

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.

PRESS FORWARD FOR THE PRIZE.

Though the Sadducee deride,
And the Scribe our hopes despise,
Whether weal or woe betide,
Still press forward for the prize.

Pilgrims as our fathers were,
All below these changing skies,
Calls for vigilance and care,
And more zeal to win the prize.

Watchfulness with prayer unite,
For the Devil in the guise
Of a messenger of light,
Labors to obscure the prize.

Trust we in our risen Lord,
'Tis his Spirit that applies
Each sweet promise of the Word,
And makes clear the heavenly prize.

Toil we must on this low ball,
Till our long lost Eden rise
From the ruin of the fall;
Then we'll get the heavenly prize,

Till the Sun of righteousness,
With life-giving beams arise,
With renewed ardor, press
Onward, upward for the prize.

Let the Sadducee deride,
And the Scribe our hopes despise,
Fire shall burn the brood of pride,
When the pure obtain the prize.

[Moffatt.]

"THE KINGDOM OF GOD."

BY GEO. STORRS.

1. THE TRUE IMPORT OF THE TERM KINGDOM.

In this world the term has been uniformly used to signify a king, invested with authority—dominion, or territory, over which he rules—subjects, who yield obedience to him alone—laws, the only code of the kingdom.

The Bible gives us no other definition of kingdom. This, then, is the true idea of "the Kingdom of God." The notion of a "spiritual kingdom," or a "spiritual coming of Christ," &c., is unintelligible, and has no real meaning, or as many significations as there are spiritualizers to make them. That fact shows such notions to be fables. See 2 Pet. i, 16. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." In that manifestation, I apprehend, that Peter had a clear view of his Lord as he will appear when he assumes his Kingly office. At that time, which was "in the holy mount" of transfiguration, he saw the Kingdom of God in miniature.

The Scriptures speak of a real, literal Kingdom of God. See Ps. ii. "Yet have I set my king upon my holy hill of Zion." Again, Isa. ix, 7. "Upon the throne of David." And, Luke i, 32, 33. "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Now, if the "holy hill" and "throne of David" are simply spiritual places, then the subjects must be merely spiritual; and to correspond, the King must have no tangibility, but be merely a spiritual influence—an undefinable something, devoid of reality. Compare such notions with the following scriptures: Dan. vii, 13, 14. "I saw in the night visions, and behold, one like the Son of man came

with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Rev. v, 9, 10. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

Thus, it appears, there will be a reality in the kingdom of God. It is not a fancy or imaginary kingdom.

2. WHERE IS THIS KINGDOM TO BE SET UP?

The last text quoted shows that; but we will look at this point still further. See Ps. ii, 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Dan. ii, 35. "And the stone that smote the image became a great mountain, and filled the whole earth." Dan. vii, 27. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." And, Dan. vii, 18. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Matt. v, 5. "Blessed are the meek; for they shall inherit the earth." Ps. xxxvii, 11, 29. "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . The righteous shall inherit the land, and dwell therein forever." Rev. xi, 15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

The earth, then, is the place where this kingdom is to be set up: and when set up, it is never to be succeeded by another, and is never to pass away.

3. HAS THIS KINGDOM BEEN SET UP?

Some tell us it has. If so, when? Not in the days of Abel; for then the Devil's subject prevailed to murder Abel. It is equally clear it was not set up before the flood; for the Devil had the whole territory, and the men who occupied it, with the exception of one family, in subjection to himself. If it has been set up at any period gone by, how does it happen that the wicked powers of earth have always ruled over and oppressed the real children of God? Why are Christ's subjects under such rulers? Why does not their king protect them? Why leave them in the hands of their enemies to be tortured, often, unto death? If Christ now acts as supreme ruler on earth, why are his laws put at defiance? Surely, no man in his senses, can maintain that these things will exist when Christ's kingdom is set up on the earth. See Luke ix, 27. "But those mine enemies which would not that I should reign over them, bring hither, and slay them before me." That is what will take place with our Lord's enemies when he has "returned, having received the kingdom."

This kingdom had not come at certain periods spoken of in the New Testament. See the following texts: Matt. vi, 10. "Thy kingdom come." Surely it had not come at that time. Many who

use that prayer still, seem to be almost angry if we tell them that kingdom *will come*. Luke xxii, 18. "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." These words were spoken by our Lord just before his death, and show, up to that time, the kingdom had not come. Again, Luke xxiii, 42. "Lord, remember me when thou comest into thy kingdom." If the thief prayed understandingly, our Lord died without having possession of his kingdom. That he did pray aright appears from the fact that our Lord assured him his prayer should be answered. Let us now see if that kingdom was set up before our Lord's ascension. Acts i, 6. "When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Not yet set up, then. But some will say; That question does not touch the point in debate. Very well, let it pass. Look at 1 Cor. xv, 50. "Now this I say, brethren, that flesh and blood (or mortal man) cannot inherit the kingdom of God." Here it appears plain, to my mind, that Paul settles the question, that no man can be in the kingdom of God until he is changed to immortality. And this for a very obvious reason—it is an eternal kingdom; and there can, therefore, be no death in it. But let us hear the same Apostle further. 2 Tim. iv, 1. "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," &c. Here it is clearly stated that it had not come in Paul's day, and that he did not expect it till Christ came to judgment. Our Lord and his apostles preached the kingdom of God "at hand," but not come. See Acts xiv, 22. "We must through much tribulation enter into the kingdom of God." They were not in it, or the apostle would have used language to correspond with such a state. See also Rom. viii, 17, 19, 22, 23. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

He did not expect, then, to be in the inheritance, or, which is the same thing, the kingdom, till "the redemption of our bodies;" agreeing with what he said to the Corinthians, "flesh and blood cannot inherit the kingdom of God." James also teaches the same doctrine: chapter ii, 5. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" It was still a matter of "promise;" of course not in possession even of those that "love him."

The fourth kingdom, [Dan. vii,] in its various divisions, has not yet passed away—the kingdom of God is to succeed that, and is not given to Christ till the "Ancient of days" comes, the judgment sits, and "the fourth beast" is "slain, and his body destroyed and given to the burning flame;" which leads us to inquire—

4. WHEN WILL THIS KINGDOM COME, OR BE SET UP?

Let us look first at Rev. xi, 15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are

become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Not, then, till the seventh angel sounds. What trumpet is that? "The last:" and Paul tells us at that time, "we shall not all" be "asleep, but we shall all be changed in a moment, in the twinkling of an eye." See 1 Cor. xv, 52. Let us now look at Matt. xxv, 31, 34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." "Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The kingdom of God will not be set up—will not be established till the second personal appearing of our Lord; for he is to "return." See Luke xix, 15. "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Here we see he returns to call his servants to an account, and to reward them; of course, it is at the judgment, as I have previously shown, that the kingdom is to be set up, or, established. Till that time, our Lord does not collect his subjects. See Matt. xxiv, 30, 31. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Compare this with 1 Thess. iv, 14, 16, 17. "For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Till that time his territory is not cleansed.* Then it will be done. See 2 Pet. iii, 7, 10, 13. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also; and the works that are therein, shall be burned up." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Compare this with Matt. xiii, 40-43. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

Thus the territory is cleansed—the wicked are cut off—the earth is brought back in the "restitution." Now then we are presented with THE TERRITORY—"The new earth."

THE SUBJECTS.—*The Saints Immortal.*

THE KING.—*The Lord Jesus Christ.*

THE LAWS.—*To which alone his subjects submit.*

Then the kingdom is set up—organized—established—and will be eternal.

5. WHO WILL ENTER THIS KINGDOM? OR INHERIT IT?

It is certain some will not inherit it. See the following texts: 1 Cor. vi, 9, 10. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves,

nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Rev. xxi, 27. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of Life."

To enter into it, or to inherit it, we must be holy. 2 Pet. iii, 14. "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." John iii, 3, 5. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." 1 John ii, 2, 3. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments."

Christian, see to it, that you are found with your lamp trimmed and burning. "Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame." Rev. xvi, 16. Yes, see that you have on the true "ascension robe;" that "holiness, without which no man shall see the Lord."

Backslider, awake quickly, or you are lost. Be deluded no longer with the stupefying cry of "Peace and Safety."

