Brings up his last reserve; —weaves his last web,
Takes hold, and with a fatal sorcery
The crowning act of his deceptive scheme;
Soon draws him in the snare, and binds, him fast;
Of truth and true religion, strives most deep;
Believe, believe as 'tis most plain expressed;
That the dead know not anything,? a shield
A deep-laid plot ! that at the very roots
Direst froneeralins of darkness do they come,
Of every low, unclean and hateful bird.
Calmly unconscious, nursing in her midst,
Babylon the great is fallen, aid is become,
And there was heard another voice in Heaven,
Saying; Come out of her my people ! that
God remembered;_therefore'shall her plagues,
Never)] be suffered thus to hold its course;
God, and the voice of Truth, loud answers, No !
As best they did deserve, and was most just.
Soon came the fires of God's fierce anger down,
And answer more; that with the warning comes
A moment pause, forgetting earth, the while,
A deadly reptile 'venomous and fierce;
Of every spirit foul; polluted cage
Visits mankind in, judgments, unforewarned;
And, as themselves had chosen, consumed them all,
And sell, and plant, and build, and lay in store ;
So, may ye now, tall structures rear against
The days wherein the Son of man shall come.
Warning words, mocked and forgotten then;
And answer more; that with the warning comes
A moment pause, forgetting earth, the while,
A deadly reptile 'venomous and fierce;
Of every spirit foul; polluted cage
Visits mankind in, judgments, unforewarned;
And, as themselves had chosen, consumed them all,
Have ye not witnessed giant earthquakes rise
Exulting proudly in its youthful strength?
Have ye not witnessed famine's meagre form
The avenues that lead direct into
The wild tornado's furious, sweeping course,
And 'neath their ponderous tread proud cities crush,
From all these signs draw ye no lessons then?
Mocking the feeble implements of men?
Arouse yourselves! For from the storm,
Upon each other, fierce, their bolts of death.
And failing them for fear, when they but look
Distress of nations with perplexity.

The age that is—an age of light, they say,
In arts of every form, unknown before:
Still lull you on, till universal death
That walks in darkness; and in noon-day's light,
With all their signs and lying wonders now
Will ye then let the peace and safety cry,
And Satan with all modes, all forms, all ways,
The settlings of corruptions gone before?
And fiends, the vilest of the earth, most low,
A hurried glance into the future dim,
And will ye this regard, this little space
The dark horizon of your bitter wo.
How will theangs which a sinful generation gives,
Fierce thro' your soul! While thoughts upon the past,
Like waves of wormwood" in their bitterness,
Roll o'er your mind: thoughts of the time while yet,
Mercy's sweet voice was heard, and there was left
A way of refuge for the sinful storm.
Thoughts of the oft repeated warnings given
And earnest, long entreaties, urgent calls,
To take the way of life, to die from death,
To leave the paths of sin, and turn your steps
To holiness and truth; and thus secure,
Against the day of wrath, a safe retreat:
Calls which ye might have heed ed, if ye would,
And won the rich reward, eternal life.
How will the sad realities then rise,
The appalling sound of your condition, lost,
Before you, huge, mountains of dark despair,
To sink you down in utter hopeless wo!
Thought that no act of penitence, sincere
Can save you then, or mitigate your doom:
Thought that no prayers, however fervent breathed,
Nor sighs, in agony of spirit raised,
Nor tears, nor supplications, e'er can reach
The throne of grace; for mercy, weared long,
Insulted and abused, has now retired;
And Christ, our mediator, who has stood
That might might seek refuge, and worst of all,
When ye are writhing 'neath the withering curse,
When on your unprotected heads the wine
Swell on the air; and men are all content,
To shut their eyes and hear, well-pleased, the cry,
"The world is growing better!" and know not
Writings and notes of men, for ages past,
To punish sore the guilty sons of men
Who never think of pity, mercy, love,
Who have believed the lying tales of peace,
And shriek for help; but shriek in vain; for they
Must drink the cup their heedlessness has filled
With bitter draughts of suffering and wo.
Ye whom the soul-polluting sin of pride,
Forbids ye that should be taught concerning
Now of Jesus, and his humble servants join—
How will ye bear it, then, to find yourselves
Of near six thousand years of filthiness?
Against the day of wrath, a safe retreat:
To take the way of life, to die from death,
Ten thousand at thy side, at thy right hand,
With fiends, the vilest of the earth, most low,
To demons fierce, among themselves shall do
Strange deeds of blood and untold wickedness.
How will the sad realities then rise,
The awful fury of the bursting storm.

