

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, FEBRUARY 28, 1854.

No. 6.

THE REVIEW AND HERALD.

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ENCOURAGEMENT TO BELIEVERS.

TRAVELER through this vale of tears,
Art thou tried with doubts and fears?
Does the tempter still assail,
Till thou think'st he must prevail?
Do the clouds that intervene
Dim the light thou once hast seen?
Dost thou fear thy faith is gone?
And that thou art left alone,
A traveler on life's dreary coast
Thy guide and comfort nearly lost?

Hear a fellow traveler's lay!
One who hath trod the painful way,
Who in the journey he hath passed,
Has met with many a bitter blast;
Upon whose head the storm has beat,
While many a thorn has pierced his feet;
But matchless mercy hitherto,
Hath interposed and brought him through,
And hath enabled him to raise
At times, the cheerful song of praise.

In patience then possess thy soul,
Stand still! for while the thunders roll,
Thy Saviour sees thee through the gloom,
And will to thy assistance come.
His love and mercy will be shown
To those who trust in him alone,
Trust, humbly trust in his defense,
Preserve thy hope and confidence;
To him apply in fervent prayer,
On him in faith cast all thy care.

Then will the tempest pass away,
Then will the night give place to day;
And thou rejoicing wilt find
Those trials wisely were designed
To subject every wish of thine,
Completely to the Will Divine;
To fix thy heart on things above—
To fill thy soul with heavenly love—
And through the power of mighty grace,
To fit thee for the glorious place,
Where saints and angels round the throne,
For ever sing, "Thy will be done."

THE PRESENT AGE; ITS BOASTED PROGRESS DELUSIVE. FROM THE LONDON QUARTERLY JOURNAL OF PROPHECY.

THE special boast of the age is its progress. Upon this, its self-gratulations are numerous and fervent, as if it not only loved to advance, but to let the world know, as decidedly as possible, how much it thinks itself advancing.

Are these gratulations well founded? Is this progress a reality? Is there not exaggeration in the boasting? Are there not many compensating and neutralizing considerations which go far to raise the question whether, upon the whole, having respect to *minus* as well as the *plus* of the items, and looking well at the opposite sides of the great balance-sheet, there has been solid and thorough progress—progress which will abide—progress which has placed the nation, or the race, upon a higher level—spiritually, morally, intellectually, physically?

Let it be allowed that, in many things, the age is one of advancement. Thus much is notable, and beyond question. It would be unjust and unthankful, as well as untrue, not to allow this. We admit it ungrudgingly, not reluctantly, or through constraint. Into much that is true the age has found its way; and in several provinces of knowledge unreached by its predecessors it has made good its footing. Circle after circle has widened round it, and its discoveries are certainly neither shadows nor tinsel—they are real and solid. No Christian need fear to make this admission, nor think that by so doing he lowers the credit of the Scriptures, as the true fountain-head of God-given truth, or casts dishonor on Him "in whom are hid all the treasures of wisdom and knowledge."

The mental philosophy of the age is, in some respects, of a truer kind than heretofore, though still cloudy and unsatisfying—nay, often stumbling into Scepticism, Pantheism, Atheism. The science of the age is prodigiously in advance of former ages. The age's literature is wider in its range, and higher in its aim. Its arts are on a higher and more perfect scale. Its astronomy has searched the heavens far more extensively and profoundly. Its geology has pierced the earth more deeply and successfully. It—the age, we mean—has brought to light law after law in the system of the universe. It speeds over earth with a rapidity once unknown. It transmits intelligence not only more swiftly than sound, but more swiftly than the light. It is restoring fertility to the soil. It can shut out pain from the body, in circumstances which, but a few years ago, would have racked or torn every nerve. These things, and such as these, the age has discovered and done; and because of these things we may admit most freely that there has been, in some things, wondrous progress—progress which might be turned to the best account—progress for which praise is due to God.