O Sinner! arouse, arouse thyself before the blast of the seventh angel's trumpet shall announce thy doom, and you perish; perish past hope—past recovery. Is there nothing in the glories of "eternal life," to wake up thy soul to fly to Christ for that invaluable blessing, while still it may be obtained? Haste thee—haste, I beseech you—O, lay hold on eternal life. I most solemnly believe, this is your last call. O, let it not pass you unheeded. If you will not heed my voice, hear, I beseech you, the voice of the God of compassion, while he calls you, saying—"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die." O, hear this voice of mercy, lest you have to mourn at last, "and say, how have I hated instruction, and my heart despised reproof." Remember, the time will shortly come, spoken of in Amos viii, 11, 12. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." What an awful day will that be to thee, poor sinner, when you will seek with undescrivable desire and anguish, to find some word of mercy from the Lord, and thou shalt not find it!—*Mid. Cry, 1844.*

*The seventh angel is symbolic, like the other six; it is not the last trump of 1 Cor. xv, 52.—ED. REVIEW.

RETURN OF THE JEWS.

My object will be to show that the dispersion of the Jews by the Romans, is to be continued till they are consumed and destroyed; and that as Jews they are never to return. The texts which are supposed to prove their return are the 12th, 15th, 23d-25th verses of the 11th of Romans; viz., "Now if the fall of them be the riches of this world, and the diminishing of them the riches of the Gentiles, how much more their fullness?" "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" "And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree, how much more shall these which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should

be wise in your own conceits,) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in; and so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins."

We argue first, that the Israel of whom all will be saved, is the true Israel of God; otherwise every individual Jew will be saved; which none will claim. That the Israel spoken of is not the Jewish nation, is clear from the fact that some of that nation will be cast out; and in that case all Israel could not be saved. The Apostle also assures us that, "he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of men, but of God." "For there is no difference between the Jew and Greek, for the same Lord over all is rich unto all that call upon him." "For they are not all Israel that are of Israel, neither because they are of the seed of Abraham, are they all children." "They which are the children of the flesh, these are not the children of God, but the children of the promise, and counted for the seed." "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The above most conclusively proves, that as a nation, the Jews will hereafter receive no peculiar favors.

Again, "the fall" and the "diminishing of them," and "the casting away of them," could not be their dispersion as a nation, for it was spoken of as something already taken place before the nation was dispersed; so that their "fullness" and the receiving of them, could not be their restoration as a nation to Judea.

Again, their "fullness," (pleroma,) is not to be "until the fullness of the Gentiles be come in;" for till then, blindness in part had happened to Israel. And as all the Gentiles are not to be converted, the fullness of the Gentiles must be the full number of them who are to be saved, and which will not be till the end of the world; at which time also the fullness of the Jews, or the full number of them who are to be saved, will have come in; so that all Israel, in the most literal sense, according to Paul's definition, will be saved, and Paul might well ask, "What shall the receiving of them be but life from the dead?" and in the very manner as described in Eze. xxxvii, 12-14, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves; and shall put my Spirit in you, and ye shall live, and I shall place you in your own land, then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Neither is there any proof that the Jews are to be converted as a nation. It is no where expressly asserted, but only conditionally, for "IF they abide not still in unbelief, they shall be grafted in;" and it also follows that if they do abide in unbelief, they will not be grafted in—the *if* being as much a condition as when Christ said, "if I will that he tarry till I come, what is that to thee?" Those of the Jews who believe, will not become a new olive tree; but will be grafted into the old olive tree: so that they will cease to be Jews. There is therefore nothing in the restoration of the true Israel, which can in any way delay the coming of our Lord.

In addition to the above argument, the question is most conclusively settled by Deut. xxviii; that after the dispersion of the Jews by the Romans, they were never again as a nation, to receive ei-

*Not till the end of the 1000 years. Rev. xx.—ED. REVIEW.

ther civil or religious privileges. The covenant which God made with that nation was a conditional covenant. If they should serve their God with all their heart, to do all his commandments, and should diligently hearken unto him, they were to be blessed above every nation, and were to be forever the chosen people of God; but if they would not hearken unto the voice of the Lord their God, to observe and to do all his commandments, and his statutes, they were to be cursed above every nation, until they should be finally destroyed. In the other predictions of their various dispersions, they were promised that if they would return unto the Lord their God, that the Lord would have compassion upon them, and would turn their captivity, and gather them from all nations whither he should scatter them. And we accordingly find that he was faithful who promised; for as often as they repented in their various captivities, he restored them to their own land. But in the chapter referred to, Moses evidently looked forward to the time when their waywardness and their folly would be fully proved, when all the mercies and judgments of God should be found to be of no avail in restraining them from utterly rejecting the Lord their God, and walking after the evil imaginations of their own perverse hearts; and when it would seem that there was nothing more which God could do for his vineyard, which he had not done for it, so that he should cast them off forever and leave them to their own hardness of heart and blindness of minds, until they should perish.

That the dispersion here predicted was their dispersion by the Romans, is evident from the nation that was to be brought against them, and from the complete fulfillment of that prediction, in the destruction of Jerusalem by that nation. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue men shall not understand, a nation fierce of countenance, which shall not regard the person of the old, nor show favor to the young." This could be no other than the Roman nation. "And he shall besiege thee in all thy gates until thy high and fenced walls come down, wherein thou trustest throughout all thy land." "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee; so that the man that is tender among you, and very delicate, his eye shall be evil towards his brother, and toward the wife of his bosom, and toward the remnant of his children, which he shall leave, so that he will not give to any of them of the flesh of his children whom he shall eat; because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee, in all thy gates. The tender and delicate woman among you which would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her children which she shall bear; for she shall eat them for want of all things, secretly, in the siege and in the straitness wherewith thy enemies shall distress thee in thy gates."

Josephus shows a literal fulfillment of all this, in the affecting description which he gives of the misery and distress to which the Jews were reduced in the destruction of their city.

From this dispersion there is no promise of a return, as though all their restorations having been of no avail, they were now to be entirely forsaken. Moses also expressly says that the "Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thy hand to do, until thou be destroyed; and until thou perish quickly." "And they shall pursue thee until thou perish." "It shall come down upon thee, until thou be destroyed." "And thou shalt be oppressed and spoiled evermore; and no man shall save thee." "And thou shalt be only oppressed and crushed away."

"Thou shalt become an astonishment, a proverb and a by-word among all nations, whither the Lord shall lead thee." "And shalt be removed into all the kingdoms of the earth." "The stran-

ger that is within thee shall get up above thee very high, and thou shalt come down very low." "More-over all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed." "And they shall be upon thee for a sign, and a wonder, and upon thy seed forever." "And he shall put a yoke of iron upon thy neck until he shall have destroyed thee." "And the Lord shall scatter thee among all people, from the one end of the earth, even unto the other." "And among all these nations thou shalt find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee; and thou shalt fear day and night; and shalt have none assurance of thy life." "And ye shall be sold unto your enemies for bond-men, and bond-women, and no man shall buy you." The duration of these evils is given in plain and positive language, and in the whole of this, [Moses' fifth discourse,] there is no intimation of any further mercies till they are finally destroyed. It therefore follows that in Moses' other discourses, and in the various predictions where a restoration to their own land was promised, that there could be no allusion to their dispersion by the Romans; but only predictions of other dispersions and restorations, all of which must have been fulfilled previous to the dispersion here spoken of.

That Jerusalem is never to be rebuilt, is plain from Dan. ix, 26, 27, where the angel informs Daniel that after our Saviour's crucifixion, "the people of the prince that shall come, shall destroy the city and sanctuary;" "and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate,"—on "the desolation," as it reads in the margin; which must be to the end of time. Our Saviour, also, declares, [Luke xxi, 24,] that the Jews "shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The times of the Gentiles will not be fulfilled till the end of time; so that the express declaration of our Saviour, with all the other evidence which has been presented upon this question, it would seem, must forever settle the question, that the Jews, as Jews, have nothing farther to hope for in this world: and that those only of them can be saved, who renounce their Judaism, and by faith as individuals, like the Gentiles, are grafted into the original olive tree, from whence through unbelief they have been broken off.—*Signs Times*—1842.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND.

"And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads." Rev. xiv, 1.

"AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. vii, 1-4.

To what state of the church do these scriptures apply? Evidently to the present. But as some doubt this position, we wish briefly to give some reasons for believing that the 144,000 are those who are alive, and are changed to immortality at the second advent.

I. The 144,000 are introduced in prophecy among the preparatory scenes of the second advent. Reader, please take your Bible, and mark carefully the connection between the thirteenth and fourteenth chapters of Revelation. The thirteenth chapter, and the first five verses of the fourteenth,

are a connected chain showing the sad history of the church during the 1260 years of Papal rule, which reached to within fifty years of this present time; also, her last struggle with the image beast, and the saints' final and glorious deliverance. They stand on Mount Zion with the Lamb. The division of chapters should be between the fifth and sixth verses of the fourteenth chapter. This any one may see: for the sixth verse introduces another chain of events, which is not at all connected with the preceding chain. How very natural to suppose that John, after viewing the saints persecuted by the beast, and his image, would follow them but a step farther to Mount Zion with the Lamb.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. xv, 2.