The act of penitence, sincere
Can save you then, or mitigate your doom:
Thought that no prayers, however fervent breathed,
Nor sighs, in agony of spirit raised,
Nor tears, nor supplications, e'er can reach
The throne of grace; for mercy, weared long,
Insulted and abused, has now retired;
While they, abandoned to the workings dark
Of their unhallowed passions, and transformed
To demons fierce, among themselves shall do
Strange deeds of blood and untold wickedness.

Tell the world, that no prayers, however fervent breathed,
Nor sighs, in agony of spirit raised,
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SPIRITUALISM.

For want of room, we have not been able to publish much on this subject. But we think the time has come that a portion of the REVIEW should be devoted to expositories of those prophecies that refer to these manifestations; and the true character of the spirits should be brought out by the light of God's word. We have not the least idea that the art and power of man can produce these manifestations; neither do we believe that they are caused by the spirits of the dead; but it is our settled faith that they are produced by "spirits of devils working miracles." But in the last conflict of the banded powers, those who teach that they that are Christ's are the Judaeo-Lutherans, or hearers and professors of God above named, with the understanding that such conveyance is virtually made to the Deity. As would inevitably be the case, this mode of operations has awakened, in the minds of more reasoning and reflective persons, distrust and unbelief, which has caused some, with great pecuniary loss, to withdraw from the community, and with others, who remain, has ripened into dissatisfaction and violent opposition; and the present condition of "the holy mountain" is anything but that of divine harmony. Discord, slander, and vitriolicities are the order of proceedings, in which one can observe, that indulged minds take an active part; and the prospect now is, that the claims of divine authority, in the temporal matters of "the mountain," will soon be tested, and the ruling power conceded to be absolute, or else completely dethroned.

REVIEW AND HERALD.

Mountain Cove Community.

The following article from the Journal of Progress, published in New York City, is from the pen of Mr. Hy. H., who, for a time, a member of the community at Mountain Cove, resigning the care of the Spiritualists [spirit-rappers] now residing there.—Advent Herald.

This movement grew out of a large circle of Spiritualists on and near the town of Athens, Ohio, and the pretensions on the part of the prime movers became of a far more imposing nature than they were in Athens, soon after their location at Mountain Cove. It is claimed that they were directed to the formation of the association by certain of omens and prophecies on the part of the prime movers became of a far more imposing nature than they were in Athens, soon after their location at Mountain Cove. It is claimed that they were directed to the formation of the association by certain of omens and prophecies, all of which foretold the position of the nation to be in a state of ruin, unless certain things were done. The agents of the Cove公司, as they are called, are the advocates of the system of things which we have just described, and they are the leaders of the system of Spiritualism among the people of the town of Athens.

The principal mediums, James L. Scott and Thomas W. Harris, profess absolute, divine inspiration, and entire infallibility—that the infinite God communi- cates with them directly, without intermediate agen- cy, and that by him they are preserved from the possibility of error in any of their dictations, which claim a spiritual origin.

Among these assumptions, and claiming to be the words of God, all the principles and rules of practice—whether of a spiritual or temporal nature—which govern the believers in that place, are dictated by the individuals above mentioned. Among the communi- cations that are received—of which there are usually in the form of oracles—are requirements which positive- ly forbid those who have once formed a belief in the divinity of the movement, the privilege of criticizing, or in any way reasoning upon the orders and commu- nications thus dictated; or, in other words, the Cove company are forbidden the privilege of having any reason or con- science at all, except that which is prescribed to them by this oracle. The most unlimited demands of the controlling intelligence must be acceded to by its fol- lowers, or they will be thrust without the pale of the claimed divine influence, and utter and irretrievable ruin is announced as the penalty.

