come forth to "everlasting life," the other to "shame and everlasting contempt." Then the dominion of Christ shall be established over the sea, and from the river to the ends of the earth.

III. THE GENTILES NOW HAVE THE DOMINION OF THE WHOLE WORLD.

In the third year of Jehoiakim, king of Judah, and the first year of Nebuchadnezzar, king of Babylon, (Jer. xxv.,) began the famous 70 years' captivity of the Jews in Babylon. In the second year of Nebuchadnezzar, he had a dream, (Dan. ii,) which none of his wise men could either tell or interpret. But Daniel, being divinely instructed, did both. He said, "Thou, O king, sawest, and art become white as wax; and, behold, a fierce hairy beast, with bronze wings on its head, and upon its back, and upon its side, and upon its legs, was I casting the image of brass upon its feet, that was of iron; and the iron, the clay, the brass, the silver, and the gold, together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image upon his feet, that were of iron and clay, brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken. But even in this divided and weakened state, it was to be the great leading government of the whole world.

In its last extremity, while its feet were in existence, a stone, cut out without hands from the mountain, was to smite the image on his feet, that was of iron and clay; and grind them to powder; iron, brass, silver, and gold together, with the small dust of the summer threshing-floors, and the wind carry them away, and no place be found for them.

The image is to be annihilated before the stone and wind; for that which has no place cannot exist. To exist, a thing must have place. Hence, that which has no place cannot exist. The government of this British empire, which now includes its and shadowed forth by the image, will be annihilated by the fall of the stone, and leave the earth vacant or destitute of government, unless some other is provided to fill its place. The reign of these four monarchies is called by the Saviour, (Luke, xxi, 24,) "the times of the Gentiles"; and by Paul, (Rom. xi, 25,) "until the fulness of the Gentiles be come in."

This image is to be destroyed; it should be observed, not by the rolling of the stone until it grinds it to powder, increasing its own size as the image decreases; or in other words, rolling up Anti christ, the image, into Christ, the stone, until it becomes a great mountain and fills the whole earth by dashing in pieces the image, sweeping it all away; and thereby a sudden expansion, filling the earth. This process of demolishing the image and enlarging the stone, is thus explained in the 44th verse: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; it shall break in pieces and consume all these kingdoms, and it shall stand forever."

But if it dash them in pieces and annihilate the Gentile kingdoms, and fills the earth which they now fill, then the two cannot be contemporaneous, but must succeed each other; the last of them to endure eternally. Thus explained in the nature of this kingdom I shall notice—

V. CHRIST'S KINGLY CHARACTER AND DOMINION.

1. He is the promised Son and heir of David. That Christ is David's Son, and the Son of promise, and his Son "according to the flesh," is abundantly established by Peter, Acts ii, 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." This promise and oath to David is found, 2 Samuel vii, 12, 13: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall come from thy loins, and I will establish his kingdom; he shall build a house for my name, and I will establish the throne of his kingdom forever. Why house and thy kingdom shall be established forever; thy throne shall be established forever."

According to these strong testimonies, David's throne and house is to be perpetuated eternally in Christ. The temporal succession of kings of David's line has failed. But the everlasting succession has not failed, nor will it; this, David foretold, and spoke before the resurrection of Christ, that his soul should not be left in hell, neither did his flesh corrupt. The same flesh that went into the tomb came up, and is now in heaven. And he has "the key of David," (Rev. iii, 7,) signifying that he only has the heirship of that house so long shut, and can open and no man shut, and shut and no man open. That house was shut when Nebuchadne-
"Wheresoever the children of men dwell, the heathen with a rod of iron, and shalt clash the testimony here is decisive on the point, that my holy hill of Zion. I will declare the decree:

He adds, "Thou shall break them the stone fills the whole earth. Then there will be a kingdom, and the beheads of the summer threshing-floors, and the wind shall destroy the Gentiles; even until the times of the Gentiles are fulfilled; or until the image is clash-whatsoever the children of men dwell. And he that is not with me is against me. "It is the city for which the patriarch Abraham looked, (Heb. xi. 10,) "which hath foundations, whose builder and maker is God." For this city is on the hill, and God shall set his throne there. It shall break in pieces and consume all these kingdoms, and it shall stand forever. The stone is to break these kingdoms, and the kingdom of God is given into his hand. And in the same way he shall reign. The testimony here is decisive on the point, that the Son of God is to possess the uttermost parts of the earth. He adds, "Thou shalt break them the heathen with a rod of iron, and shalt dash them in pieces like a potter's vessel." This is the conversion of the heathen promised in the second Psalm.