Rev. vii, 1-3, has been, and is still, held by Adventists, with very few exceptions, to apply to the preparatory scenes of the second advent. In fact it seems impossible to apply it any where else.

Mark this: John was shown, not things that were in the past, no, but "*things which must shortly come to pass.*" It is true that some allusions were made to the past, but it was only to explain the "things which must shortly come to pass," as in the case of the "woman," the "dragon," and the "man child" of chap. xii. This fact seems quite destructive of the view, that the 144,000 were raised at the time of the first advent. If the prophecy relative to the 144,000 was fulfilled at the time of the first advent, then the faithful Witness, instead of doing what he said he would do, viz., "shew unto his servant, things which must shortly come to pass," showed John things that were all past, at least sixty years before he had his revelation on the isle of Patmos. The twelve tribes, of which the 144,000 are sealed, are the same that the apostle James addressed, A. D. 60.

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James i, 1. This epistle is evidently addressed to the present state of the church; to that state when the people of God are waiting for the Lord, and in their disappointed, waiting, trying state, need much patience. "Be patient, therefore, brethren, unto the coming of the Lord." Chap. v, 7. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Verse 8. From these scattered "tribes" who are exhorted to wait patiently for the Lord, the 144,000 are to be sealed.

II. The history and description of the 144,000 apply to those who are to be changed at the coming of the Lord, and to no other class. 1. "*Having his Father's name written in their foreheads.*" Said the true Witness to the Philadelphia church, "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God." Where? "In their foreheads," just where John saw the "Father's name." Now just as sure as the Philadelphia church is the true church of the last days, just so sure the 144,000 are sealed, just before the coming of the Lord.

2. They sing "*as it were a new song,*" that none in all wide heaven, but the 144,000 "could learn." "And they sing the song of Moses the servant of God, and the song of the Lamb." Chap. xv, 3.

The song of Moses was the history and deliverance of Israel. The new song of the 144,000 will also be of their experience and their deliverance. The reason why none but the 144,000 can learn or sing this song, will be because the history and deliverance of no other class will be like those who pass through the time of trouble, and are changed to immortality "in the twinkling of an eye," at the coming of the Lord.

3. "*These are they which were not defiled with women.*" A woman is used as a symbol of the church. See Rev. vii, 1-6; xvii, 1-6. The woman arrayed in purple and scarlet-color, on whose "forehead was a name written *mystery, Babylon the great, the mother of harlots,*" is the

Catholic church Her harlot daughters must therefore be the Protestant sects. They are the women with whom the 144,000 are "not defiled." Why not defiled with them? Because they obey the voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, [be defiled,] and that ye receive not of her plagues." Chap. xviii, 4.

4. "These were redeemed from among men." Not out of their graves; no, no,—"*from among men.*" They must, therefore, be the living saints who are changed to immortality at the coming of the Lord. The sleeping saints are not "among men." Those who came out of their graves at the time of the first Advent were not among men. No, they were in the silent grave. Some say that the 144,000 were the infants slain by Herod. Those infants had been slain more than thirty years, and of course had returned to dust again. What folly to say that they were redeemed "*from among men!*" There is no consistency in such a view. The simple truth on this point is this: The 144,000 are on the earth, "among men," [the wicked,] at the coming of Christ, and at the "voice of the Archangel" they are changed in a moment, and are "caught up" *from among men* to "meet the Lord."

5. "*Being the first fruits unto God and the Lamb.*" The first fruits in this text, do not refer to the type—the "sheaf of the first fruits of the harvest," which the priest waved before the Lord "on the morrow after the Sabbath." Lev. xviii, 10-12. That was fulfilled in Christ. "Christ the first fruits; afterward they that are Christ's at his coming." Cor. xv, 23. Paul does not say, Christ and 144,000 the first fruits, no, no; the 144,000 are a part of the great harvest, in the end of the world, of which the risen Saviour was a sample, or first fruits. If Paul had said, Christ and 144,000 the first fruits, and there was no other testimony in the way, then we might with safety believe that they were raised at the first advent; but as it reads "Christ the first fruits," we think it safest and best to believe it as it reads.

"Of his own will begat he us with the word of truth, that we should be a *kind of first fruits* of his creatures. James i, 18. It will yet be more clearly seen that the living saints will be delivered by the voice of God, and have power over the nations before the second advent. Their captivity will be turned, and the yoke broken from off their neck, and "destroyed, *because of the anointing.*" See Isa. x, 27. The latter rain—the outpouring of the Spirit—prior to the advent, will ripen the 144,000 for the harvest, while the other saints will be still sleeping in the grave. In this sense they will be "the first fruits unto God and the Lamb." Then they will be "without fault before the throne." They will confess all their faults while Jesus is in the Sanctuary, ready to blot them out, and they will be borne away by the scape-goat, just before our High Priest comes out to bless his waiting people.

[The above article we wrote four years since.—
ED. REVIEW.]

BE NOT OFFENDED.

Do not be offended at the reproaches to which the professed expectation of the coming of Christ exposes you, from all classes of men. It is the generation truth, that is, the one which is peculiarly important in this generation, and opposes the whole stream and current of men's opinions by the simple testimony of God's word, and therefore it is the truth every where spoken against. A well instructed Bible Christian will not be stumbled at this, and when he has carefully searched the foundations, and is perfectly satisfied that he has the word of God to rest upon, will hear with the utmost calmness the charges of the Millenarian epidemic, dangerous novelties, fanciful schemes, and a thousand other names by which men will endeavor to swamp all these truths without coming to the plain statements of scripture.

The most painful thing is, when the truly pious join in these things, and like Peter to his Lord, say, (Matt. xvi, 22.) Be it far from thee; but he who once himself has been thus prejudiced, and has seen in his own painful, past, personal experience, that prejudice has neither eye nor ear, will readily make allowance for such a state of mind, and by patient forbearing, and loving manifestation of the truth, commend it to the consciences of all men.—*Bickersteth.*

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, MAY 9, 1854.

The last Age the most guilty.

It is an acknowledged truth that the greater the light the greater the sin in rejecting it. This is applicable alike to individuals, to nations and to the world. The course of man since the fall has been a downward course. As the world has grown old, so has evil increased. The dominion of the Prince of the powers of the air has become more universal and more strong. But man may not plead as an excuse for their sin, the increase of evil; for as a redeeming feature in their history, and a means by which they might have escaped if they would, light has been proportioned to the evil by which they have been surrounded. Yet from generation to generation, as by descending steps have the race gone down into the depths of iniquity and guilt. The generation of Noah reached a degree of corruption, previous to that time unknown, and they were swept away by the flood. The aggravated sins of the cities of the plain brought down on them the vengeance of burning fire. Yet mark the language of Christ to the people of the generation in which he was revealed. He pronounces woes upon them; for if Tyre and Sidon and Sodom and Gomorrah had had the light which they had, they would have remained unto that day; yet it shall be more tolerable for Sodom in the day of judgment than for them. They who in their self-righteousness protested that they would not have slain the prophets were to finish their transgression by slaying the Son of God the Lord of the prophets. Upon them was to come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias whom they slew between the temple and the altar. Thus stood that generation the guiltiest of any that earth had then beheld—guiltiest because rejecting the greatest light. But how will that very race whom Christ denounces as serpents and a generation of vipers, rise up in judgment with the people of the present day and condemn them. The downward tendency of man since the days of Christ has been no less rapid than it was before; and though all prophecy and the experience of all past ages shed their joint light upon the present time, yet darkness covers the earth and grosser darkness than ever, still covers the people. And not only have the wicked world in general sunk to so low a point of moral degradation, but worst of all and most heinous in the sight of Heaven, those who profess to be the followers of Christ are joined with them hand in hand. The leaven of the mystery of iniquity which had begun to be manifest in the days of Paul, has accomplished a fearful work. Especially has the church felt its deadly influence and departed from its original purity. As the Prophet says, they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

Suppose one of the disciples who lived in the days of Christ, when by all true Christians God's law was revered and obeyed, and the teachings of the gospel heeded, suppose he could now come forth and behold the condition of the world. With what emotions would he contemplate those who claim to be followers of Christ, and profess to obey the teachings of the gospel. How would he exclaim when he saw them breaking the everlasting covenant, despising and trampling under foot the holy Sabbath; when he saw that they had become a rebellious people, lying children, children that will not hear the law of the Lord; [Isa. xxx, 9;] when he saw them corrupting the ordinances of the Lord's house; when he saw them joining with the spirit of the world, and cherishing all those evil principles which reign in the children of disobedience, and giving heed to seducing spirits and doctrines of devils—how then would he join his voice with the blood of martyrs [See Rev. vi, 10,] and cry, "How long, O Lord, holy and true, dost thou not take vengeance on them that dwell on the earth! How long may the world go on insulting God, and trampling upon the majesty of his holy

law! Not long may they thus continue. Their judgment now of a long time lingereth not, and their damnation slumbereth not. 2 Pet. ii, 3.

