

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."

VOL. V.

ROCHESTER, N. Y., THIRD-DAY, MAY 30, 1854.

No. 19.

THE REVIEW AND HERALD.

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THE KINGDOM OF GOD.

THERE is no subject in the whole circle of Christian literature which is more important in its bearings on the right understanding of the Bible, than the meaning of the term "*The Kingdom of God.*" This term is sometimes used, perhaps, in reference to God's universal kingdom or government over all worlds and beings; but generally, as used in the Scriptures, it refers to a dispensation of God among men, on earth. In this work it will be my object fully to present and discuss this subject.

I. ADAM AND HIS RACE, KINGS—THIS EARTH THEIR KINGDOM.

That God made this earth for man, and man for the earth, is very clear from the account given of the creation, in the first chapter of Genesis. After the creation of all things, God saw that there was not a man to till the ground. "And God said let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i, 26.

The evidence is here distinct, taken in connection with Gen. ii, 5-8, that the world was made for man, and man for the world. The dominion given to them constituted them kings. The territorial dominion of Adam and his progeny, was all the earth, and all that was in earth, air and sea. All was subject to him while he was subject to God; but when he rebelled against God, the whole animate creation rebelled against man; and even the elements of nature themselves, have become his enemy. Man lost the kingdom, and the devil obtained it.

Two causes concurred to deprive man of the kingdom and dominion of the world. 1. The revolt of all creatures from his authority when he sinned; and 2. His own mortality. For, had the inferior creation remained in perfect obedience, he could not continue in authority because of death. But death was not in the original plan. Death entered the world by sin. "So death passed upon all men."

II. JESUS CHRIST IS TO FILL THE PLACE OF THE FIRST ADAM.

"The first man, Adam, was made a living soul; the last Adam a quickening spirit." "The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. xv, 45, 47. The first Adam having lost the earth, together with his life, the second Adam came to purchase and restore both the one and the other. Thus the apostle, in Eph. i, 13, 14: "In whom also, after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Heaven, the heaven of heavens, was never under the dominion of any other but the God of heaven, that it should be purchased. But this earth was lost, and Jesus Christ has purchased and will redeem it. Adam's race were dead in law; Jesus Christ has tasted death for them, that he might bring them forth into second life from the grave; "they that have done good, to the resurrection of life; they that have done evil, to the resurrection of damnation." The one class will

come forth to "*everlasting life,*" the other to *shame* and everlasting contempt." Then the dominion of Christ shall be from sea to 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 beheld a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces 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 became a great mountain, and filled the whole earth.

"This is the dream: and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field, and the fowls, of the heaven, hath he given into thine hand, and hath made thee ruler over them all." Dan. ii, 31-38.

The universality of a kingdom could be no more strongly asserted in human language than is this dominion of the king of Babylon. No spot on the round globe, where an animate being dwells, that is not included in his ample dominion. The Jews had previously enjoyed an independent government from the world; but then the Jewish and all other governments were merged in this one government. Whatever historians may say to the contrary, it is certain that, according to inspiration, God looked on that monarchy as being the head and representative of all governments on the globe. The church has never from that hour to this, either in her Jewish or Christian form enjoyed an independent government, free from dependence on or tribute to the Gentiles. Nebuchadnezzar was only the beginning of a series of just such universal monarchies,

"Thou art this head of gold." "After thee shall arise another kingdom (the breast and arms of silver) inferior to thee;" (*Medo Persian*;) "and another third kingdom of brass, that shall bear rule over all the earth." This was the *Macedonian* kingdom, under Alexander the Great and his successors. Here is the same universality again declared as in the Chaldean kingdom.

"The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all these, shall it break in pieces and bruise." This fourth kingdom is the Roman empire, and was to succeed to the same great government of the world which its predecessors had enjoyed. And to gain that empire, it was to break in pieces and bruise all the former kingdoms. The latter part of the kingdom, shadowed forth by the feet and toes which were to be of iron and clay, was to be of a divided character, partly strong and partly

broken. But even in this divided and weakened state, it was to be the great leading government still.

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 were of iron and clay, and grind them to powder; iron, clay, brass, silver and gold together, like 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 governments of this globe, all of them being included in 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 fullness 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; but by dashing in pieces the image, sweeping it all away; and then by 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 dashes them in pieces and annihilates 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. In examining 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, 16: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. And thy house and thy kingdom shall be established forever before thee: 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 have failed. But the everlasting succession has not failed, nor will it; this, David foresaw, and spoke before of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. 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 Nebuchadnezzar

zar destroyed Jerusalem and carried Zedekiah captive to Babylon. God pronounced the doom thus, by Ezekiel: (xxi, 25, 27 :) "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end." "I will overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." From Zedekiah's captivity and the ruin of Jerusalem, there has been no king of David's line reigning in Jerusalem. There never will be, until he comes whose right it is, and takes the kingdom. "The Lord God will give to 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." Luke i, 32, 33. "Of the increase of his government and peace, there shall be no end upon the throne of David and his kingdom, to order it, and establish it, with justice and judgment, henceforth and forever."

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 and at Jerusalem. And "The Lord of Hosts [is to] reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv, 23. "The tabernacle of God is with men, and he will dwell with them." Rev. xxi, 3. * * * * * Being then, a king "according to the flesh," and of David's line, and his reign being over the saints, it must be a personal and visible reign.

And for this purpose he is to come again on earth, just as he went into heaven, which was bodily and visibly; with a body of flesh and bones. Luke xxiv, 39. If it be objected to this, that Christ did not go into heaven with the same body in which he rose from the dead, but that it was spiritualized when he ascended to heaven; I reply, I shall grant it when the law and the testimony can be produced which declares it. But the Bible not only affords no intimation of such a change, but the whole tenor of its testimony is, that he went up as he arose from the grave, and will come again in like manner.

VI. THE TERRITORIAL DOMINION OF CHRIST.

1. It is to be all the territory now occupied by the great image of Nebuchadnezzar's dream.—"Whosoever of the field and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all." Dan. ii, 38. "A stone was cut out without hands, which smote the image."—"Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together," "like the chaff of the summer threshing-floors, and the wind carried them away." "And the stove that smote the image became a great mountain and filled the whole earth." Dan. ii, 35. Then in verse 44, when the explanation is given, it is said, "In the days of these kings, the God of heaven shall set up a kingdom which shall never be destroyed. 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 to do it. Then the stone, Christ, and the kingdom of God are the same. The enlargement of the stone will be by gathering together, in the fullness of the dispensation of times, all things in him, whether they be things in heaven, or things in earth, or things under the earth, even in him. Eph. i, 10. Thus will his body be perfected and his kingdom organized. Then the meek will inherit the earth. The second Psalm is also another testimony on this point: "Yet have I set my king on my holy hill of Zion. I will declare the decree: the Lord hath said unto me thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." 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 all 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, inherit the kingdom prepared for you from the foundation of the world." There was a *kingdom* prepared for and given to man as soon as he existed, and even before he was brought into being. That kingdom or dominion was "all the earth;" and also all that earth, air, and sea contained. Gen. i. (See Sec. 1.) The Bible furnishes us with no hint that God ever prepared any other kingdom for man when he laid the foundation of the world. This kingdom, then, Christ is to restore and give to his saints.

3. A text already noticed, (Rev. xi, 15,) teaches the same doctrine: "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." Numerous other texts might be presented, all showing the same thing. But these must suffice for the present.

VII. 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, 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." The throne of David, which Christ is to inherit, and on which he is to reign forever, was established there, and is forever to be there. Ps. cxxxii, 11-18. "The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provisions; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Nothing can be more clear and strong than this declaration of the Lord that he will dwell there forever, and the throne of David be there, and his horn (kingdom) flourish there.

2. *The City.* Not "Jerusalem that now is, and is in bondage with her children," but Jerusalem that is above, and is free, and is the mother of us all." Gal. iv. The "New Jerusalem, which cometh down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi.

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 he looked as the promised inheritance of the land of Canaan. And a city twelve thousand furlongs, or fifteen hundred miles square, as is the city described in Rev. xxi, would require all the territory promised Abraham for its location. And if all the saints of God are to "have right to the tree of life, and enter in through the gates into the city," such a city would be none too large for their ample accommodation. This is "the city of the living God;" the tabernacle of God which shall be with men, in the New Earth.

Until that time comes, Jerusalem is to be trodden down of the Gentiles, even until the times of the Gentiles be fulfilled; or until the image is dashed in pieces, and no place is found for it, and the stone fills the whole earth. Then there will be a race at Jerusalem who will say, "Blessed is he that cometh in the name of the Lord." They will be the redeemed from the east, west, north and south, who shall sit down with Abraham, Isaac and Jacob, in the kingdom of God; while the unbelieving Jews will be cast out into outer darkness, where there shall be weeping and gnashing of teeth.