In keeping with such pretensions, these "Matthew- es" have obtained God's own property, and hence men are required to yield up their stewardships— that is, relinquish their temporal possessions to the Almighty. And, in pursuance of this, there has been a large quantity of land in that vicinity dealt with upon the principles of this system, by the Cove company. This land, they say, is a difference—that the Jews will be first in the kingdom, and then the Gentiles, and that salvation is the prerogative of the Jews inwardly,—"Israelia;"—and also, his own immortality, and to each other, and to all mankind; and that salvation is the total remuneration of error and wrong, and the reception of truth, love, justice and wisdom; that to be righteous, we must think and do righteously; that the Bible is the divinely inspired book that only have surmised it to be, but that from the beginning to the end it is mostly a compilation of鉴 or history of the in- terpretations of angels, or those who were once inhabitants of this earth. They also say, that a great work yet remains to be accomplished on earth by the Spi- ritus or angels of God, who are commissioned with aut- hority from the heavenly world to demonstrate to man that he is a spirit, and also his own immortality, and to assist us in doing away the wrongs, the errors, and the evils that are prevalent throughout the professed Chris- tian and Pagan world.

During my visit to the Spirits in Athens Co., I re- ceived a manuscript volume, written and spoken by the Spirits, with authority to publish the same in a book, according to the instructions. This book is now being published, and will soon be present- ed to the public in this place. I remain yours, truly, J. E. W. E. R.
or those who teach that the children of the flesh, who have continued in unbelief throughout the gospel age, must be grafted in again, and be counted for the seed? Those who teach, for their inheritance to Jerusalem, above which is free, which is the mother of all Christians, Jews and Gentiles; or those who are looking to the mother of the Jews which is in bondage with her children?

Those who teach that the earthly, typical tabernacles and priesthood have met their antitypes in heaven, and have ceased forever; or those who tell us that there is yet to be a temple and priesthood on earth, are those who teach that circumcision is nothing, but the keeping of the fourth commandment of God is nothing but a yoke of bondage?

Finally, are those who teach that circumcision is nothing, and non-circumcision is nothing, but the keeping of the fourth commandment of God standing, or are they those who teach that circumcision is something, but the keeping of the fourth commandment of God is nothing but a yoke of bondage?

Mill Groves, N. Y., July 3d, 1853.

R. F. COTTRELL.

TRUTH is harmonious, while error leads to confusion. And perhaps there is no subject on which there are more conflicting opinions than on the Sabbath question. We are in a strange position, which is directly opposed to each other. And some of those most active, frequently take two or more positions, just as will best suit the occasion.

The Bible mentions only one weekly Sabbath. The commandment which guards and enforces it, is placed in the midst of God's moral law. The Sun of God declared that the Sabbath was made for man, and that he had not come to destroy the law, but to fulfill it. And that one jot or one tittle would not pass from the law while heaven and earth remained. Not one text can be found in the New Testament that designates the observance of the Lord's Day as a part of the weekly Sabbath. We are still in the same position, and have been, for a considerable time in comparing the dates of different matters, and is confident that he has arrived at the true seventh, and is being received by many of the Advent faith, that the Sabbath was instituted at creation, and that it is the original seventh day.

This is a safe position, and one that we shall never depart from, and with which we are perfectly satisfied. It is a position which is directly opposed to each other. That he now holds both of these positions may be seen by his latest remarks on the Sabbath in the Watchman, and his notice of, and remarks upon the Tract published by Z. Campbell. See our issue of May 4th, 1848, and his more recent articles in the Watchman. He first teaches that there is a Sabbath, that it is the seventh day, that he "must keep it," but it comes on the first day of the week.