In this great Babylon, is to be filled up the iniquity of earth. Her sins have reached unto heaven, and God hath remembered her iniquities. In her is to be found not only the blood of prophets of which the Jewish church was found guilty, but also the blood of saints and of all that were slain upon the earth. Rev. xviii, 5, 24.

And as in her is filled up the cup of guilt and iniquity, so in her punishment will be filled up the wrath of God. So the third angel announces her doom; a threatening of vengeance more dreadful is not to be found. So will her plagues, death, mourning and famine, come in one day; for strong is the Lord God who judgeth her. U. S.

The Two Laws.

[THE following is an extract from the Sabbath Manual by Justin Edwards. Although the author advocates a change of the Sabbath from the seventh to the first day of the week, based only however on those inferences which are commonly adduced in favor of that view, he nevertheless admits the seventh day as the true Sabbath from the creation to the cross. The following on the two laws is to the point, and will be read with interest by all those who are established on the true position in regard to the Lord's Sabbath. And we would especially recommend its perusal to those who are disposed to abolish one of the most obvious distinctions found in the Word of God, and blend the royal law, written in the tables of stone, with the ceremonial laws given by the hand of Moses.]

UNDER the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called *moral laws*.

The other kind, called *ceremonial laws*, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.

There were also two kinds of Sabbaths, or days of rest. One was a day of *weekly* rest; and the command to keep it holy was placed, by the Law-giver, in the midst of the moral laws. It was called, by way of eminence, "*The Sabbath.*" The command to keep the other sabbaths was placed by the Law-giver among the ceremonial laws, because it was like them, as the command to keep the weekly Sabbath was like the laws with which it was associated. One class were fundamental, permanent, universal moral laws; the other class were local, temporary ceremonial laws. One had their origin in the nature and relations of man; the other in the peculiar circumstances in which, for a time, a peculiar people were placed. One would be binding in all ages, upon all who should know them; and the other would be binding only upon the Jews till the death of the Messiah.

The Jews, at the coming of Christ, being in a state of great spiritual darkness and grievous apostasy from God, did not well understand the nature and object of their laws. Often they overlooked the spirit, and were superstitiously devoted to the forms. Some, after they embraced the gospel, thought that the ceremonial as well as the moral laws were binding. Others, more enlightened, thought that they were not. This led to contention among them. Paul, in the fourteenth chapter of Romans, presented such considerations as were adapted to lead them, in this matter, to a right decision.

"One man," he says, "esteemeth one day above another. Another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord;

and he that regardeth not the day, to the Lord he doth not regard it." Both mean to honor God, and he will accept them. But what day does he speak of? "The Sabbath" of the fourth commandment, associated by God inseparably with the moral laws? Read the connection. What is it? Is it, one man believeth he must worship Jehovah; another, who is weak, worshipeth idols? One believeth that he must not commit murder, adultery or theft, and another thinks he may? Were those the laws about which they were contending, and with which were connected the days that he speaks of? No: about those laws there was no dispute.

But "One believeth that he may eat all things," (which are nourishing, whether allowed in the ceremonial law, which regulated such things, or not;) "another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth, for God hath received him." Those were the laws about which they were contending, and with regard to which the Apostle was giving them instruction. It was not the moral, but the ceremonial laws; and the days spoken of were those which were connected, not with the former but with the latter.

So, in the second chapter of Colossians, "Let no man judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbaths." The sabbaths spoken of are not "the Sabbath" associated with, Thou shalt not commit murder, or adultery, or theft; but the sabbaths associated with meats and drinks, and new moons, which were, indeed shadows of things to come. But to take what he said about those sabbaths which were associated by God with ceremonial laws, and which the Apostle himself, in this very discourse, associates with them, and apply it, as some have done, to "the Sabbath" which God associated with moral laws, is wrong.

"Blotting out" he says, "the hand-writing of ordinances that was against us, which was contrary to us, nailing it to his cross." But the day of weekly rest from the business and cares of this world, for the purpose of worshipping God and promoting the salvation of souls, is never spoken of in the Bible as being against men, or contrary to them. No: it always was, and always will be, for them. That Sabbath was made for man, not against him.

To take what the Apostle has said about those sabbaths associated by God—and by Paul himself also, in the very discourse in question—with ceremonial laws, and apply it to "the Sabbath" about which he was not speaking, and which God has associated with moral laws, is utterly wrong. No honest lawyer, that understands his business, will ever interpret laws in that way. Concerning those "carnal ordinances" which the apostle speaks of, which were against men, and which stood in meats and drinks, and new moons, and divers washings, sabbaths and other things, which were not designed to be permanent, we say, with Paul, "Touch not, taste not, handle not."

While with regard to spiritual ordinances, "the Sabbath" and the moral law of which it forms an inseparable part, we say, and we feel with the Lord of Paul, "It was made for man." The Saviour came not to destroy that law, but to fulfill it; and in preaching the Gospel, neither he, nor Paul, nor any minister who preaches like them, ever makes void that law, but always establishes it. And till heaven and earth pass away, it will not pass away.

God sent his Son in the likeness of sinful flesh, and for sin, not that the moral law should be abolished, but that the righteousness of the law should be fulfilled in them that walk not after the flesh, but after the Spirit. And thus only will the law of the spirit of life in Christ Jesus make them free from the law of sin and death. Thus it has been, and thus it will be. Those men, wherever found, will delight in the law of God after the inward man. God, according to his promise, will write it upon their hearts, and they will have respect to all his commandments. The Sabbath will be to them a delight: The holy of the Lord will be honorable, and they will honor him by devoting the day, not to purposes of worldly bu-

sinous, traveling or amusement, but to his worship, and to the spiritual good of men.

Says the celebrated Dr. Chalmers, "We never in the whole course of our recollections, met with a Christian who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day and keep it holy. We appeal to the memory of all the worthies who are lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household, it will be found that the discipline of a well-ordered Sabbath is never forgotten among the old lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's worth and a father's piety, if, on the coming round of the seventh day, an air of a peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn, and lisp his infant prayer. Rest assured that the Christian, having the love of God written in his heart, and denying the Sabbath a place in his affections, is an anomaly that is nowhere to be found. Every Sabbath image, with every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the retirement of this day from the din of worldly business and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven, and when, in solemn audience with the Father who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares and all the secularities of an alienated world behind him."

And sweet especially is the hour when his communion and fellowship are truly with the Father and his Son Jesus Christ. Then in joyful anticipation of the time when, with the general assembly and church of the first-born, whose names are written in heaven, he shall see him as he is, and be like Him, his joy may emphatically be said to be full. And in the keeping of his Sabbaths, with their attendant means of grace, and in the discharge of the various and appropriate duties of life, God will guide him by his counsel, and afterwards receive him to glory: and then will he raise him from glory to glory, to endless ages.

"The Letter killeth but the Spirit giveth Life."

SOME say, "The letter killeth: let us not mind that much lest we be killed: let us seek after the inward light, the Spirit that giveth life. Much study of the written Word is dangerous," &c. Such I think understand not whereof they affirm. "The letter killeth." The letter of what? Of the New Testament, the context answers; and the sequel of the chapter, shows, that the letter of the New Testament is what was written and engraven in tables of stone, that is, the Decalogue, or ten commandments. This is according to what is written in Jer. xxxi, 33. After those days saith the Lord, I will put my law in their inward parts and write it in their hearts, &c. and what law can that be, but that which Jesus Christ sums up in two commands: to love our God and to love our neighbour. The above prophecy, Paul applies to the New Testament dispensation. Heb. viii, 10; x, 16. "The law then kills, condemns, curses, knows no mercy." Not too fast. The law is properly an impress of the character of its great author, our Creator and our God. Is he good, long-suffering, gracious, merciful? So must his law be. He must demand the like characteristics of us, and there is an implied obligation on his part, to be the perfect pattern of all he requires of us. The second commandment closes thus: "Showing mercy unto thousands of them that love me and keep my commandments." Is there here no mercy? Nay, to my mind, the law is replete with mercy. Ay, but what say you to those previous words of the second commandment. "I the Lord thy God am a jealous God, vis-