2. The Saviour himself has taught us the same thing in Matt. xxv., 34: "Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world." There was a kingdom destined to reign in Zion, and in Jerusalem, and before his ancients gloriously. Isa. xxiv, 23. "The tabernacles of God are with men, and he will dwell with them. Then he will establish his kingdom, and destroy it until he come whose right it is; and I will give it to his people also, and to his saints, according to the promise." Gal. iii. These, too, constitute the house of Jacob, over whom Jesus Christ is to reign forever and ever. Luke i. 33. They will reign in the fulness of time, and be king, and to the Temple of God, which is in Mount Zion, and in Jerusalem, and before his ancients gloriously. Dan. vii., 14. "As for the saints of God, they are they that shall have right to the tree of life, and to the city which is the holy heaven, and of his kingdom, and he shall reign forever and ever."

2. His reign is to be personal and visible. This is clear from the fact that Christ is the Son of David according to the flesh, and is to sit on David's throne. That throne was on earth at and in Jerusalem. And "The Lord of Hosts is to reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv, 23. "The tabernacles of God are with men, and he will dwell with them. Then he will establish his kingdom, and destroy it until he come whose right it is; and I will give it to his people also, and to his saints, according to the promise." Gal. iii. These, too, constitute the house of Jacob, over whom Jesus Christ is to reign forever and ever. Luke i. 33. They will reign in the fulness of time, and be king, and to the Temple of God, which is in Mount Zion, and in Jerusalem, and before his ancients gloriously. Dan. vii., 14. "As for the saints of God, they are they that shall have right to the tree of life, and to the city which is the holy heaven, and of his kingdom, and he shall reign forever and ever."

VI. THE METROPOLIS OF THE KINGDOM OF GOD.

1. Its locality. It is Mount Zion and Jerusalem. Ps. ii, 6. "Yet have I set my king on my holy hill of Zion." Isa. xxiv, 28. "Then the moon shall be confounded, and the sun ashamed, when the Lord shall come as king into Zion, and in Jerusalem, and before his ancients gloriously."

The parable of the tares of the field, (Matt. xiii., 24-30, 31-43) is designed to teach the same great doctrine: "Yet have I set my king on my holy hill of Zion." Isa. xxiv, 28. "Then the moon shall be confounded, and the sun ashamed, when the Lord shall come as king into Zion, and in Jerusalem, and before his ancients gloriously."

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The kingdom of heaven is like a grain of mustard seed that Christ set up his kingdom at the time of his first advent. Some of those texts we will consider. The history of Noah bears a strong resemblance to the day of Christ. As it was in the days of Noah, so also shall the coming of the Son of man be. Matt. xxiv, 37. The earth at that time became so perverse, that the Judge of all the earth pronounced his sentence of death.暴雨, however, to the execution of the vengeance written in the book of the law and the prophets continued. But since the law and the prophets continued. But since the law and the prophets continued. But since no such state on earth as that wherein all shall reign in the world, the tree must of necessity be burned in the fire, so shall it be at the end of this age, and the last one will be cast out, and the righteous be glorified in the kingdom of God. The- Son of man shall send forth his angels, as a witness unto all, he hath sent out the war-

FUNDAMENTAL DOCTRINE.

WHAT IS NECESSARY IN ORDER TO MEET THE LORD IN PEACE.

