must live to him on earth." Then how important that we obtain a preparation for the coming of the Lord. If we would exult with unmingled happiness at that blessed time, we must submit to Christ, stand entire in him, and be ready, waiting for the solemn revelation of the coming day. Be impressed your earthly career will soon be terminated, "the great day of the Lord is near, it is near, and hasteth greatly?" Then embrace the Saviour, live to God, wholly consecrated to his service; enjoy the fullness of the gospel of Christ and all will be well: when the Saviour comes, you will be like him; when He who is our life, shall appear, we shall appear with him in glory. Be summoned to no other than to a high and holy destiny.

And, in closing, let me earnestly entreat you all, kind friends, from those who know but little of earth's tribulation, to those whose brow is furrowed by age, by cares, to reflect on the untried realities of the future state, and pursue no farther the track which will inevitably end in the second death.

You are not yet bereft of encouragement; there is at least a ray of hope yet lingering, unwilling to depart; cherish it, cherish it, and let nothing deter you from shining among that bright constellation that shall shine as the brightness of the firmament, as the stars forever and ever. And with the kind assurance of our best wishes for your present peace and future happiness, I now close this appeal, commending you to God for his blessing and heavenly benediction to rest upon you.

SPIRITUALISM.

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

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

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

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

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

SPIRIT-DRAWINGS.—We have just been shown some magnificent drawings of flowers and fruits recently executed by Spirits by the hand of a lady (Mrs. B. . . .) of this city. Several difficult pieces, neither of which could have been executed by a skillful artist in much less than two days, have each been drawn, and shaded, and finished in the most exquisite manner, in from two to three hours. What adds to the marvellousness of the affair is, that the lady has never studied the rules, or habituated herself to the practice of drawing, and she finds that the Spirits, by the movement of her hand, can perform the work as well in the dark as in the light; and as well when her eyes are turned from the paper as when they are fixed upon it. We regard these facts as certainly very extraordinary, and as affording demonstration of an outstanding, invisible, and intelligent agent which should certainly be satisfactory to every reasonable mind. We learn that this kind of spiritual manifestation is daily becoming more common.

DISTINGUISHED INVESTIGATORS.—Among those who are engaged in investigating the phenomena and the teachings of Spiritualism are judges of the different courts, physicians, navy and army officers, clergymen, and others. It has been said that one or two members of the Cabinet are also reading and experimenting on the subject, but this I do not vouch for. It may interest the public to know that Judge McLean, of the Supreme Court of the United States, has been looking into the facts until he has become pretty well convinced that they are in reality what they purport to be—the acts of disembodied Spirits, who formerly dwelt among us in the flesh. I may also mention Judge Williams, of the Supreme Court of Iowa, who has for some time past been staying in Washington, as a most thorough and unflinching believer in the Spirits. He proclaims it boldly at the hotels or in private company when questioned on the subject. Mrs. General Macomb is also, I believe, convinced of the spiritual origin of the latter-day marvels. Many others, well known here, also believe. Indeed, the facts and the conjectured consequences of Spiritualism form a topic of conversation in nearly every drawing-room and at half the dinner-tables of Washington.—*Spir. Tel.*

FOREIGN NEWS.

A Constantinople letter says—It is believed to be the intention of the Commander in Chief of the Anglo-French Expedition to the East to carry the war into the heart of Russia, and to raise an insurrection in the Crimea and Circassia, as soon as Soukum Kaleb, and Roden Kaleb on the coast of Asia Minor, shall have been bombarded by the fleets, and to land a body of 20,000 troops near Sebastopol, which would at the same time be attacked by sea.

The Cologne Gazette, states that the Emperor of Russia has had a relapse of illness.

THE WAR.—A dispatch from Constantinople, dated the 10th, announced that the outer works of Sebastopol have been cannonaded by the French and English fleets, with guns of long range, with a view to destroy the advanced works, previous to a general attack. The Russians retire from the exports.

THE DANUBE.—Dispatches have been received from the headquarters of Omer Pasha, giving a favorable account of the recent operations of his forces on more than one point of his position.

The Russian corps which was known to have been collected at Turnu, near the mouth of the Aluta, is stated to have been repulsed on the 28th of April, with a loss of 1,500 men, by the Turks quartered at Nicopolis under Sali Pacha.

Greece will be occupied by 15,000 Anglo-French and is blockaded by the fleet. A reconnaissance of Sebastopol has been made by the fleets.

The war news, by the Asia is interesting, and will soon be more so if France and England, as reported, intend to invade Russia.

On the 2d of May another Russian detachment was beaten at Radova, not far from Krajova. There is every reason to believe these reports to be accurate and authentic. It was further reported that the Russians had received a severe shock, but the news requires confirmation.

From Kalafat, an engagement is reported between six squadrons of Cossacks and five of Turkish Hussars, near Radzan on the 4th of May. The Cossacks were defeated, and lost 62 guns, and 130 men killed.

From St. Petersburg, 9th, letters state that the British fleet had been seen within twenty-five miles of Cronstadt, and had captured a number of gun-boats.