iting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me."—Ans. Mark the last words: *of them that hate me*; and learn a principle, just and equal in the divine government. Sinner, hater of God, dost thou approve of the crimes of thy father, or of any of thy ancestors; dost thou inherit the wages of their iniquity, and shalt thou escape the just judgment of God? Saint, lover of God, dost thou approve of the righteousness of thy father, or of any of thy ancestors, and dost thou willingly inherit from them, the poverty, the shame, or the reproach which a wicked world heaped upon them for their piety; and shalt thou not with them be blessed? God's ways are equal. Are we sinners? all the sins that we approve of, become in a sense, our own: for the commandment is exceedingly broad, and reaches to the thoughts and intents of the heart. Are we saints? We are partakers of all the righteous acts of which we approve, and which we would perform if we could. Does the law kill, or condemn the sinner? and is it not a mercy that it does? It cuts up by the roots his self-righteous hopes, and makes him despair of being saved otherwise than by the grace, and mercy of God. Being thus killed by the letter, he is now, for the first time prepared to be made alive by the Spirit of the New Testament, that is, by the mercy grace, and love of God through Jesus Christ our Lord. The sinner repents, looks up, prays to God, confesses his sins, and believes in Jesus Christ. His heart is broken. His heart is changed. It receives the impress of God's law, so that he loves it; loves God, loves saints, and pities sinners. Condemnation, to him, ceases; for he is freely justified by faith in Jesus Christ. The ministration of the Spirit, whose fruits are faith, hope, and love, remains. He has passed from death unto life; old things are passed away, and behold all things become new. Not, that God, or his law, or his people, or the earth has passed away, but he sees with new eyes, and in new light, a God whom he adores, a law which he loves, and a people whom he fellowships. WAITSTILL PHILLIPS.

Cuba, Fulton Co., Ill., 1854.

A Warning to Christians.

Then shall many be offended, and shall betray one another; and many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, shall be saved. Matt. xxiv, 10-13.

It is well known that seasons of great and general excitement, whether arising from political or other causes, are fraught with danger to the mental stability of many individuals. There are times when some dreadful epidemic seems to seize hold of the minds of men, when a blind excitement pervades all classes; and few escape the infection. Times of war and revolution are eminently such, and tend greatly to unsettle men's minds, to work them up into an unhealthy, feverish state, creating a morbid desire for an unwholesome stimulus. When events occur which powerfully effect the general mind, when nations are roused into energetic and unwonted action; when old-established and world-wide systems are verging on dissolution, then is the individual mind, even of the man of God, liable to be unbalanced, to lose, as it were, its foothold, and be silently but surely borne away, by the passion that sways the hour, into the gulf of forgetfulness of God; such times were impending when Jesus replied to his disciples' question, and the same warnings and injunctions given them, will apply to all similar occasions. "Because iniquity shall abound, the love of many shall wax cold." "See that ye be not troubled; in your patience possess ye your souls," that is, in patient continuance in well-doing, possess the mastery over your own minds: be not carried away by the prevailing spirit. Be watchful and prayerful. Such is the tenor of some of the injunctions, given in view of the approaching evils.

It will be evident to all who take notice of the course of public and political events, and who does

not, in these latter days, when so many run to and fro, and knowledge is increased? that events of no common import are about to transpire. The voices of the prophets, with one consent, testify that national convulsions; famines, pestilences, earthquakes, &c., must precede the much-desired era of rest and peace under the Messiah. The proclamation of Joel rings in our ears, "Prepare war, wake up the mighty men; let all the men of war draw near, let them come up; beat you plowshares into swords, and your pruning hooks into spears; assemble and come all ye nations, and gather yourselves together round about." We already see the greater part of the world in arms, and we look also for the crumbling to pieces of an old established system, corrupted from its original, divine simplicity, grown old in wantonness and crime, joined with the rulers of the world in an unholy union, that they might "eat up God's people, as if they were bread;" we look for the day when the proud shall be abased, and the Lord alone be exalted. But the overthrow of Babylon will be mighty, and how many noble beings will be involved in her fall? As it is said in the book of Daniel, "Many of them of understanding shall fall through seducers, who shall cleave to them by flatteries."

Whether these things are at hand or not, the fact remains; a war spirit is abroad, a spirit of hatred and delusion. It is its contaminating influence that we fear—it is the demoralizing influence of familiarity with the ideas of war and bloodshed—it is the unhealthy excitement, the bitter party spirit, that is, evil, and causes evil to spread.

Let it not be said there is no danger to Christ's disciples from these causes. There is danger; because "when iniquity shall abound, the love of many shall wax cold." Such are the mysterious and inexplicable sympathies which bind man to man, which forbid a separate and isolated interest, that we catch unconsciously the prevalent tone, and we know not till the mind is warped and unsettled, and thus, being in an unhealthy state, it is ready to receive and to conceive evil. The moral scourge is more destructive even than the pestilence.

In extraordinary times, God will grant to his chosen, extraordinary help. Of this blessed truth we have many assurances; but our space forbids their transcription. The reader may turn to Job v, 17-24; Isa. xxxiii, 10-17; Ps. xxxiii; and many other passages to the same purpose.

In view of the evils which are certainly coming upon us, and of others which may be near, how ought the believers in Jesus to be drawing closer and firmer, the bonds of christian and brotherly love, so that united, they may the better resist the insidious approach of disaffection to the cross of Christ. That, united, they may watch over and strengthen one another; and by keeping aloof from the spirit of the world, "build themselves up in the most holy faith," and "having done all, to stand with their loins girt about with truth, their feet shod with the preparation of the gospel of peace, and their hearts filled with the love of God; praying always, with all perseverance and supplication for all saints, as well as themselves."

The time must come when the secrets of all hearts shall be revealed, when the veil which custom, reserve, or prudence has drawn over the faces of most of men, shall be torn away. Then will "the sinners in Zion be afraid," then will "fearfulness surprise the hypocrites." Isa. xxxiii, 14. The words of Jesus, "many shall be offended, and shall betray one another; and because iniquity shall abound, the love of many shall wax cold"—ring the death knell of many a fair profession.

Let then the followers of Jesus, who are seeking for glory, honor and incorruptibility, bethink themselves, and in view of the dangers to which the tone and stability of the individual mind is exposed, from the stir and the excitement, and the party spirit, now working amongst the people; let them exercise caution, watchfulness and prayer; let them use self-

denial, self-possession, self-control, and faith in God's promises; let them be earnest and diligent in every good work, that they may be marked out as people who look beyond the present world, and who recognize the hand of God in all events. Let them not be led away by the spirit of the time, but strive the more earnestly to live "soberly, righteously and godly, in the present world, looking for the appearing of the great God and our Saviour. And may the Lord direct their hearts into the love of God, and into the patient waiting for Christ."—*Moncrieff's Expositor, Scotland.*

"Pray without Ceasing,"

THIS commandment or exhortation ought to be obeyed, and may be obeyed. O what a lack there is of realizing the importance of prayer! Much is said about it, but we do not feel as we should. If one is wanting in true wisdom, lively faith, or sinew of religious character, he frequently complains, and wonders what is the matter, but forgets that he neglects a necessary earnestness and frequency of closet prayers. When such a one does kneel down to pray, perhaps he does not resolve, like a wrestling Jacob, "I will not let thee go unless thou bless me." Is not the fault here? The soul wants food. Prayer time is its meal time. No wonder, then, that the soul is weak, that will not eat heartily—that is not in earnest at prayer. But if the fault is not here, is it not because the seasons for prayer are too few and far between? No wonder that the soul droops that is only seldom at the table of heavenly manna. Of such a one, there may be danger of death by famine, of the "second death." O that professors could see the evils of neglecting prayer! But there is another, and perhaps a more common way, of bringing barrenness to the soul, and that is, not so much the want of seasons of earnestness or of going alone often to pray, but the habit of going forth from the closet without remembering the voice heard there, without improving the grace, and using the strength received there. In short, it is the habit of rushing out of the closet into the whirl of worldly business, without carrying along the spirit to "pray without ceasing," without watching unto prayer, so that ten minutes after enjoying a blessing on his knees, the careless soul is so plunged into the cares, riches, and pleasures of this life that it is difficult for him to say whether he enjoys any religion. Dear reader, will you allow me to ask you to look back on your past life, and see if this has not sometimes been the case with you.

Truth Vindicated.

[Bro. Lindsey from Vermont writes:—While in Canada I found an old book entitled *Truth Vindicated*, written upwards of 60 years ago, with the following word to a Sabbath-breaker, which I think is applicable to the present time.]