All that is true, in any region of God's world, must, in its measure, be valuable. What is true is of God, and therefore not to be cast aside, because discovered by an un sanctified understanding, seeing God has often used his worst enemies as his servants, making them his hewers of wood and drawers of water. The value of a truth is not to be judged of by the character of the discoverer; for why may not God use the finger of a Balaam to point to the Star of Jacob? The difficulty lies not in discerning what truth is of value and what is not, but in regulating its degree of value, so as to give to each portion or fragment the right place, the true level, the proper space, the due order, and to assign the exact amount of thought and study which it demands or will repay.

"All truth is precious, though not all Divine," said Cowper; but to this we must add, that though all truth is precious, yet all truth is not equally precious, nor equally worthy of our care; nay, and we must also add, that though all truth is precious, yet much of it must be left unstudied totally; our life is brief, and we have no time for all; we must select; for we are hurrying onwards—the King will soon be here, and it concerns us to dwell most on those things which will help to fit us for his presence and kingdom.

There is the atom of dust under our feet; there is that flower-bud rising above it; there is yon forest stretching miles around; there is yon vast mountain-range that walls in the plain; there is the blue arch above us, with its clouds and rainbows; there is day, with its sun and splendor; there is night, with its stars and silliness. All these things exist. Their simple being is a truth; and with that being there are connected ten thousand truths. Yet there is not the same kind of truth, nor the same amount of truth, belonging to each, for each is the centre of a circle, wider or narrower, less or more important, according to its nature. Yet what there is of truth in each is equally real, and therefore not to be slighted. To say that the facts in each of these are equally precious, because equally true, or to say that the same amount of study should be allotted to each, would be foolishness. To say that the same amount of time may be expended upon each, is gross miscalculation, indicating a false estimate of the different parts of truth, as well as of the true value of time. The truth which affects the future—specially the eternally future—must be more momentous than

that which influences the present only. The truth which relates to the inner man must be more important than that which relates to the outer man. The truth that goes to make up the link between us and the God that made us must be unspeakably more precious than that which forms the tie between us and earth, or even between us and each other. The truth which bears upon earthly citizenship and its rights must be far inferior to that which bears upon heavenly citizenship, and its more glorious privileges. These distinctions the age does not consider. Progress in one direction, or at least in one or two directions, it is apt to regard as progress in all directions. Blinded by the magnitude of its discoveries, and by their present bearing upon society, it overlooks counteractions; it forgets how sadly it is losing ground in many things; it veils the evil, and exaggerates the good; and then reports progress, where real progress there is none.

To confound or misregulate the degrees of value in truth, is at once an error and a mischief. It deranges everything. It is, in itself, an error, and it leads on to innumerable errors. It is, in itself, a mischief, and is the root of endless mischiefs. It is not merely equivalent to the non-discovery of truth, it not merely neutralizes the truth discovered; but it draws out of it all the evil of positive untruth, thus making truth the producer of error, good, the fountain of evil, light, the cause of darkness. So that there may be many steps of advancement, which, by the evil use made of them, or the false level assigned to them, become in the end so many steps of retrogression. Has this been duly weighed by those who boast of progress? Have they calculated the *loss* as well as the *gain*, the *minus* as well as the *plus*, and is it on the ascertained difference that they rest their congratulations? If so, let them boast. It is well. If not, then their estimate is so wholly one-sided, that no credit can be given to it even by themselves.

It is a literary age; it is an age of science; it is an age of far-ranging inquiry; it is an age of discovery; it is an age of action; many run to and fro, and knowledge is increased. But still it may not be an age of progress. The amount of knowledge gained may be nothing to the amount lost; or that which is gained may be so perverted or ill-regulated as to injure instead of profiting.

In these different parts of the world's progress, God is not recognized, or only by a few; or only recognized out of compliment or custom, and in such a way as to place him at an immeasurable distance from the works of His hands. What is there that is good, or true, or beautiful, of which God is not the centre? And is not the age, in its progress, fast severing God from his works, making man, or chance, or abstract laws, the centre of creation, instead of the living, personal Jehovah—thus shifting the axis of the universe, in order to be saved the irksomeness of coming into contact with Him in whom we live, and move, and have our being? What, then, becomes of the advancement and the enlightenment of the age? Can we look upon them in their present stage without suspicion, or can we contemplate their issues without terror? For all science is a lie—or at least lodges a lie in its very core—if apart from God and His Christ. All wisdom is foolishness, if independent of Him, "in whom are hid all the treasures of wisdom and knowledge."