1. Luke xxi, 30, instructs the believers in Jesus to:

1. Watch and pray always:

1. (a) That ye may be spared the temptation to evil,

2. (b) That ye may be spared the temptation to evil,

3. (c) That ye may be spared the temptation to evil,

4. (d) That ye may be spared the temptation to evil,

5. (e) That ye may be spared the temptation to evil,

6. (f) That ye may be spared the temptation to evil,

7. (g) That ye may be spared the temptation to evil,

8. (h) That ye may be spared the temptation to evil,

9. (i) That ye may be spared the temptation to evil,

10. (j) That ye may be spared the temptation to evil,

11. (k) That ye may be spared the temptation to evil,

12. (l) That ye may be spared the temptation to evil,

13. (m) That ye may be spared the temptation to evil,

14. (n) That ye may be spared the temptation to evil,

15. (o) That ye may be spared the temptation to evil,

16. (p) That ye may be spared the temptation to evil,

17. (q) That ye may be spared the temptation to evil,

18. (r) That ye may be spared the temptation to evil,

19. (s) That ye may be spared the temptation to evil,

20. (t) That ye may be spared the temptation to evil,

21. (u) That ye may be spared the temptation to evil,

22. (v) That ye may be spared the temptation to evil,

23. (w) That ye may be spared the temptation to evil,

24. (x) That ye may be spared the temptation to evil,

25. (y) That ye may be spared the temptation to evil,

26. (z) That ye may be spared the temptation to evil,

27. (aa) That ye may be spared the temptation to evil,

28. (bb) That ye may be spared the temptation to evil,

29. (cc) That ye may be spared the temptation to evil,

30. (dd) That ye may be spared the temptation to evil,

31. (ee) That ye may be spared the temptation to evil,

32. (ff) That ye may be spared the temptation to evil,

33. (gg) That ye may be spared the temptation to evil,

34. (hh) That ye may be spared the temptation to evil,

35. (ii) That ye may be spared the temptation to evil,

36. (jj) That ye may be spared the temptation to evil,

37. (kk) That ye may be spared the temptation to evil,

38. (ll) That ye may be spared the temptation to evil,

39. (mm) That ye may be spared the temptation to evil,

40. (nn) That ye may be spared the temptation to evil,

41. (oo) That ye may be spared the temptation to evil,

42. (pp) That ye may be spared the temptation to evil,

43. (qq) That ye may be spared the temptation to evil,

44. (rr) That ye may be spared the temptation to evil,

45. (ss) That ye may be spared the temptation to evil,

46. (tt) That ye may be spared the temptation to evil,

47. (uu) That ye may be spared the temptation to evil,

48. (vv) That ye may be spared the temptation to evil,

49. (ww) That ye may be spared the temptation to evil,

50. (xx) That ye may be spared the temptation to evil,

51. (yy) That ye may be spared the temptation to evil,

52. (zz) That ye may be spared the temptation to evil,

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70. (ccc) That ye may be spared the temptation to evil,

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75. (aaa) That ye may be spared the temptation to evil,

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Christ, during the present dispensation, the Lord shall shut them in, and make a display of his protecting and preserving power: for thus saith the Lord, "Come, my people, enter into thou into his gates, and come, worship his temple and sit down before the Lord, all for a little moment, until the indignation be past. For, behold, the Lord cometh out of his place, to punish the iniquities of the inhabitants of the earth; and the righteousness of heaven also shall disclose her blood, and shall no more cover her slain." Isa. xxvi, 20, 21. "Behold, the day cometh, that shall cause the BRN and yea, all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. For, behold, the name of the Lord of Righteousness, saith the Lord, to the sun of Righteousness, that shall spring up upon thee, unto thee: and the nations shall beبقى the way of the Lord." 