Remember the Sabbath-day to keep it holy. Have you forgotten who spoke these words? Or do you set him at defiance? Do you bid him do his worst? Have a care. You are not stronger than he. Let the potsherds strive with the potsherds of the earth: but we unto the man that contendeth with his Maker; he sitteth on the circle of the heavens, and the inhabitants of the earth are as grasshoppers before him! Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God. It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. In six days the Lord made heaven and earth, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it. He hallowed it; that is, he made it holy; he reserved it for his own service. He appointed that as long as the sun, or the moon, the heavens and the earth should endure, the children of men should spend this day in the worship of him, who gave them life and breath and all things. Shall a man then rob God? And art thou the man? Consider, think what thou art doing. Is it not God who giveth thee all thou hast? Every day thou livest, is it not his gift? And wilt thou give him none? Nay, wilt thou deny him what is his own already. He will not, he cannot quit his claim. This day is God's. It was so from the beginning. It will be so to the end of the world. This he cannot give to another. O render unto God the things that are God's. Now! To-day, while it is called to-day!

For whose sake does God lay claim to this day? For his sake or for thine? Doubtless, not for his own. He needeth not thee, nor any child of man. Look unto the heavens and see, and behold the clouds which are higher than thou. If thou sinnest, what dost thou against him? If thy transgressions be

multiplied, what dost thou unto him? If thou art righteous, what givest thou him? Or what receiveth he at thine hand? For thine own sake therefore, God thy Maker doth this. For thine own sake he calleth thee to serve him. For thine own sake, he demands a part of thy time, to be restored to him that gave thee all. Acknowledge his love. Learn, while on earth to praise the King of heaven. Spend this day, as thou hopest to spend that day which never shall have an end.

The Lord not only hallowed the Sabbath-day, but he hath also blessed it, so that you are an enemy to yourself. You throw away your own blessing, if you neglect to keep this day holy. It is a day of special grace. * * * Awake, arise, let God give thee his blessing! Receive a token of his love! Cry to him that thou mayest find the riches of his grace in Christ Jesus! You do not know how many more of these days of salvation you may have. And how dreadful would it be, to be called hence in the abuse of his proffered mercy. O what mercy hath God prepared for you, if you do not trample it under foot. What mercy hath he prepared for them that fear him even before the sons of men! A peace which the world cannot give: joy, that no man taketh from you; rest from doubt and fear, and sorrow of heart; and love, the beginning of heaven. And are not these for you? Are they not purchased for you by him who loved you, and gave himself for you? You a rebel against God! You who have so long crucified him afresh! Now look unto him whom you have pierced! Now say, Lord, it is enough. I have fought against thee long enough. I yield, Jesus Master, have mercy on me.

On this day, above all, cry aloud and spare not, to the God who heareth prayer. This is the day he hath set apart for the good of your soul, both in this world and that which is to come. Never more disappoint the design of his love, either by worldly business or idle diversions. * * * Let his love be ever before your eyes. Let his praise be ever in your mouth. You have lived many years in folly and sin. Now live one day unto the Lord.

You have heard of God's judgments even upon earth against the profaners of this day, and yet these are but as drops of that storm of fiery indignation which will at last devour his adversaries. O my friend know the privilege you enjoy. Now remember the Sabbath-day to keep it holy. Your day of life and of grace is far spent. Make haste to use the time you have. Improve the last hours of your day. Now seek the things which make for your peace, that you may stand before the face of God with pleasure for ever.

The Lord Cometh!

Yes the Lord cometh. Behold he cometh out of his place to punish the inhabitants of the earth for their iniquity. He cometh forth of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft as wax before the fire, and as waters that are poured down a steep place. He cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. He cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall weep and wail because of him. As He ascended into heaven, even so this same Jesus cometh in like manner—He cometh with a shout, with the voice of the archangel and the trump of God. He cometh with power and great glory—in all the glory of his Father, and with all his holy angels; and he will send his angels with a great sound of a trumpet to gather his elect from the four winds, from one end of heaven to the other.

He cometh in that great and dreadful day of the Lord—that great day which is near, and hasteth greatly; in that day when the mighty men shall cry bitterly—that day, which will be a day of wrath, a day of trouble and distress, a day of wasting and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, and a day of the trumpet and alarm against the fenced cities and high towers. He cometh in that day when the trumpet shall be blown in Zion, and an alarm sounded in all God's holy mountain; and when all the inhabitants of the land will tremble. He cometh in that day which shall burn as an oven, when all the proud, yea, and all who do wickedly, shall be as stubble; and He that cometh shall burn them up saith the Lord of Hosts. And he cometh in that day of the Lord which will be cruel both with wrath and fierce anger; which will come as a day of destruction from the Almighty, when all hands will faint, and all hearts melt; when God will punish the world for its evil, and the wicked for their iniquity; when the arrogance of the

proud will cease, and the haughtiness of the terrible be laid low; when God will lay the land desolate and destroy the sinners thereof out of it.

Yes, the Lord cometh. He cometh from Edom, with died garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength, speaking righteousness and mighty to save. He has trodden the winepress alone, and of the people, there were none with him; he will tread them in his anger, and trample them in his fury; for the day of vengeance is in his heart, and the year of his redeemed is come.

"Let the heavens rejoice and the earth be glad;
Let the sea roar, and the fulness thereof;
Let the field be joyful and all that is therein;
Then let all the trees of the wood rejoice before the Lord; for He cometh!"

For he cometh to judge the earth!
He shall judge the world with righteousness!
And the people with his truth!"

Yes, He cometh; and he that cometh will come and will not tarry. He says *surely* I come quickly; and who will not respond—Even so come, Lord Jesus? He cometh to reign; to try every man's work of what sort it is, and to render to every man according as his work shall be. He cometh to cleanse the earth, to beautify it and purify it; to make the wilderness like Eden, and the desert like the garden of the Lord.

How important it is, that we should meditate on his coming; that it should be the subject of our nightly prayer, the burden of our morning thoughts, and the theme of our noon-day conversation. It should occupy our sleeping, and our waking hours. How solemn the thought that the Lord COMETH! Those words should be in our hearts continually, and we should teach them diligently to our children; we should talk of them when we sit in the house, and when we walk by the way; when we lie down, and when we rise up, and when we are about our daily occupation; we should bind them for a sign upon our hand, and a frontlet between our eyes, and write them on the tablet of our hearts; we should engrave them on the posts of our houses and on our gates; and say to all continually, The Lord cometh. He cometh as a refiner's fire, and as fuller's soap; and who shall stand when he appeareth.

End of all Things.

"Coming event casts their shadows before." We live in the midst of portentous times. The indications of an appalling and mighty crisis in the affairs of this world are thickening on every hand, and becoming more and more apparent. We have no desire to create unnecessary alarm, or to be considered in the light of a croaker, or to prophesy evil concerning this generation; but we do think that every man of candor and good sense, who is not too proud to learn, or too wise to seek instruction, will take the trouble to investigate and search, that he may be satisfied, touching a subject in which the entire human family are deeply interested. We allude to the coming of the Lord Jesus Christ in the clouds of heaven, with all his holy angels, "in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

We wish to call the attention of the people to the investigation of these things. No one but a madman would refuse even to look at a subject fraught with such deep and momentous interest to himself, and that of his fellow-men. A spirit of honest inquiry, and a candid examination of prophecy will lead to results far more conclusive and satisfactory, than a hasty and inconsiderate condemnation of every one who professes to believe that the end of all things is near at hand.

In Luke xxi, our Saviour talking with the disciples on the Mount of Olives, concerning the destruction of Jerusalem, and after specifying the various signs by which that important event should be characterized, proceeds to speak also of the signs which shall immediately precede the destruction of the earth as follows:

"And 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 heaven shall be shaken.—And then they shall see the Son of man coming in a cloud with power and great glory."

Let any man who is not wilfully blind, or wickedly disposed to ridicule every thing serious, ask himself if there is not at this moment distress among the nations and perplexity? Do not men's hearts fail them

for fear? Is there not a general fearfulness and want of confidence among all portions of the business community in our own country? Do we not witness the daily arrival of hordes of famishing men and women from the shores of Europe?

Again does not Paul describe the men of this generation, and delineate their character as truly as though he were now present among us, together with an exact and striking portraiture of the very times in which we live? Examine, and see what Paul says of the perilous times of the last days. Does not Peter, also, speak of scoffers and mockers who shall come in the last days? And are there no scoffers among us? Will no one scoff at this article after reading it? And why should they? Is not our private opinion on this subject as much our property, as upon any other subject? We ask no one to believe upon our testimony, but we merely say, that if they will take the pains to look into the prophecy of the Scriptures, and then look at the world as it is, if they do not find a wonderful coincidence between the two, as well as many striking fulfillments of the predictions there contained, going on around us every day, their organs of perception must be obtuse indeed.