All inquiry must become a mere maze of scepticism, if separated from Him who has said, "Learn of me." All truth and goodness are but empty abstractions, if away from Him who is the true and

good. All beauty is but a torn blossom or a broken gem, if sought for out of Him who is its birth-place. All enlightenment is but a dream, if not received from Him who is the light of the world, the light of life. All liberty is but a well-disguised bondage, if not found in the service of Him whose love hath made us free. All rule and law are but the exhibitions of man's selfishness, and ambition, and pride, if dissociated from Him who is the Prince of the kings of the earth. Nay, and all religion is but hollowness and unreality, if severed from the fellowship of Jehovah and his Incarnate Son.

We hear much of the knowledge of the age. Well; but has not one of its own poets said, "Knowledge comes, but wisdom lingers?" Yes, knowledge comes, but wisdom lingers! Knowledge comes, but goodness lingers. Knowledge comes, but the world is as far as ever from peace and righteousness. Its wounds are not healed; its tears do not cease to flow. Its crimes are not fewer; its mortals are not purer; its diseases are as many and as fatal. Its nations are not more prosperous; its kingdoms are not more stable; its rulers are not more magnanimous; its homes are not happier; its ties of kindred or affection are not more blessed or lasting. The thorn still springs, and the brier spreads; famine scorches its plains, and the pestilence evenoms the air; the curse still blights creation, and the wilderness has not yet rejoiced or blossomed. Yet man is doing his utmost to set right the world, and God is allowing him to put forth all his efforts, more vigorously and more simultaneously than ever, in these last days. Nor can any Christian mind fail to look with intensest, though most painful interest upon these vain endeavors. We know that they must fail. Man cannot deliver himself, nor regenerate his world. Reforms, republics, constitutions, congresses, change of dynasties, will not accomplish it. Art in every form, science of every name, are bringing into play unheard-of energies for the improvement of this globe, and for giving man the complete empire of earth and air and sea. But the task is superhuman, and each new forth-putting of human strength or intellect is only proving this the more. And hence it is with such interest, as well as with such pity, that we look upon the generation around us, with its overwrought muscles, its over-tasked energies—toiling unceasingly, and yet failing in its mighty aim—the regeneration of a world.

There is a secret consciousness of the evil of the times, even among those who have not the fear of God before their eyes. They see but the surface, indeed, and yet that surface is not quite so calm and bright as they could desire, nor are the effects of the supposed progress quite so satisfactory as they expected it would be. They have their misgivings, though they cheer themselves with the thought that the mind of man will ere long be able to master all difficulties, and rectify all the still remaining disorders of the world. Accordingly they set themselves in their own way to help forward the regeneration of the world, and the correction of the evils of the age.

Among these there are various classes, or subdivisions. There is, for example the educational class. It labors hard to raise the level of society by the mere impartation of intellectual knowledge—"useful knowledge," "scientific knowledge," "entertaining knowledge," "political knowledge;" in short, knowledge of any kind, save that of the Bible, and of the God of the Bible. There is the novelistic class—a very large one, and possessed of far greater influence over the community than is generally credited. It has set itself to elevate the race by exciting what they conceive to be the purer feelings of our nature. Of one school the standard of perfection is romantic tenderness; of another, worldly honor; of another, bare rectitude of character, without reference to such a being as God, or such a thing as His law; of another, it is good-nature and Christmas festivity; while others seem to have no real centre of elevation in view, only they hope, by stimulating some of our finer feelings into growth, to choke or weaken our grosser and more hateful. There is the poetical class. They think, by the inculcation of high thoughts