As those who profess to believe that the world is now hearing the last message of mercy; who see that there is a breach in the law of God to be repaired, and that only through obedience to all the commandments of God could the world be preserved from the fiery deluge, which shall consume and sweep away all the earth's inhabitants. We are naturally anxious that such should be the case; but how is it to be accomplished? Will the Lord perform it and let his people remain passive and idle spectators? By no means. We have each a part to act in the great work. We are to be living, upright, holy,. Every child of God, no matter how humble his position may apparently be, has his station to occupy and his place to fill; and that each member of the church, whether in the church or out of the church, shall the Sun of Righteousness arise, with healing in his wings." Mal. iv, 1, 2. To meet their coming, the people of God must be ready. Both the stream; and our example and our influence is constant in the church. It is not enough that we simply be no hindrance to the work; nay, I will venture the assertion that there is no such thing as occupying such a position in connection with the world. If we are not gathering, we are scattering. If we are not abiding; if we are not present, the church will be idle. Every child of God, no matter how humble his position may apparently be, has his station to occupy and his place to fill; and that each member should be standing at his post and filling his allotted place, just as the jewels may be searched out, and that those may again to the standard who have been "scattered in the cloudy and dark day." We are naturally anxious that such should be the case; but how is it to be accomplished? Will the Lord perform it and let his people remain passive and idle spectators? By no means. We have each a part to act in the great work. We are to be living, upright, holy, every child of God, no matter how humble his position may apparently be, has his station to occupy and his place to fill; and that each member of the church, whether in the church or out of the church, shall the Sun of Righteousness arise, with healing in his wings." Mal. iv, 1, 2. To meet their coming, the people of God must be ready. Both the stream; and our example and our influence is constant in the church. It is not enough that we simply be no hindrance to the work; nay, I will venture the assertion that there is no such thing as occupying such a position in connection with the world. If we are not gathering, we are scattering. If we are not abiding; if we are not present, the church will be idle. Every child of God, no matter how humble his position may apparently be, has his station to occupy and his place to fill; and that each member should be standing at his post and filling his allotted place, just as the jewels may be searched out, and that those may again to the standard who have been "scattered in the cloudy and dark day." We are naturally anxious that such should be the case; but how is it to be accomplished? Will the Lord perform it and let his people remain passive and idle spectators? By no means. We have each a part to act in the great work. We are to be living, upright, holy, every child of God, no matter how humble his position may apparently be, has his station to occupy and his place to fill; and that each member should be standing at his post and filling his allotted place, just as the jewels may be searched out, and that those may again to the standard who have been "scattered in the cloudy and dark day." We are naturally anxious that such should be the case; but how is it to be accomplished? Will the Lord perform it and let his people remain passive and idle spectators? By no means. We have each a part to act in the great work. We are to be living, upright, holy, every child of God, no matter how humble his position may apparently be, has his station to occupy and his place to fill; and that each member should be standing at his post and filling his allotted place, just as the jewels may be searched out, and that those may again to the standard who have been "scattered in the cloudy and dark day." We are naturally anxious that such should be the case; but how is it to be accomplished? Will the Lord perform it and let his people remain passive and idle spectators? By no means. We have each a part to act in the great work. We are to be living, upright, holy, every child of God, no matter how humble his position may apparently be, has his station to occupy and his place to fill; and that each member should be standing at his post and filling his allotted place, just as the jewels may be searched out, and that those may again to the standard who have been "scattered in the cloudy and dark day."
remnant, and permitting me to return to my family in safety, last evening, via Ashfield, Mass. J. B.

Communication from Bro. Hutchins.

Dear Bro. White:—For about five months past, I have been laboring in company with Bro. Ingraham. We have spent several weeks in this county, during which time we have witnessed the progress of truth with deep interest. About twenty have become members within the last six weeks. We have been looking for the immediate and personal coming of the Saviour, since commencing our labors here last Winter.

On the Sabbath of our first Conference in Ulysses, in July, Bro. C. H. Barrows was some distance from home, with a design of returning before First-day: circumstances however rendered it necessary for him to put up for the night in U., which he did with one of the brethren, without knowledge of the meetings, or that he was among Sabbath-keepers, till he stopped.

On First-day he came into meeting and heard a lecture in defence of the Bible Sabbath, for the first time. He was strongly convicted that he had heard the truth. Said he had been living too long without the enjoyment of religion, but by the grace of God he would live better.

The next Sabbath he attended our meeting and his son with him. Before the close of the meeting, they consented to resolve to keep the Sabbath. The young man embraced religion and has been baptized.

Soon after this Bro. B. moved to Liberty, McKean Co., where we held meetings the 6th and 7th inst. We found the people in that vicinity had been reading the multiplication from Bro. Hutchins. They both resolved to keep the Sabbath. The young man embraced religion and has been baptized.

We spent several weeks in this county, during which time we have witnessed the progress of truth. We found the people in that vicinity had been reading the multiplication from Bro. Hutchins. They both resolved to keep the Sabbath. The young man embraced religion and has been baptized.