COMMUNICATIONS.

From Sr. Locke.

DEAR BRO. WHITE:—True and certain it is that we are living in an awful time, a time in which Satan is busily engaged, trying to deceive those who are honest, draw their minds from the truth and lead them captive at his will. I am astonished that intelligent people should be duped by these contradictory spirit manifestations. They manage somehow to tell *just enough truth* to make those whom they deceive, believe them when they lie. We read in the Word "Believe on the Lord Jesus Christ and thou shalt be saved," (Acts xvi, 31,) but these pretended spirits say believe on us; but "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." Isa. viii, 20. I am thankful that the blessed truth of the sleep of the dead found way to my heart in time to save me from this fatal delusion into which millions are insensibly falling. God forbid that any of his honest children, who are looking for our blessed Lord, should turn away their ears from the truth and be turned unto fables, but according to the testimony "Sanctify the Lord of hosts himself, and let him be your fear and let him be your dread."

O brethren and sisters let us stand fast and be firm in the truth, and we shall not be moved. Although spirits of devils working miracles, are around us, if we be followers of that which is good what shall harm us. Let us resist Satan in all his various forms and the God of Israel will protect us and be our refuge. There are those around us who are crying "peace, peace, when there is no peace," they heed not the watchman's voice and say, We will not hearken. O that they would turn their ears to the truth and set their house in order for truly the day of God hasteth greatly—"That day is a day of wrath, a day of trouble and distress, a day of wasteness and of desolation, a day of darkness and gloominess, a day of clouds and thick darkness. And I will bring distress upon men, that they shall walk as blind men, because they have sinned against the Lord; and their blood shall be poured out as the dust, and their flesh as the dung." Zeph. i, 15-17. There are those who make light of that great day of God, in which says the Prophet, "the mighty man shall there cry bitterly," and Jer. xxx, 23, says "It shall fall with pain upon the head of the wicked. Behold their ear is uncircumcised and they cannot hearken. Behold the word of the Lord is unto them a reproach, they have no delight in it. Jer. vi, 10. Evil men and seducers are waxing worse and worse, but let every one that nameth the name of Christ depart from iniquity." May we all strive for the victory, and press forward trusting in God and he will keep us from the fowler's snare. MARCIA S. AVERY.

Locke Mich., Apr., 26th, 1854.

From Bro. Harris.

DEAR BRO. WHITE:—We feel that God is for us, and who can be against us? Christ we find an ever present friend, and help in time of need. Although we are situated some thirty miles from any dear brethren of our faith, we would not repine at this: no; but we will lift up our heads and rejoice; for we believe that we shall soon sit with you and all of our brethren in the kingdom of our God, no more to go out for ever.

Dear brethren pray for us; for we feel we are in the enemy's land, and far away from those who wish us well; yet as long as God would have us live here we feel to say, Amen! But we mean to stand for the truth! although the power and strength of this

world is against us, yet we have the victory through our Lord Jesus, and the hope of immortality in the world to come. It seems to me dear brethren, that there are some at the present day like those that Paul found at Rome, who change the truth of God into a lie, and worship and serve the creature more than the Creator. O for an eye single to the glory of God!

ERASTUS HARRIS.

Vernon, April 23d, 1843.

From Bro. Pettibone.

DEAR BRO. WHITE:—The *Review* I read with interest and comfort. The subjects therein treated are subjects that will bear criticism, being sustained by the word of Inspiration. The signs of the times, the scenes of the earth as they are unfolding and being developed by the nations of the earth, doubly confirm the truths of Inspiration, and loudly calls on man to turn to God and seek salvation, immortality, eternal life.

But will they take heed. They have been enjoying the mercy of God long. Will the judgment, famine, sword, or pestilence awaken? No. But God will receive all that come to him. This invitation inspires me with hope and confidence, and begets within me an earnest of my inheritance.

Yours truly, K. S. PETTIBONE.
Grand Rapids, Mich., Apr. 23d, 1854.

From Sr. Miller.

DEAR BRO. WHITE:—We feel truly thankful for the *Review*. It is read with great interest by myself and companion. It is comforting and strengthening to hear from those of like precious faith. We are living in a place where there is very little vital piety, and where the light of truth is scarcely seen; for they rejected the first angel's message. I feel almost afraid that they will reject till it is too late. Our experience in the Advent doctrine has been short; but we believe as fast as we understand, and we are determined to make sure work for eternity, and never give up until our Redeemer comes. There are none here who love the glorious doctrine of our Saviour's soon coming; but I firmly believe it, and am growing stronger though we generally have no preaching, only the Bible, and what we receive from the *Review*. We take great pleasure in searching the Word of God, in which there are such hidden stores of knowledge, and we rejoice in the prospect of the soon coming of Christ. We never before have felt that longing after holiness of heart, and that desire for entire consecration that we have since we embraced the present truth. My prayer is, Lord increase the work until the message shall go with a loud voice, and the saints all be engaged in proclaiming "The seventh day is the Sabbath of the Lord thy God." I feel to praise God that the time is approximating when all who do keep the commandments of God and the faith of Jesus, will enter through the pearly gates into the holy city, and have right to the tree of life which is in the midst of the paradise of God.

My prayer is that the Lord may help us to feel the importance of being in all things like our blessed Master; and finally, that we may stand with him on Mount Zion, there to dwell with him for ever and ever.

We are alone here endeavoring to keep the commandments: and though our names are cast out as evil, since we have been trying to keep all the commandments of God; yet we rejoice that we are counted worthy to suffer reproach for the word of God.

Yours striving for the kingdom.

SARAH S. MILLER.

Malone, Franklin Co., N. Y., Apr. 27th, 1854.

From Bro. Wilkerson.

DEAR BRO. WHITE:—I am trying to keep the commandments of God, and I grow stronger and stronger in the truth of the third angel's message.

I came from Vermont a few weeks since to this place. There is no one here but my mother and one brother who keep the Sabbath of the Lord.

The new time is making some progress in this region; but I feel like holding on to the Lord; and while there are so many spirits gone out, let us try the spirits by the Word. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." So we find it. I was conversing not long since with a Timeist, and he affirmed that there was not one of the ten commandments binding on us. We see by this that there is no light in them.

Brethren, let us hold on to the truth, and not be blown about by every wind of doctrine, but plant our feet on the rock, and be established in the present truth. I am glad that there are a few who are willing to come out from the church and the world and keep God's commandments and refuse the mark of the beast. I look forward with joy to that

day when the third angel shall go with a loud voice. Here is the patience of the saints. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. lvi, 2. This we see is when Christ's coming is near; for he says, [verse 1.] "My salvation is near to come and my righteousness to be revealed."

I thank the Lord that he has chosen the poor of this world rich in faith and heirs of the kingdom. Brethren, pray for us. I want to be more like my Master; and my prayer is, Lord search me and try me, and see if there be any wicked way in me. I would be glad if any of the lecturing brethren could come this way and present the truth to the people. The third angel's message has never been preached here.

Yours in hope. B. F. WILKERSON. Westfield, Mass., Apr 23d, 1854.

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, insomuch that, if it were possible, they shall deceive the very elect." Matt xxiv, 24.

It has been said that the church [Rev. xviii, 2.] could not be the hold of every foul spirit &c. because the spirit manifestations were not especially connected with the church but were chiefly located among other classes; but if any one doubts that the church is becoming such, let them notice the daily increasing instances where not only professors, but ministers of the different churches have yielded their former prejudices and embraced the spiritual teachings. It is natural that it should be so. The popular theology consisting of some of the most artful fables which the enemy of all truth could devise, has completely paved the way for this last great work of deception. Artfully he has laid his plans and as artfully is he accomplishing them. For the church, with her present unscriptural theology in regard to the state of the dead, and the question of immortality, to stand firm against these manifestations of spirits, would be as unnatural as for water to refuse to flow through a channel already dug. For testimony to show the progress and development of this work, we quote from the Spiritual Telegraph as being the most reliable source of information. The following extracts show how this subject is beginning to take hold on the community. Especially important is Judge Edmonds' report, given at the New York Conference of Spiritualists.

Rev. F. S. KING, of Boston, Mass., recently made honorable mention of Emanuel Swedenborg in his sermon; and it is known that not only he, but several Unitarian clergymen in this vicinity, and some of other denominations are strongly disposed to a more spiritual faith, and frequently make full mention of the reality of spiritual communications to their hearers.