VIII. THE SAINTS OF GOD WILL BE FELLOW-HEIRS WITH CHRIST.

The inheritance, by purchase and by promise, belongs to Jesus Christ, the Son of God. "But as many as receive him, to them he gives power or

privilege to become the *sons* of God, even to them that believe on his name." God sends forth the spirit of his Son into their hearts, crying Abba, Father. And the Spirit itself beareth witness with our spirit that we are the children of God; and because children, then heirs, heirs of God, and joint-heirs with Christ. Rom. viii.

Christ is the head, and the church the body composed of the members of Christ. He is the true vine for whom the goodly vineyard, the land promised to Abraham, and once occupied by the men of Judah, (see Isa. v.) was prepared, and to whose use it is now soon to be devoted; his believing people are the branches of that vine, and with the vine and root, or good olive tree, they will be transplanted into that holy soil, to flourish in immortal bloom and vigor forever and ever. In the explanation of the vision of the four beasts, (Dan. vii, 18,) it is said, "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Also, in the 27th verse of the same chapter, "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Again, (Matt. xxv, 34.) "Come ye blessed of my Father, inherit the kingdom." These constitute the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs 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 with Christ as his subjects, and assist, under him their king and head, in the government of the kingdom; and enjoy all its immunities. The kingdom will be the same as when God originally gave it to Adam and his family. They had dominion, but Adam, by virtue of his relation to them, was their superior and head; but they were all children, and were to reign with him. "Let them have dominion." Christ is the last Adam, and sustains a similar relation to the church as Adam did to the race. Adam gave them mortal life; Christ eternal life. Now if we suffer with him we shall also reign with him.

IX. THE TIME AND CIRCUMSTANCES WHEN THE KINGDOM OF GOD WILL BE SET UP.

1. *It will be when the times of the Gentiles shall be fulfilled.* The governments of the Gentiles, shadowed forth in the great image, (Dan. ii,) have certain predicted changes to pass through, and cannot pass away until they have fulfilled the prediction. When they have done that, the stone, Jesus Christ, will demolish them, and the God of heaven set up [or cause to stand] his kingdom.

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4. *It will be when the Nobleman (Christ) who is gone into a far country to receive a kingdom, returns.* The object of the parable, (Luke xix, 11-27,) was to correct the false notions of those who "thought the kingdom of God should immediately appear." The parable taught them that Christ, the nobleman, would first go away and receive his kingdom, and in the meantime leave his servants in possession of his property to occupy till his return; that at his return, he would reckon with and reward his servants if faithful, and cast them off if unfaithful; and then bring forth and slay his enemies. Such a return of the nobleman has not yet taken place, nor have the servants of Christ yet received their reward in his kingdom. Nor have his enemies yet been destroyed. Then he has not yet received his kingdom or set it up.

5. *It will be at the end of this world, (or age.)* The parable of the tares of the field, (Matt. xiii, 24-30, 36-43,) is designed to teach the same great doctrine. "The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." Both the tares and wheat sprang up, and the servants came and inquired, "Sir, didst not thou sow good seed?"—"from whence then hath it tares?" "An enemy hath done this." "Shall we go and gather up the tares?" "Nay, let both grow together until harvest," &c. "Declare to us the parable of the tares of the field." "He that soweth the good

seed is the Son of man; the field is the world;" (*kosmos*) the globe and its creatures. "The good seed are the children of the kingdom," its heirs. "The tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at 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 weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Now the tares grow together with the wheat in the world, or what is promised to Christ for his kingdom; then the tares will be cast out, and the righteous be glorified in the kingdom of God. It cannot take place until the end of the world, or age, which began with the preaching of John the Baptist, until which time the law and the prophets continued. But since then the kingdom of heaven is preached. That was the last age, or dispensation, of probationary time. When it ends, the tares and wheat will be separated, and the one be burned up, and the other glorified. Until that takes place, there can be no such state on earth as that wherein all shall know the Lord, from the least to the greatest. Then it will be thus; for they shall see, not through a glass darkly, as now, but face to face.

X. THE EMBRYOTIC STATE OF THE KINGDOM.

There are various texts in the Bible which seem to convey the idea of the present existence and the progressive character of the kingdom of God. It is from such texts the notion has been derived that Christ set up his kingdom at the time of his first advent. Some of those texts we will consider.

1. *The parable of the mustard seed.* Matt. xiii. 31, 32: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. The usual construction of this parable, is, that the seed represents the smallness of the church in its beginning, consisting only of the twelve apostles of Christ sent out to evangelize the world; that this little beginning is to eventuate in the universal triumph of the church of Christ, and the conversion of the world and introduction of millennial glory.

But is not the meaning obviously this, that Christ is the mustard seed; that in his death he was planted, and in his resurrection he germinated into new life; and that every soul saved through his death and resurrection is an additional branch to the tree? The branch of the mustard tree no more literally lives and flourishes and bears fruit by its union with the stock and root, and the sap it receives from the root, than the Christian has spiritual and eternal life from the indwelling of that quickening spirit which raised up Christ from the dead. It is to the church the sap of life. The indwelling of the quickening spirit of Christ in the believer is the mystery of godliness. It is religion; so that each believer can say, I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh is by the faith of the Son of God. It is the resurrection power and eternal life. The blood of Adam, which all men derive by natural generation, does not give them second life, or raise them from the dead to eternal life! But the spirit of him that raised up Christ from the dead, if it dwell in us, will quicken our mortal bodies also. This being the case, it will readily be perceived that the perfection of the tree cannot consist in its universal triumph over the world in any one age of probationary time. For while there is yet one more member to be added to the tree, or while death reigns in the world, the tree must of necessity be in a state of imperfection and immaturity. But in the dispensation of the fullness of the times he shall "gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i, 10. Then there will be a perfec-

tion of the tree, and each branch will be in its place, mature and perfect. It cannot be before.

2. *The parable of the leaven.* Matt. xiii. 33: "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." This, like the former parable, has been supposed to predict the ultimate and universal triumph of Christianity in this world. The leaven is the gospel, the three measures of meal the world of mankind; the leavening process the increase of grace and conversion of sinners through those means, until the whole world shall be converted.

But does it not rather express, by a figure, a definite for an indefinite number of persons; each one of whom receiving the spirit of Christ, will, if the leaven be permitted to work there, be conformed, when Christ appears in glory, to his glorious image.

But those measures of meal, (persons,) which do not receive this spirit, have no life in them; they can have no hope of glory. Reader, have you that blessed spirit dwelling in you? Examine yourself and see whether you be in the faith. Christ is in you except you are a reprobate. But if the three measures of meal mean the whole world of mankind, then the leavening process will go on till all are saved; and Universalism is true. But it is not so; but each of Adam's race is a measure, and each must receive the spirit for himself, or not be saved.

This spirit is what I call the kingdom of God, or the germ of that kingdom in the believer. It was in Abel, as well as in Paul and the beloved disciple. So were Abel and Enoch, and a host of worthies in Old Testament times, in Christ by faith, as well as apostles and martyrs under the gospel; the embryotic kingdom was begun when the great plan of redemption by Jesus Christ was first promulgated. It was no new kingdom which Christ established when he came on earth. He introduced a new dispensation or age, and the last one which the world will enjoy before his kingdom comes.

Christ was born to be a king; but his kingdom is not of this world. That is, say some, it is not an outward and visible kingdom; but a spiritual reign. Nay, but Christ has nowhere taught us that his reign is spiritual; but, it is "according to the flesh" he is David's Son, and is to sit on David's throne. His kingdom, although to be a visible one, and on the renewed earth, yet is not of this world, under its present organization, and while the Gentiles have the dominion of it, but in the world to come. Christ is now exalted to his Father's throne, to be a "Prince and a Saviour." He is an heir to, and expectant of a throne; and will come to it at the appointed time.

[To be Continued.]

FUNDAMENTAL DOCTRINE.