He next asserts, with equal positiveness that there is no Sabbath, and labors to prove that those who keep it will be lost, and that they now have a wicked spirit. Certainly, Mr. Turner is aware that he turns squares about in changing from one of these positions to the other. That he now holds both of these positions may be seen by his latest remarks on the Sabbath in the Watchman, and his notice of, and remarks upon the Tract published by Z. Campbell. See our issue of May 4th, 1848, and his more recent articles in the Watchman.

S. Mr. Campbell's late effort against the Sabbath is considered by some very wonderful. He has issued a Tract of two leaves, with only two pages and a half of print. He asserts that the first day of the week is the Jewish seventh day, and Mr. Turner thinks the work excellent. Speaking of the error of Sabbath-keepers, Mr. Campbell says, "The error is not in the day, but in the number assigned to it by the beast." Then we shall understand from this that Mr. Campbell thinks it is right to observe the seventh day Sabbath, and not the first day of the week in honor of Christ's resurrection. Then we would inquire of the Watchman, if Mr. Campbell is not under the bondage of the law? Is he not falling from grace? And is he not becoming mesmerized?

But we see that Mr. Campbell's Tract finds a place in the Harbinger, though, probably, the editor of that paper does not believe in one position taken in the Tract. He has within a few years published his article of May 4th, 1848, and his notice of, and remarks upon the Tract published by Z. Campbell, and gave his reasons for keeping the first day of the week.

Cook and Crosier also think the first day is the proper day of worship. They style it the "day of apostolic preference." Well, then, if Mr. Campbell is right as to the number of the days of the week, they should hold our second day, [Mr. Campbell's first], what is called Monday, as their day of worship. Will they do this, or will they join Mr. Campbell in keeping the seventh day on what is called Sunday? Or will the Editor of the Harbinger inform his readers that Mr. Campbell is in error?

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THE REVIEW AND HERALD.

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45

delusions as militate against the gospel of Christ.—And having mounted the car of sacred truth, is a

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bringer of this commandments and teaching men so, &c. Eccl. 3:10. Remember the Sabbath-day to keep it holy.

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the commandments, and shall teach men so, &c. Ps. iii. 7, 8. All his commandments are sure. They stand fast, or, are established, (margin,) for ever-end and for ever. The word of the Lord stands forever; and his truth is a testimony to be established forever. (Ps. cxix. 17.)

in trouble on the Sabbath question, we are united, not remaining one direct Bible evidence;' or, as a

alike to the Jews or Gentile Christians! —remember that the Sabbath-day was made for—Joel, &c. Ex. xx, 8-10. Remember the Sabbath-day to keep it holy. (Query. How could Christ abolish one of the commandments, or the word of God, that stands fast forever and ever?) Ps. cxxix, 6. Then shall I not be ashamed, I have waited for thy salvation, I and thy word. (Ps. lxxxiii. 6.)

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But our object in this article has been to point out the confusion of our opponents, and not to dwell at length upon the inconsistency and fanaticism of individuals. We have given this noisy strain of fanaticism, that we may be shunned. Not a word is

A. J. RICHMOND.

South Haven, Mich., May 22d, 1853.

Bro. Richmond and the Harbinger.

Dr. W. M. W. Thurlow:—Accompanying this, is a

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The Seven-day is the Sabbath for Christians, &c. The Sabbath was made for man, (Mark ii, 27.)

Sabbath, and we will not only publish it, but keep the

day."

Ex. xx, 8-10. Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. (Ex. xx, 8-10.)

as the "Sabbath-b" Surely, among the resources it has for its defense, we may find nothing more formidable than the plain fact that the Sabbath was made for man, (Mark ii, 27.)

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Babylon might have been healed
We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the sky. Jer. ii. 15.

It is evident that the ancient prophets, in speaking of Babylon, allude to something more than ancient, literal Babylon. The overthrew of that power, which had held the Gentiles so long a time, was used as a type, and was looked upon in the time of the Roman Empire, as a picture of the great apostasy of papist Rome, to which the church was led, and which was the destruction of the ancient Babylon.