NEW YORK CONFERENCE.—At the Conference of Spiritualists in Dodworth Academy, Tuesday evening, April 25th, Judge Edmonds remarked that ever since his return from the West, he had been desirous of coming here and giving an account of his journey in connection with Dr. Dexter, but had been prevented from so doing until now; he did not come now to give a full account, but rather to apologize. During their journey he had addressed 20,000 persons; had a great many chances of learning the state of Spiritualism; saw many mediums, and from what they saw and heard, gathered vast encouragement for the cause. Mentioned some facts; found the churches depopulated, forsaken by priest and people; found many religious denominations from whom the members were deserting in great numbers. In one instance the Judge was called upon by a clergyman who wished some light on spiritual subjects. He was referred to the book called, "Spiritualism." While they were conversing two persons came in. The clergyman seemed agitated, but shook hands with them and immediately left. The Judge learned that these were two members of a church of twenty-seven who had deserted *en masse*, and gone over to Spiritualism. The belief in Spiritualism had worked marvels. The jury-box, the legislative halls, and even the ballot-box had been controlled by Spiritualists. The farmers were affected by it in great numbers. They made no parade about it. The speaker would give more particulars on the next evening. One incident which frequently happened to them in connection with the presentation of the memorial, was to refer their communications to the committee on post-roads. This was not so much out of the way as some would think. The Judge himself had received information, through spiritual sources, of the sickness or health of his family and friends. We had every thing to encourage us, from what had been seen. The cause was spreading in a manner which it was not in the power of man to stop. Minds were engaged in it who could make themselves felt. Some Spiritualists were uneasy on account of the persecution poured upon them; but they were too numerous for the stake, the gallows, or the lunatic asylums to dispose of.

Dr. Dexter related the case of the interposition of Spirits in the treatment of disease—a case where a man had lost two fingers by an accident. The doctor thought the fingers could not be restored, but the Spirits directed that they should be bandaged on. These directions were complied with, and time proved their efficacy. The fingers, which had been entirely severed, having become joined in such a manner that, after the elapse of several months, scarcely a scar or mark was visible to distinguish them from the others.

Judge Edmonds alluded to the memorial to Congress, and said he had not signed it because he thought Congress had nothing to do with it. Suppose Congress should report against it, would it make any difference with us? We can investigate for ourselves, without the aid of members of Congress. Spoke of the objection that had been made to Spiritualism on account of the fact that speaking mediums always spoke in their own language. A Spirit had spoken to him in Spanish through two mediums, young ladies, who knew nothing at all of Spanish. His own knowledge of the language was so imperfect that he was obliged frequently to have recourse to the dictionary to understand all that was said. Facts were referred to by the Spirit which were not in the minds of any present, and a name in Spanish was given which the mediums knew nothing of.

FOREIGN NEWS.

The U. S. Mail steamship Pacific, which left Liverpool on Wednesday, April 19, at 2 P. M., arrived at New York on Monday morning about 9 o'clock.

THE BALTIC.—CAPTURE OF THE FIRST RUSSIAN PRIZES! The London Times of the 17th published the following telegraphic dispatch from its Copenhagen correspondent, and the information caused much excitement: "The British frigate Tribune has just arrived from Admiral Plumridge's squadron, having taken five Russian prizes and a number of prisoners!" These ships had been for some time under surveillance. They were laden with sulphur, lead, and other contraband of war—were last from Lubec, and on their way to a Russian port in the gulf of Finland.

Napier's fleet now musters 37 sail, carrying 1,800 guns and over 18,000 men.

It was rumored that three French ships-of-war would be withdrawn from the Black sea to re-enforce the Baltic fleet.

On the 12th the French squadron under Admiral Parseval Deschones sailed from Brest to join the fleet in the Baltic under Napier. Letters from Stockholm of the 6th confirm the statement that the Russians had dismantled all the fortifications on the islands of Aland and had retired with guns and stores to the main land.

The Czar had further ordered that all pilots and men capable of bearing arms should remove from the islands to the main land of Finland, and also to remove or burn all ships and boats. This system of defense is to be pursued all along the shores of the Baltic and of the Black sea.

FROM THE DANUBE.—Eight thousand Russians attempted to storm Rassoava, but were repulsed. On April 2, the attack was renewed. Seven thousand five hundred men had been landed to re-enforce Varna. The Cronstadt Satellite of the 4th announced the passage of the Danube at Simnitze by the Turks on March 27. It was further rumored that the Turks had taken Turna, and were advancing in the rear of the Russians. No pitched battle had taken place up to April 9, either at Rassoava or Silistria, but much fighting and cannonading had been going on, from March 30 to April 7, in which the list of killed and wounded, especially of the Russians, was much augmented.

One mode of defending the entrance of Cronstadt is new and dangerous. Strong iron chests, charged with powder and other combustible materials, are sunk in the channel, and connected by wires to a galvanic battery. Above the chest is some machinery which, on being touched by the keel of a passing vessel, completes the galvanic circuit and explodes the mine. A hundred of these dangerous inventions are sunk in the narrow entry of Cronstadt.

TURKEY.—Fifteen thousand troops were daily expected at Constantinople from Egypt, who will immediately on arrival be forwarded to Batun under the escort of English and French steamers.

Some excitement was manifested at Constantinople, and the new Mufti was insulted, April 3. The declaration of war by the allies reached Constantinople on the 5th, and the Porte was about to issue a manifesto in consequence. Lord Stratford had addressed to the British Consuls a circular condemning the Greek insurrection. Accounts from Constantinople of the 5th mention that the city was illuminated in honor of the Turkish victories in Dobrodja. On the other hand, Nicholas had sent an autograph letter, accompanied by his portrait set in diamonds, to Gorchakoff, in recognition of the feat of crossing the Danube.

ASIA.—Accounts from Erzerum state that Zarif Pasha, General-in-Chief of the army of Anatolia, arrived at Kars on 6th of March, and had been received with the greatest enthusiasm. The army was being supplied with money, ammunition and clothes, so that the ensuing campaign would open under better auspices than that which closed so disastrously in December. Artillery was to be sent as early as the state of the roads would permit, but, at present, with some feet in depth of snow in the valleys and the face of the country a mass of mud and melting ice, military operations were impossible. Kurshid Pasha (Gen. Guyon) was still earnestly occupied in disciplining the forces. It is stated that the whole Russian army is concentrated at Gumri, (Alexandropol) which they are fortifying very strongly, so that should the Russians confine themselves to defensive warfare, the capture of Gumri must precede all attempts at aggressive movements on the part of the Ottoman commander. The voluntary service of the Arab and Kurdish tribes is continually offered to the service of the Sultan.

The navigation in the Baltic is opening. Admiral Boxer (British) and staff passed through Paris 17th on the way to the East.

Prince Napoleon embarked at Marseilles 17th for Constantinople.

From Paris it is stated that on the 17th copies of a treaty of alliance, offensive and defensive, were exchanged between France and England.

Appointments.

PROVIDENCE permitting we will hold meetings as follows: Jackson, Mich., the 11th, at 5 o'clock P. M.

Sylvan, the 12th, at 2 o'clock P. M., and hold over Sabbath and First-day.

Locke the 19th, at 2 o'clock P. M., and hold over Sabbath and First-day.

PROVIDENCE permitting, Bro. and Sr. White will meet with the brethren in Conference at Koskonong, Wis., May 26th, and at Rosendale June 2d. These meetings will commence on sixth day at 2 o'clock P. M., and hold as long as may be thought best.

Western Tour.

It is expected that there will be a general rally of the faithful to the Conferences in Sylvan and Locke. Bro. Loughborough designs to accompany us from Milan, to attend these Conferences with us.

Would it not be well for the scattered brethren to come together something on the plan of a Camp-meeting, bringing a trunk of provisions, and a few bed-clothes.

As we have not heard from the brethren in Wis., respecting the places to hold Conferences in that State; and as appointments for that State should be given in this No. of the Review, we have thought best to give the appointments for Koskonong and Rosendale without delay.

We shall be prepared to supply our friends with publications at the Conferences in Michigan and Wisconsin. We hope they will be able to come to these meetings prepared to supply themselves with publications, and to help us in the expenses of the Review.

Just Received:

Storrs' Six Sermons, and a supply of Bible vs. Tradition. They are for sale at this Office.

Business.

W. PHELPS.—Both your remittances for books have been received.

BRN. MARSH & HYATT.—We mailed you Charts the 4th. C. R. AUSTIN.—In answer to your inquiries see Art. in this No. entitled, The 144,000.

AGENTS.

Table listing agents for MAINE, CONNECTICUT, NEW YORK, NEW HAMPSHIRE, MASSACHUSETTS, VERMONT, PENNSYLVANIA, RHODE ISLAND, and CANADA EAST.

Letters.

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Receipts.

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