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

- I. Luke xxi, 36, instructs the believers in Jesus to
 1. Watch and
 2. Pray always:
 - That ye may be
 - (1) accounted worthy to escape, and to
 - (2) Stand before the Son of Man.
- II.
 - 1 Thess. iii, 12, 13.
 1. The Lord make you to increase and abound in love,
 - (1) one toward another, and
 - (2) toward all men.
 To the end he may
 2. Stablish your hearts unblamable in holiness.
- III. 1 Thess. v, 16-23.
 1. Rejoice evermore.
 2. Pray without ceasing.
 3. In every thing give thanks.
 4. Quench not the Spirit.
 5. Despise not prophesyings.
 6. Prove all things.
 7. Hold fast that which is good.
 8. Abstain from all appearances of evil.
 - To the end ye may be
 - (1) Sanctified wholly, and your whole
 - (a) Spirit, and
 - (b) Soul, and
 - (c) Body, be

- (2) Preserved blameless unto the coming of our Lord Jesus Christ.
- IV. Titus ii, 11-13.
 1. The grace of God which
 - (1) bringeth salvation to all men
 - (2) hath appeared:
 - teaching us that, denying
 - (1) ungodliness, and
 - (2) worldly lusts, we should
 3. Live
 - (1) soberly,
 - (2) righteously, and
 - (3) godly, in the present world,
 4. Looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ.
 - V. 1 John ii, 28, 29; iii, 1-3.
 1. Abide in Christ; that, when he shall appear we may have
 - (1) Confidence, and
 - (2) Not be ashamed before him.
 2. Every one that doeth righteousness is born of him.
 3. Behold what manner of love in being called sons of God.
 4. The world knoweth us not.
 5. Now the sons of God
 6. Not appearing what we shall be,
 7. But knowing that when he shall appear, we shall be
 - (1) like him, and
 - (2) see him as he is.
 8. Every man that hath this hope in him purifieth himself even as he is pure.
 - VI. 2 Peter iii, 16-14.
 1. Seeing that all these things shall be dissolved, what manner of persons ought ye to be
 - (1) In all holy conversation and
 - (2) Godliness.
 2. Looking for, and hastening unto the coming of the day of God.
 3. Looking according to the promise of God, for new heavens and a new earth.
 4. Seeing ye look for such things, be diligent, that ye may be
 - (1) found of him in peace,
 - (2) without spot, and
 - (3) blameless.

The Days of Noah like the Days of the Son of Man.

The history of Noah bears a strong resemblance to the day of Christ. For "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 defiled with sin, that God thought fit to wash it by the waters of a flood; and the seed of the serpent became so perverse, that the Judge of all the earth pronounces upon them the sentence of death. Previously, however, to the execution of the vengeance written, God sends a warning voice by Noah, and contrives at the same time for the preservation of the chosen few. By God's command, "Noah prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith. Heb. ii, 17. He preached, warned, builded, and finished. "The world of the ungodly," intent upon their pursuits, neglect the warning voice, and turn a deaf ear to the report of impending judgments; or, if they had observed the labors of the patriarch and prophet, it was with the smile of derision, at the undertakings of the fanatic. "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." Matt. xxiv, 38, 39. The Son of man, too, has prepared an ark of refuge, to the saving of his church; and, during his labor of love, "was despised and rejected of men." He has sent out the invitation to sinners to fly to him, and be saved from the wrath to come. With his gospel sent into all nations, as a witness unto all, he hath sent out the warning voice—"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." 2 Pet. iii, 6, 7. Though warned by judgments, signs and witnesses, the world shall be found as in the days of Noah. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke xviii, 8.

When the appointed hour came, and all the guests were entered into the ark, the Lord shut them in. Then were the windows of heaven opened, and the fountains of the great deep broken up. The inhabitants of the earth perished; but Noah, in the ark, rode safely and securely on the top of the waves. So also, when the chosen people of God, whom he hath delivered from the wrath to come, are brought unto

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 thou into thy chambers, and shut thy doors about thee: hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. xxvi, 20, 21. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and 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. But unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings." Mal. iv, 1, 2. To meet their coming Lord, shall all the church of God be caught up, both they who fell asleep from the beginning, and all who are alive and remain unto that day; and, under the shadow of his redeeming wings, they shall be preserved from the fiery deluge, which shall consume and sweep away all the earth's inhabitants. 1 Thess. iv, 15-17; Isa. xxx, 29, 30.

THE REVIEW AND HERALD.

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

ROCHESTER THIRD-DAY, MAY 30, 1854.

WESTERN TOUR.

MAY 16th we left Jackson for Locke Conference. Bro. A. A. Dodge, who took not a little pains to convey us from place to place, when we were in this State one year since, took us in his carriage to the place of meeting. At Eaton Rapids we were kindly entertained by Dr. V. R. Stowell, and family. The 17th, we performed a most tedious journey over logways and through the mud, to the place of meeting.

Here we were disappointed to find so many warm friends of the present truth. The brethren came in from the surrounding country so that on Sabbath the school-house was filled with attentive hearers, mostly Sabbath-keepers.

The meetings on Sabbath, and First-day were deeply interesting. On First-day the house was filled at an early hour, and many stood up, not able to get seats, and others gathered around the windows outside. Some went away, because they could not hear. The meeting closed, leaving a good impression on the people generally, while believers were much comforted and strengthened.

On our return to Jackson, we called on Bro. C. S. Glover, of Sylvan, and was happy to learn that the Conference at that place had resulted in good—that the brethren were becoming more and more united.

The good cause in Michigan is rising. The people want to hear the reasons of our faith and hope, and preaching brethren feel like entering the field with fresh courage. They design obtaining a tent to use the present season. May the Lord prosper them and the cause.

JAMES WHITE.

Marshall Depot, Mich.

Prepare Ye the Way of the Lord.

This prophecy [Isa. xl, 3] was fulfilled by "John the Baptist preaching in the wilderness of Judea and saying, Repent ye; for the kingdom of heaven is at hand." Matt. iii, 1, 2. A change, as great perhaps, as any that the world has ever witnessed was about to take place. The Jewish dispensation was drawing to its close. The time was at hand when a new and better covenant was to be made with the house of Israel and the house of Judah; [Jer. xxxi, 31; Heb. viii, 6-8;] a new dispensation was to open; the great sacrifice in which all types centered and by which they were all to cease, was soon to be offered up, and an effectual atonement made for the sins of all those who through Christ might seek for pardon. Men would soon no longer have access to God through outward sacrifice and the service of the earthly sanctuary, but through the ministration of Christ our great High Priest in the heavenly Sanctuary; the last act in the plan of salvation was to be accomplished, and the blessings of the gospel proclaimed to the world. Such were some of the events which were then on the eve of fulfillment: for this change the minds of God's people must be prepared; therefore

the voice was heard, Prepare ye the way of the Lord, make his paths straight. Repent; for the kingdom of heaven is at hand.

Greater events than these are just before us: events for which the ones just alluded to, were only preparatory. The results of the plan of salvation are about to be told; when all who would come that they might have life, will be gathered home, the wicked cast off, and the stain which sin has made upon the universe of God be wiped away forever. May not then the words quoted, form an admonition applying to us with double force at the present time: Prepare ye 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 we are to enter into life; who perceive the end of all things just upon us; as those who make such a profession, we are anxious that the truth should be brought before the people, that honest souls may come into the ark before it is too late; that the jewels may be searched out, and that those may return 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 this great work. We are not called into the vineyard to 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 found standing at his post and filling his allotted place, is necessary for a vigorous and healthy condition of the whole 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 people of God. If we are not gathering, we are scattering abroad. The moment we lay down our oars, that moment we are being borne by the current down the stream; and our example and our influence is constantly telling either for more consecration to God and a closer walk with him, or for less activity, less watchfulness, and less zeal in his cause.

The church is a sympathetic body. When one member suffers, the whole suffer with it. One discordant string jars upon all the rest. If therefore the church is not standing together, acting as one man, if discords and separate interests are at work, we cannot expect the Lord to work for the advancement of his cause. We see then how, in a measure at least, we are to prepare the way of the Lord. We must act in unison with the body. We must be consecrated to the will and work of God. We must "present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service." We must so live and be in such a position that we may let our light shine, that God may work through us as instruments to forward his truth. Thus we see that we have a great work to do with ourselves. We are to render ourselves fit temples for the indwelling of the holy Spirit, and fit instruments for our Master's use. Till we do this we have not done our part towards preparing the way of the Lord.

The work is about to rise and the message go with a loud voice. Amid the mass of minds that will then be brought to bear upon the truth, of every variety of sentiment, temperament and disposition, are we all prepared to stand true to our post, to be unmoved by the trials which may arise, and to breast the storm of opposition which we shall have to meet? Are we prepared to bring with a strong hand all the different elements that will then be brought together into strict accordance with gospel order, that there may be no confusion in the work? If not, we are not ready for that time.

It seems that the world has reached that place where every thing is ripe for the last great work; and when the people of God are prepared so that he can, consistently, and without danger to themselves, manifest his power through them, there will be delay no longer. Then let us be putting on the armor;

let us see to it that we are occupying the place assigned to us, and thus heed the admonition, "Prepare ye the way of the Lord, make his paths straight."

U. S.

Communication from Bro. Bates.