The great similarity of expression which is found in the Bible, and the more ancient prophecies, shows how strongly the idea was impressed upon the minds of the people of God at the time of its deliverance, from whose spiritual bondage God's people are now delivered. The words of Christ, Matt. xvi, 16, in the words, "Man esteemeth one day above another," &c. [Rom. xiv, 6.] and, "Let no man therefore judge you in

Our words.
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the day of judgment. For by thy words thou shalt
holy." God is holy and none but holy beings can

Our hearts and conversation would be in heaven, from whence we look for the Saviour. We must not expect to please the world, and our friends, and at the same time have the smiles of Jesus. But we must faithfully warn them of their danger, and tell them of the wretched torment that must burst upon this guilty world, and then if they will not hear, we must leave them, and press onward, cry-
ing, eternal life! eternal life!

If our brethren and our sisters, it is eternal life
that we are seeking for; and if we are faithful and
hold out to the end it will soon be ours. Do we
realize it? I fear that I do not realize it as I should.
My prayer to God is, that he will deepen the work of
grace in my heart, and in the hearts of all his dear,

So let our lips and lives express,
"The holy gospel we profess;
So let our works and lives shine
To give the doctrine all-divine!"

Louis J. Richmond.
Ashfield, Mass., July 17th, 1853.
LINES

By J. P. Miller.

Six thousand years are nearly past,
And we are seeing now the last.
The high-way cry is being given,
And souls are being sealed for heaven.

"O that," says one, "I don't believe,
This world is the end of time;" while
For Mr. Such and such an one,
Says, "time with us is just begun!"

We don't believe that you know more,
Than those who preached in days of yore; For we assure you all,
All things the same position keep.

They come and hear us preach and pray,
Almost convinced they go away—
To it would fly,
Who sell the peace and safety cry.

They cry fanatic, fool, insane,
Because we talk so very plain—
They dash and plaster up the wall—but
God has said 'twas surely fell.

"Tis Bible, Bible we must hear,
Its truths grate harshly on their ear;
It makes their hope, excites their fears,
Table sound best to itching ears.

The Preachers of the present day,
Say all things are in their own way.
They say—and seem to think it so—
That no means yes, and you mean no.

But brother, sister, neighbor, friend,
Keep your words in amity;
Obey and love, repent and pray,
For refuge at the last great day.

COMMUNICATIONS.

From Bro. Stone.

Dear Bro. White:—I feel somewhat as did the woman, represented by our Lord in the parable, who having ten pieces of silver, and losing one, did light a candle, and swept the house, and searched diligently till she had found it; and when she had found it, she said, "I will set it on a shelf, lest any man steal it." I feel, at this time, that the seventh day is the one upon which I should set it on my account, that, by the grace of God, I have been able to search, more diligently for light, than I have for any thing else, and have, by the grace of God, borne a humble part in disseminating the glorious truths on that subject, and have made my robes white in the blood of the Lamb.

Your unworthy sister in Christ,

Alvert Stone.


R. W. Wheeler.

From Rev. Caleb.

Dear Bro. White:—I still feel as a pilgrim and stranger on the earth, but I seek a country, yes a better country than this. I hope that I may be of the seed of Abraham, and have a place in the City of the tabernacle of the Lord our God, and that there is not to be found in the Bible, any intimation of a change from the seventh to any other day of the week; I believe the heavenly Sanctuary to be the one that Daniel was in, and that the church was cleansed at the end of the 2300 days, and that period ended in the fall of 1844; that Jesus then entered the "Holi-est;" that he will speedily finish the work assigned him in that apartment; that he will come out in glory and in power; in like manner as he was seen to go up into heaven; that he will receive the kingdom and give it to his people.

It may be thought strange by some, that I have been so long in the investigation of so plain a subject; perhaps it has been too tardy; but I would rather stand still, than go the wrong way, and I have been resolved that I would not step till I could see by the light of the Lamp that my feet were directed by wisdom. God has directed my steps.