SPAIN.—The news from Spain is of an interesting cast. Six thousand men are immediately to embark in three divisions of two thousand each for Porto Rico, there to be drafted for service when wanted.

This will raise the garrison of Cuba to 30,000 of the best troops of Spain. Paixhan guns and such like hollow ware are to be sent out in due supply, and the Spaniards think they will whip all America—easy!

Louis Napoleon has recently stated that his policy will be the same in the West as in the East, intimating that he would oppose the annexation of Cuba.

THE STATE OF EUROPE.

A year has fully elapsed from the time that the Russian Emperor began to make serious preparations for war; for ten months his army has been in the Principalities, which he occupied partially in time of peace, without declaring war. Since the end of October war has really been waged, and yet the position of the armies is the same as at the beginning. About thirty thousand men have already lost their lives by the sword, the diseases and privations of war, and still no important battle has been fought, and no great strategical plan has been carried out on either side. Russians and Turks keep their positions, for, if Prince Gorchakoff has occupied and Omer Pasha evacuated the Dobrodja, Lesser Wallachia has, on the other hand, been abandoned by the Russians, and the neutrality of Servia is now firmly established. Two months have likewise nearly elapsed since the Anglo-French declaration of war; the largest fleets Europe has ever seen afloat in the Black Sea and in the Baltic, Gallipoli and Rodosto are garrisoned by French armies and Soutari by the English, but no action has yet been fought, though England has already managed to expend ten millions sterling on preparations, and Turkey has exhausted her treasury and is unable to pay the arrears due to her European and Asiatic armies. What will be the consequence of all this mismanagement on both sides? Ancient Turkey has already been swept away, the institutions of the Ottoman Empire have been overthrown, by the reforms necessitated by the war, and even if Russia should now yield and withdraw from the Principalities, the old order of things cannot be restored. The rules of those gentlemanly Osmanlis, who were used to command but not to work, who were as hospitable, and generous, and chivalrous, and domineering, and lazy, and apathetic as the feudal Barons of the middle ages, or the modern planters in the southern States, has gone forever, with all its patriarchal forms, and great politicians; the question remains to be solved how the Empire is to be reconstructed. The Christian nations of European Turkey are the vilest and most abject population of Europe. The Serbs, too lazy for agriculture, live chiefly by cattle-breeding, and jealous of competition, do not allow emigrants to settle among them. The Montenegrins, the Albanians and the Arnatoes of the Pindus, are freebooters by profession; the Bulgarians and Besniak have no manly, energetic spirit; accustomed to be serfs, they do not aspire to rule, nor have they the education fitting them for the management of an Empire; while the Greeks are well known as the greatest cheats and intriguers in Europe, a character which they have earned in Turkey and in independent Greece, as well as in the Ionian Islands. Under such circumstances the Anglo-French occupation will probably last longer than was originally contemplated, and may in spite of all the conventions and stipulations to the contrary, ultimately lead to a partition of Turkey, though its original object was the defense of the independence and integrity of the Ottoman Empire.

The Turkish fleet has left Constantinople for the Circassian Coast, and will probably soon join the Anglo-French fleet, which is expected to attack Anapa, Sudjuk Kale, Sukum Kale and Redut Kale, the four fortresses of the eastern Euxine where the Russians have concentrated their defensive forces. It is expected that the campaign will open in Asia in a few days, as the snow has at last disappeared from the Armenian plateau and the roads from Trebizond to Erzerum, and from Erzerum to Kars have become practicable.

The strange inaction of Pashkewitch on the Danube is again explained by diplomacy. The Russian army of occupation, formerly facing Omer Pasha, has suddenly turned its front towards Transylvania, and the Czar is assuming a position more threatening to Austria than dangerous to Turkey, in hopes either to force Austria to join him openly, or to chastise the ingratitude of Francis Joseph in a summary way before England and France could assist their new ally.

In Italy an outbreak can scarcely be prevented. Garibaldi has arrived at Genoa. Tommasco, the exiled Venetian statesman and poet, has likewise returned to Italy, and Mazzini is said to have disappeared from London; all this tends to the supposition that my next letter may be more interesting.

The Queen of Spain has ordered the garrison of Cuba to be increased, and orders have been sent to Pezuela to arm the mulattoes and, if required, the negroes, in case of an American invasion, which would at once bring about the emancipation of all the slaves in order to make the conquest of the island both a desperate and worthless affair for the South of the Union. The fine of the Black Warrior has been remitted out of consideration for the United States; but the claims and pretensions in Mr Soule's note have been repudiated. The United States must either give up their claim or break off diplomatic relations.

Denmark seems not to be inclined to depart from her neutrality, and if indeed she should do so, it will be to turn Russian as soon as she is sure of Prussia. It cannot be doubted that the policy of Copenhagen and Berlin will be identical. The Swedes, on the other hand, wish to join the western powers, but being well aware that the combined fleet must leave the Baltic early in November on account of the frost, they do not like the risk of being overrun by a Russian army during winter when the Anglo-French alliance can be of but little avail. Still should Swearborg be taken by Sir Charles Napier, Sweden would immediately side with England and France and garrison the fortress, which is the key of Finland.—*N. Y. Tribune.*

A colored man near Xenia, Ohio, was beaten to death by three persons, who seized him as a fugitive and attempted to carry him back to slavery. The murderers have been arrested, and the excitement in the surrounding country is intense.