DEAR BRO. WHITE:—The third angel's message is taking deep root in northern Ohio. About ten months since there were four Brn. with their families that kept the Sabbath. Although they lived several miles apart, they endeavored to meet together in Milan or some other place every Sabbath of the Lord. They prayed the Lord of the harvest to send laborers into Ohio, that honest souls might be sought out, and they would help by their means and do what the Lord required of them. By invitation I labored there a few months last Summer. Bro. Loughborough entered the field soon after I left, and the Lord has blessed his labors in winning souls to Christ. After the Olena conference we visited Clarksfield and some other places together where the way was open to receive the word.

THE CONFERENCE at Green Springs Apr. 25th and 26th closed with deep interest; the word spoken was attended with the divine presence.

By request we held meetings in Baldville the next Sabbath and First-day, Apr. 29th and 30th. The Lord gave edge to his truth. Conviction fastened on the mind. Some confessed that the Sabbath of the Lord was the right day to keep. Ten were baptized on profession of their faith in the third angel's message. Some others wished to be, but were hindered by outward influences. After the baptizing we had a refreshing season while celebrating the death and sufferings of our divine Lord.

We also visited Arlington in Hancock Co., Fremont Clyde, and York-ridge, in Sandusky Co., where we found Brn. keeping the Sabbath, or searching for the present truth. In the first mentioned place a deep interest was manifested by some to receive more light, and a desire that I should stay longer. This I could not do because of previous appointments. This was the first time the message had been given in that place. A brother wrote me from thence several days after, saying the heaven was working, and wished me to return, or send some one. I hope the messengers will not forget them. At the Conference in Milan, May 5th—7th where we met, you had the pleasure of becoming acquainted with perhaps one half of the number that have embraced the keeping of the Sabbath within one year in northern Ohio.

From the Milan conference we passed over the R. Roads and Lake, to Rochester N. Y., Here we found the brethren at their post, sending out the *Review*, and pamphlets to the scattered remnant, while you and your companion were pursuing your western tour, proclaiming the glad tidings of the Kingdom. We were much comforted and strengthened in meeting with the church in R. and trust that our meetings on the evenings of the 9th and 10th inst., were a blessing to some.

The conference in Kensington, Ct., on Sabbath, First and Second-days, 13th 14th and 15th, was very encouraging, the Brn. seem resolved to have a closer walk with God. The meeting seemed to revive them much. Some of the church from N. York City, and Springfield were present. All seemed to feel the pressing necessity of New Testament order. Brn. A. Belden and E. L. H. Chamberlain were chosen deacons of the church and set apart for that office by prayer and laying on of hands. Acts vi, 1-6; Titus, i, 5-6; 1 Tim. iii, 8-13. The Lord added his blessing in this work, and also for the sick. Some acknowledged we had the true Sabbath and all the commandments of God were right. Three were baptized in obedience to the great head of the church.

From Connecticut I came to this place by invitation, to visit our afflicted sister, companion of Bro. Marshal H. Edson. I had not the privilege of seeing her alive. She died happy in the Lord a few hours before I arrived.

JOSEPH BATES.

Ashfield, Mass., May 18th, 1854.

P. S. May 23d. I thank the Father of all mercies, for preserving me in my last tour among the scattered

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 been added to the little band of Sabbath keepers who are 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 Jan'y., 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 destitute of 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 both resolved to keep the Sabbath. The young man embraced religion and has been baptized.

Soon after this Bro. B. moved to Liberty, Mc Kean Co. where we held meetings the 6th and the 7th inst. We found the people in that vicinity had been reading our publications before we went there. A goodly number of friends were present to hear the word spoken, who listened attentively for the first time to the last message of mercy. Four ministers were present during the meeting. One of these (Unionist) received us kindly, and favored us with the privilege of occupying the time of his appointment on First-day. He exhorted the congregation not to condemn us, nor what they had heard. But like the Bereans to search the Scriptures, and see if these things were so. We expect to visit the friends there again soon.

The steady and onward march of truth in this vicinity is causing some uneasiness among the ministers. In Ulysses and Allegany, the public have been warned to beware of the doctrines (held by us as truths of the Bible) which are causing excitement here.

Last First-day a discourse was preached in this place for that purpose; which we heard. Several points of doctrine differing widely from those taught by human creeds and the traditions of men, were spoken of and counted "divers and strange doctrines." But the great scarcity of scriptural proof in defense of the premises assumed, and the weakness of human reasoning to sustain them, had a tendency rather to strengthen some in the truth than to turn them away from it. Others who read the Bible but little and allow the minister to do most of their thinking (upon religious subjects) were doubtless quieted and strengthened in opposition to the truth.

As the Sabbath truth has been shaking the sandy foundations of the First-day theory, and uniting God's people together, we expected an attempt would be made to sustain Sunday-keeping, but in this were disappointed.

We could but pity our speaker while attempting to expose our "errors," without ever having heard a lecture (as he informed us) relative to what we do believe.

May the Lord enable us to "Prove all things: hold fast that which is good." A. S. HUTCHINS.
Allegany, Potter Co., Pa., May 18th, 1854.

Christ's Teachings and the Sabbath.

OFTEN when the claims of the Sabbath are presented, the no-Sabbath advocates are ever ready with the reply that Christ never reproved Sabbath-breaking, therefore the fourth commandment is not now binding upon us. In reply it has been repeatedly shown that because the observance of the Sabbath was so strictly regarded at that time no such reproof was

necessary. But the Saviour did take occasion to rebuke the Pharisees for a neglect of the weightier matters of the law, while they were thus strict in the observance of the Sabbath, and paying tithes of all they possessed, &c. And were it not for the light now being dispensed no such pleading would be offered as excuse for violating this holy precept. The faithful promulgation of the Sabbath truth cannot but develop the carnal mind of this wrath-bound generation who have so sadly misapplied and wrested the Scriptures to their own destruction. It is not my intention to discuss this point at length; for it is as plain a corollary as was ever drawn, that Jesus Christ and St. James have taught in unison that whosoever offends in one point (or precept) of the law is guilty of all, thereby omitting or relaxing no precept. But admitting the New Testament to appear silent in regard to the Sabbath, is it not entirely so in respect to many other sins that we might mention. I will here present one for the consideration of the candid: the great sin of slavery. It is historically affirmed that Christ and the apostles made their appearance in the Roman empire when the world was filled with slaves. It is stated by writers well informed on this subject, that forty millions of human beings were held in slavery at this time; about one fourth of the entire population; and the right of the owners was that of life and death without protection from law or mitigation of public sentiment. The Saviour saw all this; yet he has said nothing against slavery as far as we know from revelation during his ministry. Is slavery, therefore, no sin? Certainly not, if our opponents' premises are correct. But this kind of reasoning can never stand the searching eye of Jehovah. It may deceive and quiet some minds; but when the judgment of Babylon takes place, we are informed that in her is found the blood of martyrs and slaves and souls of men. So likewise those that keep not all the commandments of God, (fourth not excepted,) can entertain no hope or claim to the tree of life, or admittance to the golden City, but are found without with dogs and sorcerers, waiting for the second death, not fit for a place in the universe of God. Who would not rather be found in the class pronounced blessed. Rev. xxii, 14.

E. R. S.

Renovation of the Earth.

REMARKS ON ROMANS VIII, 18—24.

WE introduce our remarks on this passage with the following translation:

For I consider that the sufferings of the present time are not worthy of comparison with the glory which is about to be revealed to us. For the longing desire of the creation is awaiting the manifestation of the sons of God (for the creation was subjected to frailty, not of its own will, but on account of him who subjected it,) in the hope that the creation itself shall also be delivered from the bondage of corruption into the glorious freedom of the children of God. For we know that the whole creation groaneth, and are in pangs together, until now. And not only so, but ourselves also, having the first fruits of the Spirit, even we ourselves groan in ourselves, awaiting our filiation, (the sonship,) the redemption of our bodies.