and noble images, to lift up the world to its proper level. With one school, it is the worship of nature; with another, it is the love of the beautiful; with another, it is chivalry; with another, it is the re-enthronement of "the gods of Greece;" with another, sentimental musings. These, and such as these, are the devices by which they hope to put evil to flight, and bring back the age of gold! There is the satirical class. Their plan for meliorating the world is ridicule. Folly, vice, misrule, are to be caricatured in order to be eradicated! Ply men with enough of ridicule—just show them how ridiculous they are, or can be made—raise the laugh or the sneer against them—exhibit them in all the exaggerated attitudes that the genius of grimace can invent, and all will be well! There is the philosophic class—large and powerful, composed of men who are no triflers certainly, but who are sadly without aim or anchorage. Give them but "earnestness," and on that fulcrum they will heave up a fallen world into its true height of excellence. Give them but earnestness, and then extravagance, mysticism, mythism, pantheism, so far from condemned as ruinous, are welcomed as so many forces, operating at different points, for the anticipated elevation. Give them earnestness, and they will do without revelation; or give them "universal intuition," and they, setting it up as the judge of inspiration, will make man his own regenerator by making him the fountain head of truth. There is the political class. They have their many cures for the evils of society, and are quite sure that by better government, a wider franchise, freer trade, the abolition of ranks, the division of property, the extinction of laws of primogeniture, they will bring all into order and peace; as if these could touch the seat of the disease, or minister to the real wants of a helpless and heart-broken world.

To see the vanity of all these efforts of man to better himself, apart from God, one needs only to look into the extent of the evil to be remedied. It is vast—it is incalculable. We see but its outer circle—its innumerable inner circles of vileness and misery we see not—we cannot see. It is an evil so broad, so deep, so manifold, so malignant, that to attempt to cure it by such appliances, seems like silencing the thunder by the tones of the harp, or arresting the havoc of pestilence by scattering roses on the breeze. Whoever would have some idea of the hideous mass of evil under which the earth is groaning, and with which the atmosphere of the age is filled, let him read the third chapter of second Timothy, or the twenty-fourth of Isaiah, or the descriptions of Israel's state and sin, drawn by Jeremiah and Ezekiel. Let him compare these inspired descriptions of Israel's condition with what he sees in the world around him, and he will, we doubt not, go forth to the world a wiser, more thoughtful, more solemn man; not disposed to hate, or to scorn, or to satirize, but to pity, and to mourn, and to pray.

Along with its boast of progress, the age boasts of its liberality. Let us look at this, and see how far it can make its boasting good. True liberality is a blessed thing; for it is but another name for the love that "beareth all things," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth." With this, however, the liberality of the age has nothing in common. Its essence is, indifference to sin and error. Its object is, to smooth down the distinctions between good and evil; between holiness and sin; between the church and the world; between Protestantism and Popery; between the belief of God's Word and Infidelity, or Atheism. All its sayings and doings in government, in the legislature, in society, in corporations or private intercourse, are based upon the axiom that there is no real difference between these things, or, at least, that if there be, it is not discoverable by man; so that man is not only responsible for acting upon it, but it would be intolerance and presumption in him to do so. Kings are, therefore, to rule as if there were no such distinction, forgetting by whom they reign. Judges are to know no such distinctions, forgetting that they are to judge "in the fear of the Lord." Society is to be constructed without reference to any

such distinction, as if the Bible were not the basis of all society. But is not this calling good evil, and evil good—putting darkness for light, and light for darkness—putting bitter for sweet, and sweet for bitter?

We see this liberality in the kind things spoken of Infidelity—in the praises of Popery; in the sneers against Protestantism, as being by its very name a system of liberality. Education from which God is shut out, and in which the Bible has no place, is contended for, even by men who call themselves religious; and this is named liberality. To attend mass in a Popish cathedral; to listen to the blasphemies of Socinianism for the sake of the eloquence of the preacher; to hold fellowship with the avowed infidel for the sake of science; to sit at the table of the licentious, on the score of his artistic fame—these are common things amongst us, and all are honored by the name of liberality! Because our fathers condemned these things; because "they abhorred that which was evil, and cleaved to that which was good;" they are branded as intolerant and narrow-minded; and because our own age has thus filled up the gulf between the good and the evil, it is honored with the name of enlightened.