Here, then, it seems to me, is an important clue to the interpretation of the prophecy. And we cannot avoid the conviction, that here all the interpreters, whom we have seen, have more or less thrashed out the same view. Others, who admit a reference to it, fail to give it due prominence—to make it the fore-ground of their exposition. They seem to have been very manifestly occupied in the mind of the Apostle. We think the pharisaism of the passage, especially taken in connection with the statements of the dispensation representations, forces upon us the conviction, that the Apostle here refers definitely to the period of restoration. But, not so much because this was the most advantageous view from which to draw the contrast, but because this was ever uppermost in his mind, when he reflected on the future glory of the God of Glorious Church._—when, in the words of the American version, "the Son of Man shall come in His glory, and all the holy angels with Him. And He shall send forth His angel, and shall gather together His elect, from the furthest part of heaven. So the Son of Man shall come in His glory, and with Him shall the King of kings."
be burnt up. Since, then, all these things must be dissolved, what manner of persons ought ye to be in all holy conversation and godliness—looking for and hastening the coming of the day of God, by which the heavens being on fire shall be dissolved, and the elements melt with fervent heat. But we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent yourselves in right行走, not forung, nor yet as unwise; but, resolving yourselves in the most upright manner, let your conversation have the mark and symptom of wisdom, considering the present age as a sort of probationary time, by which the end of all things, the very consummation of the world, shall be accomplished. For the heavens shall be dissolved by fire, and the elements shall melt with fervent heat. But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, looking for such things, be not slothful, that ye may be unfruitful, for the coming of the day of God nears and the end of the age is at hand. Like a thief, he may come while ye sleep, and the end shall suddenly come upon you, as a thief. For, when they say, Peace, and Safety, then shall sudden destruction come upon them, and they shall not escape. The Lord knoweth how to save the godly from time to time, and to bring about vengeance on those who do evil. For the time that shall be, the Lord will bring about alienation from evil. But the Lord shall come in the day of judgment, which includes and refers chiefly to the resurrection of the dead. For the day when the sons of God shall be manifested, in their glory, and shall be gloriously delivered from the perdition of a single soul. But the resurrection of the dead is, we had thought, the very essence of Christian doctrine. The view which we have taken above be correct, the resurrection seems thus more simple and unembarrassed. It thus introduces the reason of the anxious longing of the Christian brethren in their state of trial and Infirmity. Ask us not to believe, that he haas led them from the state to the state in which he is, and that his Christian brethren are light and salt. Thus said Jesus Christ. And the modern church inquires how far, in this respect, has a partaken of the apostolic spirit? The former part of the resurrection will be the resurrection, and the latter part the resurrection. But has it done ruminations in our respects? Does it dwell upon, as a sublime truth and a glorious reality, is it not in the best assurance and the pledge, that our labor is not in vain in the Lord?—Christian Review, March, 1839.

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**Light and Salt.**

Matt. v. 13—Ye are the salt of the earth.

Christians are light and salt. Thus said Jesus Christ. And the modern church inquires how far, in this respect, has a partaken of the apostolic spirit? The former part of the resurrection will be the resurrection, and the latter part the resurrection. But has it done ruminations in our respects? Does it dwell upon, as a sublime truth and a glorious reality, is it not in the best assurance and the pledge, that our labor is not in vain in the Lord?—Christian Review, March, 1839.

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**In the first place,** it is only thus that we can be prepared to do good to others. Eminent holiness is an indispensable condition of the enjoyment of grace, and of the Christian privileges which are given to us; if we have no salt in ourselves: we cannot give light to others, if we have not the flame of grace burning within us. Let your light shine says the Saviour, so that they may see your good works, and glorify your Father in heaven. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will. We must not be conformed to this world, but be transformed by the renewing of our minds, in order that we may prove what the will of God is, that is, his good and acceptable and perfect will.
OBITUARY

Died at her residence, in Ashfield, Mass., May 16th, 1854. Maria, wife of Bro. Marshal H. Edson. She was a member of the congregation for seventeen years, and has been an observer of the Sabbath since 1851. She manifested great resignation to the will of God, and was ever sojourners. She was the mother of one husband and two children, and said if it were the will of God for her to live and train her children for him she would be well; if not all would be right, thy will, and not mine be done. A friend gave her a dollar; she requested that it may be sent to Bro. White. Her last words were, All is right. Thus she fell asleep in Jesus. Her funeral was attended by a numerous company of relatives and neighbours, who followed her to the house of the deceased given by the writer from Rev. xiv. 15.

JOSEPH BATTS.

Ashfield, Mass., May 26th, 1854.

DEAD AT PORT EDWARD, N. Y., May 18th, 1854, Sister Desire M. Little, aged 40 years. Her disease was the quiet consumption. A letter from her husband yesterday, announcing her death, says: "O, bless God for the evidence she has lost of eternal rest. She has been one of the greatest sufferers ever since she left the land of sickness, and set her face in the most settled, cheerful life. I will take the liberty to transcribe a few lines which she penned to my wife three weeks since, from the course of her hasty death:"

"To the beloved church of God in Fairhaven:"