We do not propose to comment separately upon all the words and phrases of the passage, but to touch lightly upon those on which there is no difference of opinion. We shall aim rather to dwell upon those portions which are essential to a right apprehension of the general scope of the passage. It will be obvious to all, that the key-note of the passage is struck in the verse immediately preceding that with which our translation commences. "And if children, then heirs: heirs of God, and joint heirs with Christ; if we suffer with him, that we may also be glorified with him." Thus bringing the sufferings of Christians into immediate contrast with their future glorification, the mind of the Apostle instantly takes fire. In a manner strikingly characteristic, he proceeds to give utterance, as far as he is able, to the conceptions by which his soul was filled and overwhelmed. But what is the point of view, from which he contemplates the glory that is to be revealed to the sons of God? On what stage in the career of the sons of immortality does he fix as furnishing the most full and perfect contrast to the weight of suffering, that bows them in this vale of tears? In other words, what is the period referred to, when they were to be glorified together with Christ? For, that one and

the same period is indicated by this and the following expressions—the glory which is about to be revealed to us—the manifestation of the sons of God—the glorious freedom of the children of God—and finally, the sonship—the ransom of our body—that all these expressions, we repeat, point to one and the same occasion, does not, we think, admit a doubt. And what is that occasion? Are we not pointed, most distinctly, to the resurrection? Overleaping all the intervening periods, and overlooking, as it were, all preceding and minor displays of the Christian's glory, does not the mind of the Apostle fasten upon the time when the glorified body, shall be raised from the dust of the earth to reign in renovated youth and beauty, and the relation of the children of God shall be recognized and announced before an assembled universe? Let us recur, for a moment, to the expressions as they occur:—when, according to the representations of the New Testament, are Christians to be glorified together with Christ? When, in the only sense, acknowledged by the Scriptures, is to take place the manifestation of the sons of God? Compare here, Col. iii, 4. "When Christ, our life, is manifested, then shall ye also be manifested with him in glory." Compare, 1 Thess. iv, 13, a passage directly relevant to our subject. And to what portion, again may we so justly refer the glorious freedom of the sons of God, as to that which witnesses their triumph over death, the last enemy, and emancipates their entire nature from the thralldom to which sin had subjected it? But if the above expressions left any doubt, it is dissipated by the final, most explicit statement of the Apostle himself, in which he couples the filiation (evidently another expression for the manifestation of the sons of God—the full and public recognition of their relation, and their investiture with the glory which belong to it) with the redemption of the body, making the two circumstances, if not identical, at least coincident in time.

Here, then, it seems to me, is an important clew to guide us in the interpretation of the passage. And we cannot avoid the conviction, that here all the interpreters, whom we have seen, have more or less failed. Some throw the resurrection entirely out of view. Others, who admit a reference to it, fail to give it due prominence—to make it the foreground of the picture—to let it occupy that place which it manifestly occupied in the mind of the Apostle. We think the phraseology of the passage, especially taken in connection with the general tenor of the New Testament representations, forces upon us the conviction, that the Apostle here refers definitely to the period of the resurrection, and that, 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 people of God. Indeed, it cannot have escaped the attentive reader of the apostolic writings, how frequent and striking are the allusions to that period, and how it pervaded and colored all their religious hopes. The passage which we have quoted from Col. iii, 4, is full of significance, and furnishes a striking commentary on that under consideration. "Ye are dead," says the Apostle, "and your life is hid with Christ in God." The Christian life is now *hidden, concealed*. In his separate existence, and real character, he is scarcely recognized. When, then, is he to be manifested? When honored with the title, and clothed with the glory, that belong to his station? When, in other words, is his manifestation—his filiation—to take place? "When Christ, our life," proceeds the Apostle, "is manifested, then shall ye also be manifested with him in glory."

In I Cor. xv, this topic furnishes the theme of one of the most animated and eloquent discussions found on the pages of this always animated writer. He shows how it follows from and pre-supposes the death of Christ, how it involves the very cardinal doctrines of the gospel, and is a vital element of the Christian's faith and hope. He dwells upon its proofs, its scenes, and its practical uses, with a minuteness, a variety, and a fullness, which show that it absorbed the energies and interests of his soul—that it was with him an ever-present and inspiring truth, held not merely as a tenet, essential to the completeness of a scheme of doctrines, but as a truth fruitful of practical influences, and heavenly consolations—pressing on his heart with the might of a new and overwhelming reality—the consummation, and the glory of the gospel—the grand object of Christian hope—the grand incentive to Christian faithfulness.

It will not, we trust, be irrelevant in this connection, to present a passage of some length, from 2 Pet. iii, 10—16. We shall give it nearly in the words of the common version. "But the day of the Lord shall come as a thief, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works in it, shall

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 hasting unto the coming of the day of God, in 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 that ye be found of him in peace, without spot and blameless, and consider the long suffering of the Lord's salvation. As also our beloved brother Paul, according to the wisdom given unto him, hath written unto you, as also in all his epistles speaking concerning these things." This interesting passage needs no comment; compared with Rom. viii, 19: 1 Cor. xv; 1 Thess. iv, 13-18, it sheds a flood of light upon the uses which the apostles made of the doctrine of the resurrection.

If we have succeeded in settling this point, the way is opened for deciding, satisfactorily, upon the meaning of the much contested *ktisis*. We need not dwell upon the origin and possible signification of this word. Derived from *ktizein*, to create, it denotes primarily the act of creating; secondly, as synonymous with *ktisma*, the thing created, the creation. It has, we believe, in its ordinary use, about the same latitude as the word creation, and may, according to its connection, refer chiefly to inanimate nature, or include sentient beings. That it is ever, or could be without the utmost harshness, employed to denote Christians, there is no evidence. The expression *katine ktisis*, a new creature, or a new creation, furnishes no ground for such a supposition. The question then, is between that view of it which includes and refers chiefly to sentient beings, and that which refers exclusively to inanimate nature. Does it, in other words, in the passage under consideration, denote men in general, mankind, or inanimate existence in nature? If the view which we have taken above be correct, the question is easily, nay, already decided. The *ktisis* is introduced as looking with earnest longing for the period when the sons of God shall be manifested, in hope of showing them their glorious deliverance. Is this true of the world of unconverted men? Could the heathen, of or before the age of the Apostle, be said in any possible sense, to be anticipating the resurrection period, with the hope of being themselves participators of its benefits? This point is too plain to need argument. Of all the doctrines or facts unfolded in the word of God—of all the truths, undiscoverable by reason, of which the gospel is the depository; and which none, perhaps, bears so decidedly as this the impress of its superhuman origin—none is so far from having visited the loftiest visions of the sublimest speculators. The Pythagorean metempsychosis bears to it no analogy. Theologians have fancied, that in the Platonic triad, they could discover the germ of even the mysterious doctrine of the trinity. The sacrifices of the pagan world have been regarded as embodying a dim conception of the atonement. But the resurrection of the dead is, we had almost said, the one great fact that belongs exclusively to Christianity.

The only meaning then, which remains for *ktisis*, in the present case, is the *inanimate creation—nature*. By an animated, we do not say bold—prosopœia, the writer introduces universal nature as longing for the period of the complete emancipation of the sons of God. The argument then—for it contains the substance, though not the form of an argument—is used *a fortiori*. It reasons from the less to the greater. If the benefits to be reaped by irrational existence from the scenes of that day are so great as to justify it in earnestly expecting them, what shall be its results to the immortal intelligences—the sons of God—who are to be the principal participators in its glories? If its subordinate and incidental results are so unspeakably desirable, what may they anticipate on whom it shall confer its "weight of glory?"

The sentiment derived from this interpretation is amply sustained by other declarations of Scripture. We will not go back to the prophetic writings, although it is certain that among the Jews there existed a belief in the future renovation of the earth. Neither would we lay much stress on the "renovation," of Matt. xix, 28, or the restoration of all things, of Acts iii, 21, as these expressions are too general to be a safe foundation for argument. When, however, the fact is clearly made out from other sources, they may justly be regarded as corroborated evidence. We need but appeal to the passage already quoted from Peter, in a similar connection, to place the matter beyond a doubt. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The words, "according to his promise," decidedly oppose our interpreting this as the mere figurative language of prophecy.

But this general view receives still further confirmation from a right understanding of the clause contained in the parenthesis. We have connected, in hope, not with, *was subjected*, but with, *is awaiting*. It thus introduces the reason of the anxious longing of the creation, for the period in question. The construction seems thus more simple and unembarrassed, and will, we think, commend itself to the judgment of the reader. The clause in the parenthesis, then, intimates the reasonableness of the expectation entertained by the creation. The reason is that it had no agency in the act which subjected it to its state of bondage, but guiltless itself, was so reduced solely on account of another.

The earth was not brought into subjection on its own account. "Cursed is the ground for thy sake," is the emphatic declaration of the Judge, to guilty man, and one which sets in a striking light the truth of the passage before us. As it was not then, by its own agency, or for its own guilt that it was subjected, but solely as the innocent participator in the punishment of another; the creation may rationally hope (such is the tacit implication) that when the last vestiges of the curse are removed from the offender, the unwilling and unoffending sharer in the curse shall receive a like liberation. There is a tacit appeal to the justice of the Deity—an implied assertion that he will not suffer the innocent victim to remain involved in evils from which their guilty author has been liberated. This idea might receive a much more extended elucidation than we now can give it, and one which would go far to establish, on independent grounds, the probability of the future restoration of the material world. And the natural period of such a renovation would be the time when it had ceased to be the repository of the sleeping dust, of sin ruined, but ransomed man—when death, the final enemy, was utterly annihilated by the resurrection of the bodies of the believers to life and glory. What we repeat, more natural, what more consonant with all we know of the divine economy, than that, in that moment even physical nature, which was moulded by the plastic hands of its Creator into innumerable forms of beauty and perfection, and scanned by the Omniscient eye, was pronounced "good," shall spring forth from the bondage of its corruption, be freed from the stains of sin, and renovated and beautified, become the meet abode of righteousness? Christ was revealed that he might destroy the works of the devil. One of these works was the subjugation of the natural world to natural, as a faint type of moral evil. The curse, which was laid upon the earth, was as much a result of the malignant efforts of the great adversary as the death, temporal and spiritual, inflicted on Adam and his posterity. And does not, we ask, the full accomplishment of the avowed purpose of the Son of God's appearing—his complete triumph over death and him who has the power of death, that is, the devil, require that he rescue the earth, also, from the evils which it shared, in common with its guilty inhabitants?