THE FUGITIVE SLAVE CASE, which has caused such an immense excitement in Boston and vicinity, is decided, and the fugitive, Anthony Burns, is returned to slavery. In a sermon on this subject, Theodore Parker says:—

"You know the rest. The trial lasted five days. Burns never saw a judge or a jury—he was sent back to helpless slavery. You have read the papers, you have seen the streets of Boston; you need not be reminded of the Faneuil Hall meeting, when even the eloquence of Wendell Phillips scarcely restrained the mob. You have seen Court-square surrounded, a man killed. Boston never saw such an anniversary week; the city was in a state of siege; the Court-house and public squares filled with troops, the Courts sitting with bayonets at their backs, and counsel entering the Court-rooms, drunken soldiers charging at their breasts with bayonets. The scenes of Friday you will never forget; ball cartridges were manufactured to oppose the people in Dock-square; cannon were loaded and put under the charge of drunken officers, who were ready to give the command to fire to foreign soldiers."

"They carried Burns off with all this preparation over the spot that was stained with the blood of Christopher Attucks, a colored man, the first martyr of the revolution, and order reigns in Boston or in Warsaw."

"So much for a history of the week. Here are two forces—Liberty and Slavery—and they will go on until one triumphs. Slavery has advanced since the annexation of Texas. Slavery is obviously the master, and freedom is obviously the servant. It strangles all the prominent men in the country. Fidelity to Slavery is a *sine qua non* for any man who expects to rise in official station."

The Tribune says:—"The future is big with events such as these, unless something is done to allay the public excitement produced by the proceedings of the slave power, backed by our rulers. The fugitive slave law, as it now stands, can no longer be enforced without jeopardizing the public tranquility to an alarming extent. We again call upon Congress to give their earnest and immediate attention to this grave subject. If there can be no repeal of the law at this session, which we think is quite certain, let us at least have the trial by jury. A modification of this sort is absolutely demanded unless the country is to be precipitated upon insurrection and perforce civil war."

RIOT AND BLOODSHED IN BROOKLYN, N. Y.—An outbreak occurred between the secret organization of Native Americans, and the Irish, on the 10th inst. Some five or six were shot, and a great many more had their heads, arms and legs broken with clubs. Pistols were also fired from house-tops, and stones fell like hail in every direction. At 5 o'clock P. M., the crowd numbered over 6000; but the mob was cleared away and quiet restored about 8 in the evening.

Are such scenes the precursors of a temporal millennium?!

Appointments.

PROVIDENCE permitting we will meet with the brethren at Boston, Mass., Sabbath and First-day 10th and 11th inst. Springfield, Mass., evenings of the 12th and 13th. Lincklaen, N. Y., Sabbath and First-day, 17th and 18th, where the brethren may appoint. JOSEPH BATES.

PROVIDENCE permitting, in company with Bro. Lawrence I will meet with the brethren in Loraine, N. Y., July 1st and 2d. Watson, 8th and 9th. A. S. HUTCHINS.

Rochester Conference.

Will be held June 23d—26th, commencing the 23d at 2 o'clock P. M. This Conference is appointed at Rochester because it is the most central place, and not because the brethren in the city are best able to sustain such a meeting. Provision will be made for preaching brethren, and for their horses, and for as many others as possible. It is expected that this will be a general gathering from the region round about, and one or more if consistent, from the different Churches in Western and Central N. Y., Canada West and Pennsylvania. This will doubtless be a large gathering, and many must come with the expectation of seeking their own entertainment.

Receipts.

G. W. Vineca, a Friend, D. E. Rockwell, G. Matthews, D. Baker, E. Saxby, A. D. Lyon, S. Morrell, H. Myers, A. Miller, J. Hamilton, J. Foy, J. A. Loughhead, A. Andrews, E. Mugford, P. Foss, R. Bradford, each \$1.

J. Barrett, J. Stone, C. Lamson, J. Deming, P. Cash, D. C. Turner, R. B. Hart, A. E. Nevins, A. S. King, N. Andrews, each \$2. R. M. Nevins \$4. S. Howland \$5.

S. S. Davis, \$2.70. A. N. Curtiss, \$1.78. J. Alexander, \$1.70. E. Harris, J. White, A. Gibbs, D. C. Babcock, each \$1.50. J. Edgerton, \$1.44. F. Strong, \$1.33. J. Millard, \$1.15. I. Dorance, \$0.75. D. H. Hilton, \$0.70. A. Follett, \$25.—\$97, 20, behind on the Review.

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That we may be able to send the REVIEW to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

All communications, orders, and remittances should be addressed to JAMES WHITE Rochester, N. Y. 109 Monroe Street, (post-paid.)