My prayer is, that God would restore my health, and by the leadings of his providence, open the way before me, that I may again enter the field of public labor; that I may be able to do a humble part in searching out the scattered sheep of the house of Israel, and pointing them to the true Shepherd as he ministers in the Most Holy Place. I desire, if it be the will of God, to finish the work of the battle field, but be this as it may, I know if I endure to the end, I shall not be denied the privilege of joining the shout of victory, when the battle is won. Permit me through this medium to present my humble heart to those dear brethren who have labored so faithfully to call my attention to the investigation of these truths, who have endured the cold storms of Winter and the dusty heat of Summer, to persuade me to examine the subject.

I have the pleasure to inform you that my companion is with me in the reception of these blessed truths, and we are trying to keep all the commandments of God and the faith of Jesus. Yours in hope.

Alvert Stone.

Edin., VI., July 14th, 1853.

From Sister Wheeler.

Dear Bro. White:—I have taken my pen to more knowledge of the Restoration. It is a well-commissioned, and I thank my Heavenly Father that he has opened my eyes to see the glorious truth, and has given me a willing heart to embrace the same. I have been under conviction a number of years that I ought to keep the seventh day Sabbath, but have neglected to bear the cross, till about one year ago, when a partial failure of health, obliged me to desist almost entirely from public labor. I believe, without a doubt that the seventh day is the Sabbath of the Lord our God, and more are under conviction that we have the truth. O may the Lord establish them in that period. This concludes to take a Review. Some will be baptized in the first instance. Since the saints have commenced meetings there, spiritualism has increased. Thus we see the counterfeit follows the true. We think that the message of the third angel is fast rising here, and that the Lord is opening the way for the loud cry. O may we be ready, for the truth is fast spreading. One family has embraced the ancient truth in Bedford since the conference. Yours in hope.

David Hewitt.


From Bro. Hart.

Dear Bro. White:—With a glad heart I communicate a few lines to express my thankfulness for the many blessings that the Lord has bestowed upon my soul. We have no difficulty in convincing you of the truth. We believe there are numbers of his name, and stand on Mount Zion. I am sure I want to enter the field of labor; that I might again bear some humble part in the work anew. Prejudice is being removed by the influence of the truth. To him be all the glory.

R. Wheeler.

Northfield, Vt., July 15th, 1853.

J. A. B. Calame.

From Sister Barrows.

Dear Brother White:—I am thankful that the Lord has been so long in the investigation of so plain a subject; perhaps I have been too tardy; but I would rather stand still, than go the wrong way, and I have been resolved that I would not step till I could see by the light of the Lamp that my feet were directed by wisdom. God has directed my steps.

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TRACTS.

There has been $21 received for Tracts, more than has been paid out. This, with $105 worth on hand, makes the Tract fund amount to nearly $126. Several hundred bound copies of Tracts have been mailed out on hand. When these are sold and the pay sent in, it will be at the Tract Fund.

We are satisfied that the brethren have adopted the best plan to circulate Tracts. Our present plan of circulating them gratuitously, three copies of each Tract, has been approved by the publisher. We confined to the responsibility of the order directors, from the faithful, to publish Tracts to be put into the hands of the people, where they will be kept good.

The responsibility of using the Lord's providence to the most of good, and to the best plans to advance the cause of truth.

The business meetings were conducted with perfect harmony, and the best plans to advance the cause of truth.

Mr. Anthony has been in opposition to the Sabbath, and his conversion to the Bible Sabbath. Truly, God and the truth have done much for this dear brother.

During the Conference we were not a little pleased on hearing that Bro. A. Stone of Eden, Vt., and Bro. B. H. Hall of Wis., who have both come out on the present truth, and are driven with remarks from Bro. Frable, of Michigan, relative to his former position in opposing the Sabbath, and his conversion to the Bible Sabbath. Truly, God and the truth have done much for this dear brother.

The business meetings were conducted with perfect harmony, and the best plans to advance the cause of truth.

The brethren and sisters gathered, with the present truth should be presented. This was but one feeling with all present. That although it is our duty to speak the truth with warmth andation, and that we should be1, is expected that there would be some abstinence, it should be endured with patience and meekness, it being the object of our labors.

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