We have thus given our general view of this difficult, interesting and sublime passage. We willingly leave it to be compared with that which makes *ktisis* refer to mankind in general. It is readily seen what a stoop this latter requires us to make from the elevation to which we are raised on the glowing wing of apostolic faith and hope. It in fact perfectly *un-Christianizes* the whole passage. It degrades "the manifestation of the sons of God—their glorious deliverance from bondage—their *uiothesian*, the public and solemn ceremony of affiliation into something or nothing, which has been anticipated with earnest longing by the whole heathen world! Tell us not that the Apostle brings forward such a view to cheer his Christian brethren in their state of trial and infirmity. Ask us not to believe, that he has led their minds away from their own glorious resurrection—a reality with whose truth and importance his mind was all imbued and glowing—to a heathen expectation which never existed, and which, if it had existed, was never to be realized! Not only is there no inexplicable "lacuna" in the omission of the heathen world, or the race of men in general, but such an illusion would have been wholly inappropriated. True, they are no less in bondage to frailty and corruption, than the natural world; but it is not true that they, like that, can with any propriety be represented as looking forward to the resurrection as their period of deliverance. And why? Because it will bring no deliverance to them. The world of mankind, so far from welcoming the gospel intelligence of a general resurrection and judgment, shrink from it as a period of superlative woe, in which wrath is to come upon them to the uttermost—which while it consummates the blessedness and glory of the righteous, shall fill the measure of their misery and ruin. On the contrary, there is the utmost propriety in asserting this of inanimate nature. And why? Sim-

ply because it is a fact—at least because it was the current opinion of Christians of that age, an opinion sanctioned or rather originated by the express promise of the Messiah himself. No good reason, then, can be shown for denying to Paul the license employed by his colleagues in composing the sacred canon.

With those who regard the figure as unwarrantably bold, there will be, we believe, few to sympathize. We will not dwell upon the accustomed boldness of oriental and prophetic imagery, in which the sea, the earth, the mountains, the valleys, are made not only fraught with intelligence and emotion, but by a still greater stretch of imagination, are endowed with hands, eyes, feet, and made to perform acts corresponding to these endowments. The figure in question hardly allies itself in this respect, to oriental imagery. It is a figure, such as in every nation and age would spontaneously suggest itself to a vivid and powerful imagination, in the contemplation of such facts. Whose bosom does not thrill with the conception—what taste does not readily admit, at once, the propriety and awful grandeur of the figure, in which Robert Hall represents creation as clothing herself in sackcloth, and a shriek of unutterable agony rending the frame-work of universal nature over the perdition of a single soul? But when the theme is the general resurrection—with all the weight of glory which will be bestowed on the people of God—when Omnipotence itself shall lavish its treasures of grandeur and of glory, how immeasurably greater the propriety of representing universal nature as instinct with life, and awaiting with earnest longing the happy period, in whose results, in themselves inconceivably glorious, it is so largely to participate. Bold as the figure seems, to a superficial contemplation, it sinks into tame propriety by the side of the mighty subject which it is designed to illustrate.

And finally, may we not find in this passage another instance of the use which the primitive Christians made of the doctrine of the resurrection? With what vital energy and animating power, it came home to their hearts—how it prompted them to labor, supported them in trial, and consoled them in affliction! May not the modern church inquire how far, in this respect, she has partaken of the apostolic spirit? The doctrine of the resurrection is, indeed, occasionally dwelt upon, as a sublime truth and a glorious reality. But has it due prominence in our reflections? Do we look and "hasten forward" to the coming of the Lord? Does the Christian preacher avail himself of the utmost efficiency of this instrument, as a means of keeping alive and spreading a deep-toned and active piety? Does it press upon Christians in general its motives to obedience? Is it cherished as a vital, cordial doctrine of the gospel intimately connected with the resurrection of our Lord, livingly entwined with all our hopes of future blessedness, and animating us to be steadfast, unmovable, always abounding in the work of the Lord, inasmuch as it conveys to us the assurance and the pledge, that our labor is not in vain in the Lord?—*Christian Review, March, 1839.*

Light and Salt.

MATT. v, 13.—"Ye are the salt of the earth."

Christians are light and salt. Thus said Jesus Christ:—Ye are the salt of the earth. * * * Ye are the light of the world. But salt must have saltness; and a candle to give light must burn. If the salt have lost his savor, wherewith shall it be salted? * * * Neither do men light a candle and put it under a bushel, but on a candlestick. Matt. v, 13-16.

We must have the grace of God in our hearts—must have salt in ourselves. Mark ix, 50. The candle must be lighted by divine grace, or it can give no light. The more salt the greater the savor; the more heat, the greater the light.

We are to keep our hearts with diligence. Prov. iv, 23. And there are two reasons why we should cultivate the christian graces in our own souls

In the first place, it is only thus that we can be prepared to do good to others. Eminent holiness is essential to great usefulness. We cannot season others, if we have no salt in ourselves; we cannot give light to others, if we have not the flame of grace burning with us. Let your light shine says the Savior; but that it may shine, it must burn. The more it burns, the more it will shine.

But, in the next place, independently of the importance of this work—this inward growth—in its relation to others, it is the duty of every Christian to make progress in the divine life. We must grow in grace.—2 Pet. iii, 18. We must run with patience the race that is set before us. Heb. xii, 1, 2. We must fight in the Christian warfare. Eph. vi, 10-20. We must press toward the mark. Phil. 3, 12-14. Our own vineyards must be cultivated. Cant. i, 6. We must not be conformed to this world, but be

transformed by the renewing of our minds. Rom. xii. 1, 2. Our aim should be to die unto sin, to live unto righteousness, and to become daily more and more like Christ.

Christians are not, and cannot be, too active; but would not their activity be more efficient for good, if they were more diligent in cultivating piety in their own hearts? And would not they thus become more prayerfully, more intelligently, and more benevolently active? Would not they thus better illustrate and justify their title, **LIGHT AND SALT?**—*Home and Foreign Record.*

Judgment and Mercy.

BY QUARLES.—ABOUT A. D. 1634.

“Enter not into Judgment with thy servant; for in thy sight shall no man living be justified.” Ps. cxliii, 2.

JESUS, JUSTICE, AND THE SINNER.

Jesus.—Bring forth the pris’ner, Justice.

Justice.—Thy commands are done, just Judge. See, here the pris’ner stands.

Jesus.—What has the pris’ner done? Say what’s the cause

Of his commitment?

Justice.—He hath broke the laws

Of his too gracious God; conspired the death Of that great Majesty that gave him breath, And heaps transgression, Lord, upon transgression.

Jesus.—How kow’st thou this?

Justice.—E’en by his own confession.

His sins are crying: and they cry aloud: They cried to heav’n, they cried to heav’n for blood.

Jesus.—What sayest thou sinner? Hast thou

That sentence should not pass? Hold up thy head, And show thy brazen, they rebellious face.

Sinner.—Ah me! I dare not: I’m too vile and base,

To tread upon the earth, much more to lift Mine eyes to heav’n. I need no other shrift Than mine own conscience. Lord, I must confess, I am no more than dust; and no whit less Than my indictment styles me; ah! if thou Search too severe, with too severe a brow, What flesh can stand? I have transgressed thy

My merits plead thy vengeance; not my cause.

Justice.—Lord, shall I strike the blow?

Jesus.—Hold, justice, stay,

Sinner, speak on; what hast thou more to say?

Sinner.—Vile as I am, and of myself abhor’d, I am thy handiwork, thy creature, Lord; Stamped with thy glorious image, and at first Most like to thee, though now a poor accurst, Convicted catiff, and dungenous creature, Here trembling at thy bar.

Justice.—Thy fault’s the greater.

Lord, shall I strike the blow?

Jesus.—Hold, justice, stay,

Speak, sinner; hast thou nothing else to say?

Sinner.—Nothing but mercy, mercy, Lord; my state

Is miserably poor and desperate; I quite renounce myself, the world, and flee, O Lord, to Jesus, from myself to thee.

Justice.—Cease thy vain hopes; my angry God has vowed

Abused mercy must have blood for blood: Shall I yet strike the blow?