"Dear to my soul are God's children this holy Sabbath morning. Though I am on my death bed I can see your Father. I see his angels around me, and the love and affection which the Father has for me. I am filled with much pain, I feel armed up to make this expression to you, believing God will strengthen me. I feel as much as I can bear. I feel nothing more. Sometimes I rejoice exceedingly in hope of the blessed future, of meeting all the blessed angels in God's Sanctuary, and then body's infirmities almost overpower me. But I believe his rod and staff will support. Could I hear you pray to-day, O how sweet, it would be enough to give me grace and perfect victory through Jesus. O how much I love you. My dying salutation to all the precious children. May God be with you all. Farewell! Farewell tell them,"

D. M. LITTLE.

The riches and honors of this world sink into insignificance when compared with the blessed hope of the coming of the Lord. The solemnity of the Sabbath in the Lord, and rests from her labors a few days, until the voice of the Sovereign Law-giver, shall awaken her to share in the glories of an endless life. She was firmly attached to the true position in the three angels' messages in Rev. xvi. 6-12; and for several weeks was an observer of the Sabbath of the Lord our God.

Fairhaven, Mass., May 23d, 1854.

JOSEPH BATT.

COMUNICATIONS

From Bro. Brooks.

DEAR BRO. WHITE:—While I was going in scripture and prayer, and thank God that he has given me a willing heart to come out and separate myself from the world, and try to keep his holy commandments. I thank God for his grace and gifts and then I am happy. She died in full confidence of soon coming in the first resurrection. She had embraced all the present truth, and rejoiced in it, when death laid her hand upon her.

H. CHILD. Sutton, Vt., May 16th, 1854.

From Bro. Batt.

DEAR BRO. WHITE:—The Review comes to me a welcome messenger. It has been the means of open church service to this place, and my prayer is that it may be thus sustained. I have for-merly been a member of the Congregational church, and have been a sabbath observer and the Sabbath of the Lord, and renounced the doctrine of a temporary millennium, believing in the second advent near at hand.

The REVIEW AND HERALD.
We may get the victory over all our besetting sins, may keep clear of the mark of the beast, so that every evil passion may be subdued, and that we may do in the will of God we may receive the promise, for yet a little while he shall appear.

When the Son of man cometh, shall he find this faith of mine?... And shall show great signs and wonders, insomuch that, if they will not hear the law, neither will they hear the parable. But there were false prophets also among the people, even as there shall be false prophets among my people, to lead them into error.

And when they shall say, Peace and safety, then sudden death shall come upon them, and take them away. For the Lord cometh with ten thousand of his saints, to execute judgment upon all nations. 

The Signs of the Times; Spirit Manifestations a sign- that the time has come when the Light of Present Truth should be set on a Hill. "Light makes manifest, until it be put under a bushel. Let every man and be what they will, and the important truths relating to the present time will soon be made more prominent to the world. Amen.

CONGRESSIONAL RECORD. - It is reported that the hostilities against Russia are to be carried out on a much larger and grander scale by the French and English Governments. A communication of the 6th inst. announces that the French and British Governments have agreed in the adoption of all the measures of precaution which may result from this war. The French Emperor has decided on the formation of two camps. The first, to be formed by 40,000 men, has already been formed between Moscows and St. Omer, and the second of 50,000 near Marseilles.

The English Government, on its side, says the Munition, and armament of the French, while the English fleet is to be employed, and the French fleet will be effectuated, and the French fleet will be employed, by a new one. The operations on the side of the southern camp are being prepared for the next week.

A telegraphic dispatch from Constantinople of the 27th April, states that the French Envoys have insisted that the government of the Czar should be put under the protection of the French Fleet. When they shall say, Peace and safety, then sudden death shall come upon them, and take them away. For the Lord cometh with ten thousand of his saints, to execute judgment upon all nations.

The excellent article on the Jews, given in our last issue, of "Israel's Prophetic Exposition," this week we give another extract from the same on the Kingdom of God.

TENT MEETING AT BATTLE CREEK, Mich. —This meeting will commence on Friday June 9th, at 2 o'clock P. M., and continue over 1st day, Bro. and Sr. Wills are expected to be present.

This meeting is appointed for the benefit of those residing in the vicinity of Battle Creek. If many should come from a distance, the brethren would not be able to provide for their needs. It is hoped that a few in particular will do what they can.

DO WE REALIZE IT? — It is stated that there are upwards of 1,300,000 people in the United States who are entirely without religion. The excellent article on the Jews, given in our last issue, of "Israel's Prophetic Exposition," this week we give another extract from the same on the Kingdom of God.

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