Jesus.—Stay justice, hold;

My bowels yearn, my fainting blood grows cold, To view the trembling wretch; methinks I spy My Father’s image in the pris’ner’s eye.

Justice.—I cannot hold.

Jesus.—Than turn thy thirsty blade Into my side, let there the wound be made; Cheer up, dear soul; redeem thy life with mine; My soul shall smart, my heart shall bleed for thine.

Sinner.—O groundless deep! O love beyond degree!

The offended dies to set the offender free.

The Christian Looking.

Ye are the salt of the earth, to preserve it until he who is the refiner’s fire shall come to cleanse it from all its dross. On account of the constitution of the human mind and the natural depravity of the human heart, a necessity exists, for Christianity to preserve it from self-destruction. The jarring elements of depravity and satanic influence would fill this world with such horrors, as would take a pen dipped in Cimmerian darkness to describe.

The eye of faith sees through a glass darkly a redeeming spot upon which to feast the soul, while in this our pilgrimage. The prophecies plant one foot upon Pisgah’s top, from which we view Canaan’s fair and happy land. That land of promise which we with Abraham’s seed shall possess, has been willed

to us by Abraham’s God, and ratified by the New Testament of Christ his Son. Here, then, let us place our confidence. The mighty men of past ages have found firm support. Out of weakness they were made strong. They went from prayer to the den of lions; from the closet to the conflict; from communion with God to the burning stake. In themselves all weakness; in Christ mightier than legions of enemies, visible and invisible.

“I F.”

This little word has mighty power. Many souls are held in bondage by it. The devil uses it in forms like these: If I avow my faith what will the world say of me? What influence can I have afterwards? If I act on my faith, how I shall be laughed at.—None of these *ifs* look as if they came from God. They are conferring with flesh and blood.

But there is an *if* of more tremendous import, which does come from God. “*IF* any man draw back, MY SOUL SHALL HAVE NO PLEASURE IN HIM.” Let us who see light in God’s word, beware lest we permit the devil, by any device, to quench it in darkness.

“Look Up.”

In Christ’s discourse, recorded in the 21st of Luke, he speaks of the signs which shall precede the coming of the Son of Man in a cloud, with power and great glory, and immediately adds: “When these things begin to come to pass, then look up, and lift up your heads.” Our danger is, that we shall be looking down upon the things of the world, or looking about us to consider our standing and reputation, and therefore Christ throws in the emphatic warning, “look up.” Fix your eyes on the heavenly kingdom, and let your heart be raised from earth. Christians have long been looking down into the grave, and seeking strength to enable them to meet death, but now we need to look up, and have translating faith as Enoch and Elijah had.

“Finally, Brethren, Farewell.”

“Be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you.”

You are exposed to two opposite temptations. 1st To despair of yourself, or, 2d, to presume on your safety.

You cannot feel your weakness and vileness too much, when that feeling drives you to Christ. It is one of Satan’s subtle delusions, to make us feel that there is no hope for us, because we have been so wicked. Silence this temptation by the thought that Christ came and endured all his sufferings and shame, on purpose to save SINNERS. He saves to the uttermost, and the lively stones which will compose the spiritual temple have been formed by Christ, from the most unlikely materials; and you may be one, as well as the persecutor, who breathed out threatenings and slaughter against the Christians. But you say Paul’s case is no comfort to you because you have sinned against more light. Then look at Peter. Though he had seen the Lord’s glory on the Mount, and enjoyed proofs of his love which had been given to no one else, excepting James and John, yet he denied, with awful cursing and swearing, that he never knew him. Who can think of the Lord’s compassion to Peter, without a melting and a trusting heart? But, on the other hand, think what it is to be a Christian. We are to *strike*, with intense agonizing earnestness—to run with *patience* through the whole race, and *press forward* with eager longing to the mark, which we must reach, to gain the prize. We are to *fight* against armies of foes: and therefore we must be covered with the whole armor of God. See Eph. vi, 10–18.

But while you are a soldier, you must also be a sentinel. *Watch* against surprise on every side, and remember him who said, to one whose trials were far greater than yours: “My grace is sufficient for thee.” Trust as implicitly as if you expected all from God, and, in his strength, labor as earnestly as if you expected all from yourself.

Brethren, pray for us.

OBITUARY.

DIED at her residence, in Ashfield, Mass., May 16th, 1854. Maria, wife of Bro. Marshal H. Edson, aged twenty eight years. Sister E. with her husband, has been an observer of the Lord’s Sabbath since 1851. She manifested great resignation to the will of God in her last sickness. She gave up her husband and two children, and said if it were the will of God for her to live and train her children for him it 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 as-

sleep in Jesus. Her funeral was attended by a numerous company of relatives and neighbours, who listened attentively to a discourse given by the writer from Rev. xiv, 13.

JOSEPH BATES.

Ashfield, Mass., May 19th, 1854.

DIED at Fort Edward, N. Y., May 18th, 1854. Sister Desire M. Little, aged 40 years. Her disease was the quick consumption. A letter from her husband yesterday, announcing her death to her parents here, says: “O, bless God for the evidence she has left of eternal rest. She has been one of the greatest sufferers I ever saw; still she rejoiced in the hope of eternal life.” I will take the liberty to transcribe a few lines which she penciled to my wife three weeks since, for the church here.

“To the beloved church of God in Fairhaven:

Very dear to my soul are God’s children this holy Sabbath morning. Though I am on my death bed suffering much, can talk but little, and that with much pain, I feel nerved up to make this expression to you, believing God will strengthen me. I feel as if my rest is near, and it looks *sweet*. I long for it! Sometimes I rejoice exceedingly in hope of the blessed future, of meeting all the blessed in Jesus our Saviour, and then bodily 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 almost bear me away. O God, give me grace and perfect victory through Jesus. O how much I love you. My dying salutation to all the precious children. Shall we not meet on that glad morning? Farewell! farewell till then.” D. M. LITTLE.

The riches and honors of this world sink into insignificance when compared with the blessed hope of our dear departed sister who we believe has died 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. xiv, 6–12; and for several years has been an observer of the Sabbath of the Lord our God. JOSEPH BATES.

Fairhaven, Mass., May 23d, 1854.

Fell asleep in Jesus, May 10th, Sarah Elizabeth, daughter of Leonard B. and Sarah E. Caswell, aged 17 years. In health she lived a pattern of piety, and in sickness a pattern of patience and resignation. She lingered a number of months without enduring great suffering, but the last two weeks were very distressing. She died in full confidence of soon coming up in the first resurrection. She had embraced all the present truth, and rejoiced in it, when death laid his icy hand upon her. H. CHILDS.

Sutton, Vt., May 15th, 1854.

COMMUNICATIONS.

From Bro. Brooks.

DEAR BRO. WHITE:—While I was going on in sin against the Lord, he has seen fit to call after me, and I thank him 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 the strength he has given me, and the many blessings he has bestowed upon me since I embraced the truths of the third angel’s message. I thank him that he has given me a place with his dear children who are trying to overcome everything that is wrong in the sight of a holy God; and it is my prayer that I may have more strength to overcome every besetting sin, and live with an eye single to the glory of God. The Lord being my helper, I will try to go through. O the beauty there is in the third angel’s message, and the bright prospect that lies just before us, if we live as God has commanded us to live. O that I may have strength to overcome and finally be saved. Yours, patiently waiting for our dear Lord and Saviour, Jesus Christ. WM. H. BROOKS. Hubbard’s Corners, Madison Co., May 20th, 1854.

From Bro. Bartlett.

DEAR BRO. WHITE:—The *Review* comes to me a welcome messenger. It has been the means of opening the Scriptures to my understanding; and my prayer is that it may be ably sustained. I have formerly been a member of the Congregational church and a believer in a temporal millennium until a year ago last spring. Bro. Waggoner then came to this place and gave some lectures on the prophecies and the law of God; and since then I have kept the Sabbath of the Lord, and renounced the doctrine of a temporal millennium, believing in the second advent near at hand.

Bro. Stewart came here last Fall and gave a course of lectures, and quite a number have embraced the Sabbath. We would be very happy to have some brother come and labor with us. My prayer is, that I may get the victory over all my besetting sins, that every evil passion may be subdued, and that I may keep clear of the mark of the beast, so that I shall be permitted to meet our Saviour with joy when he shall appear.

Yours in hope. THOS. G. BARTLETT.
Adario, Wis., May 16th, 1854.

DO WE REALIZE IT?

We have reason to believe that many who profess to believe that Christ is at the door, do not realize it. This doctrine must be taken to heart with a living faith, to understand its power. When we feel a continual consciousness of standing in the presence of the Lord and his coming glory, the circumstances that bind us, and the whole machinery of earth, will appear to us as the dust of the balance, and the necessary preparations, our only purpose and strife.—When the Son of man cometh, shall he find this faith among Adventists? Shall any of this consecrated band faint and grow weary through long watching, or sink under the trials incident to all who are mere sojourners—pilgrims, seeking a better country? If we really believe that we are to be with Christ so soon, we shall most intensely realize that our home is not here. All the unsettled anxiety of the stranger's heart, the earnest desire to attain our desired haven, and the indifference to the passing allurements of the way, will be increasingly ours, as we get a nearer view of our glorious inheritance. Then let us not sleep as do others, nor faint, nor grow weary, for "we have need of patience, that, after we have done the will of God we may receive the promise, for yet a little while and he that shall come, will come, and will not tarry." And again, "the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him."

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.

Saul Among The Prophets.

The following brief extract from the Paris correspondent of the *Courier des Etats Unis*, will interest the reader. Will some mundane philosopher be kind enough to give us a suitable disquisition on the peculiar properties of "red cedar" and the marvelous powers of Paris pencils?

Everywhere inquiry is being made of the turning-tables concerning the more or less terrible consequences of the great Turco-Russian conflict. A famous table at Sevres is especially questioned on this point. Its top is red cedar. To this sharpened pencil is fastened, which, once set in motion, answers in writing with a rapidity which confounds the imagination. The Spirit possessing this table is none other than that of Saul, the first king of the Hebrews. In his life this prince did not fear to consult a pythoness. It is not astonishing, therefore, that he aids in doing now what he himself used to do.

Gov. TALLMADGE announces, in the *Intelligencer* of May 16th, the expected publication, in the fall, of a remarkable volume, chiefly written by the Spirits through the medium of Mr. Linton of Philadelphia. Gov. Tallmadge will write the Introduction to the work, and be concerned with Mr. L. in its publication. It is said to be an extraordinary book, and the announcement of its anticipated publication creates great interest in Washington among all classes.

A BEAUTIFUL Picture, drawn by the Spirits through the medium of A. F. Cunningham Esq., has been framed and hung in the show-window of Taylor and Maury's bookstore on the Avenue, where the public can have the opportunity of examining this sample of spiritual art.

A CORRESPONDENT of the *Telegraph* writes: That after enduring much persecution for his Spiritualism, he prevailed upon several persons in Cumberland County, Md., to meet for the purpose of developing the phenomena of table turning. The experiment succeeded, and they soon obtained communications by tipping. The announcement of this fact threw the community into excitement, and mediums were discovered by the score, and afterward were increased to some hundreds. Some skeptics, for experiment, got together to see what they could do in the way of deceiving each other, when the table "arose to the ceiling of the room, and remained there in spite of all their efforts to get it down." Our correspondent adds that "Spirits have produced beautiful music with and without instruments, and in one instance tuned the violin themselves. They have represented themselves to the natural vision of some, and talked with them in an audible voice, the persons not knowing them to be Spirits until after they disappeared."

FOREIGN NEWS.

THE WAR.—It appears that the hostilities against Russia are to be carried out on a much larger and grander scale by the Allied Powers, and the Paris *Moniteur* of the 6th inst. announces that the French and British Governments have agreed in the adoption of all the measures of precaution which the present war may render necessary. With this object the Emperor has decided on the formation of two camps. The first of 100,000 men, will be established between Montreuil and St. Omer, and the second of 50,000, near Marseilles.

The English Government, on its side, says the *Moniteur*, are preparing troops and a fleet capable of transporting, in case of necessity, the forces necessary in the Baltic or Black seas. The *Times* hints that both Revel and Helsingfors are to be occupied, and the Gulf of Finland completely closed, till an attack on Cronstadt can be organized. In the Black Sea a descent upon the Crimea, and the capture of Sebastopol, will be effected, and the Crimea held by the allied armies. There is scarcely a doubt that this is a correct programme of the intended operations. The formation of the northern camp is supposed to be also a demonstration against Prussia.

A telegraphic dispatch from Constantinople of the 27th April, states that the French Ambassador having insisted that the united Greek Catholics should be permitted to remain in Turkey, a serious misunderstanding arose and Gen. Baraguay d'Hilliers prepared to leave Constantinople when the Porte yielded. The Sultan was seriously indignant.

The Turks are about to blockade Greece.

The policy of the Shah of Persia appears to have become hostile to Russia. He claims the restoration of the ancient provinces, and was putting in force an army of 50,000 men.

THE BALTIC FLEETS.—COPENHAGEN, Monday Evening, May 8.—The British fleet has been re-inforced by Prince Regent 90, and Cumberland 70, both just arrived from England, with French liner Austerlitz, 100, in company. They sailed from Eidsvaden on Thursday morning. The French squadron did not anchor in Wingo Sound, but proceeded immediately to the Baltic to join the British fleet.

By the arrival at Halifax of the Cunard steamship America on Wednesday we have three days later intelligence from Europe. The news is interesting. An alliance, offensive and defensive, between Sweden and the allied powers, was on the point of being concluded, and it is reported that Spain, Portugal and Piedmont were about to join the western powers. The British frigate Amphion got ashore off Revel, and it was reported that the captain and crew were made prisoners. Particulars of the bombardment of Odessa are given. Fourteen Russian merchantmen had been captured in the Black Sea.

The bombardment of Odessa seems to have been more serious than it was believed from the first Vienna telegraph. Though no great damage has been done to the city, it is still of the most serious significance; it is a hard blow upon the Russian prestige, and makes any further negotiation impossible. Vienna was seriously alarmed at the news, since it now cannot be doubted that the western powers are indeed seriously at war with Russia, and Austria will soon be forced to declare either for the Czar, or for the Anglo-French Alliance, though Francis Joseph is well aware that in either case he is lost: it is as Prince Metternich said, the choice between death by apoplexy and death by consumption.

Turkey is on the verge of destruction, either by war or by diplomacy, either by Russia or by the allies.

Sweden seems inclined to take part in the war, and may soon declare against the Czar. Under such circumstances it is quite astonishing that there are yet people who do not believe that we have arrived at the threshold of the great European conflagration.

The new proposal of the Chancellor of the Exchequer to raise the income tax once more, is sure to create considerable ill feeling in England, but the increase of the duty on spirits and malt, which has a tendency to diminish drunkenness, is less objectionable. On the whole, the public is not satisfied with these measures, since they thought that the war would be short, and that therefore the pressure would not be lasting, but now they begin to see that we are only at the commencement of a long series of sacrifices.

Austria is said to have succeeded in contracting a loan in Frankfurt by transferring her rail-roads to the contractors, Messrs. Rothschild, as a security for the loan amounting to \$17,000,000.

From Panama, we have intelligence of a revolutionary movement at Bogota, which has created great excitement throughout the country. President Obando and his ministers were arrested by Gen. Melo on the 17th ult., and a new Provincial Government established.

Appointments.

We will meet the brethren in Conference at Grand Rapids, Mich., June 17th and 18th. Ed.

The Conference at Rochester will be held June 23d, 24th, 25th, commencing the 23d at 2 o'clock P. M.

PROVIDENCE permitting, I will meet with the brethren in Catlin, N. Y., June 10th. A. S. HUTCHINS.

TENT IN MICHIGAN.

Bro. Cornell and Loughborough have borrowed money and purchased a tent for Mich., and are now making arrangements to travel with it during the present season. The tent is sixty feet in diameter, and cost \$160.

They venture this for the speedy advancement of the cause of present truth in Mich., expecting the friends of truth will act in harmony with them, and aid by their prayers and means.

Those wishing a tent-meeting in their vicinity will address J. N. Loughborough or M. E. Cornell, Jackson, Michigan. The time has fully come when the Light of Present Truth should be set on a Hill. "Light makes manifest," unless it be put under a bushel. Let each Bro. and Sr. do what they

can, and make one united effort, and the important truths relating to the present time will soon be made more prominent before the world.

Come, friends, let us take hold of this matter in earnest. Thousands are being deceived. We see the danger and must give warning in due season. M. E. CORNELL.

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. White 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 them all, as there are but few in that place; however, they will do what they can.

M. E. CORNELL.
J. N. LOUGHBOROUGH.

It is stated that there are upwards of 1,300,000 mediums of Spirit Manifestations in the United States.

The excellent article on the Jews, given in our last was from *Litch's Prophetic Exposition*. This week we give another extract from the same on the Kingdom of God.

E. DECKER:—The Paper has been sent regularly to Mrs. J. Sweeney, according to the first direction to Dundee P. O., Cane Co., Ill. We now send as you direct to Hammondsport, Dundee P. O., &c.

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No paper next week.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

At South St. Paul Street, Stone's Block,

No. 23 Third Floor.

JOSEPH BATES, J. N. ANDREWS, JOSEPH BAKER,

Publishing Committee.

JAMES WHITE, Editor.

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