Thus to blot out the difference between truth and error has been the feat of the age. For this it praises itself, pitying the littleness and contractedness of other days and other minds. In so doing, it forgets that no man is narrow-minded who expands to the full circle of truth, and that the first step beyond that is contractedness of spirit. Latitudinarianism is not true liberality; indifference to error is not true liberality, unless it can be shown that the Bible, the Book of Truth, is equally latitudinarian, and equally indifferent to error. It is an appalling fact, that men, with the Bible in their hands, should deny the distinction between truth and error; and then, as if ashamed of what they had done, call it by the venerated name of liberality. But it is a more appalling fact, that men should give, as the reason for this indifference, the truth is not discoverable, thereby throwing the blame upon God for having given a Bible so vague, so ambiguous, so unmeaning, that no one reading it can certainly gather what is truth or what is error.

This liberality, however, turns out to be a one-sided principle. Its toleration of error is unqualified and unconditional, almost as if the fact of its being error entitled it to toleration, and even encouragement. Its toleration of truth is grudging, meagre, restricted. Nay, it only consents to tolerate truth on condition that its supporters will not contend for it too decidedly, but will bring it considerably down to the level of error. Thus, though assuming a Protestant name, its deference to Popery is unlimited; while its hatred of all that is decided and essential in Protestantism is deep and unconcealed. It finds many excuses for the Popish claim of infallibility, but none for the Protestant assertion of the full and thorough inspiration of the Word of God. It palliates the Popish system of monastic vows, but detests and denounces the Scriptural doctrine of separation from the world. It praises and associates with a Papist that believes in the lying legends of saints, and in the virtue of dead men's bones, or in the immaculacy of the Virgin Mary; but it rejects, as silly and insipid, the acquaintanceship of the man who reads his Bible, and loves his Saviour, and walks humbly with his God. Its sympathies are all practically on the side of those very errors it professes to reject, and its hostilities are directed against those very truths which in words it owns.

The age also boasts of its religion as a part of its progress. With many, religion is mere philosophic speculation upon truth connected with man's soul. With others, it is the seemly discharge of all relative duties. With others, it consists in admiration for the Bible, as a book of literary excellences. With others, it is the adoption of a creed, or connection with a church. With others, it consists in bustle and outward zeal. In all, it lacks life—that deep, intense, glowing life, which so marked it in earlier times. Its root is not in the conscience, but in some outer region of

the soul, which does not bring us into close and living contact with Jehovah himself. It is a thing of the imagination, or of the intellect, or even of the affections, but not of the conscience. There can be no religion which has not its seat there. The hindrance to living religion is the want of a "purged conscience," and till the conscience has been purged from dead works, there can be no real religion—no true service of God. How little is there of conscience in the religion of the day! Hence that lack of simplicity, of freshness, of serenity, which we should expect. Hence its hollowness and shallowness.

The religion of the day is an easy-minded religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the struggle with the devil, day by day, making us long for resurrection-deliverance, for the binding of the adversary, and for the Lord's arrival. It is a *second-rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of harder times—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted in certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of His commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.

These are some of the features of the age. Such is its progress. Such are its prospects of self-regeneration, or world-regeneration. Alas! how little in all this do we see of God! How little can we detect in these movements of the Spirit of God! There is a movement, doubtless; nay, not one movement, but many. But how much of this is the work of the Holy Spirit—of Him who alone can reform an age or regenerate a world? How much from above, and how much from beneath? How much onward and upward, and how much backward and downward? Is not the age one which is especially grieving, nay, quenching the Spirit? And in many of these things which are counted progress, are we not grieving Him most signally and awfully? Instead of setting our face steadfastly to go after Christ, are we not following after Antichrist, in his manifold delusions, in which, by mixing up truth and falsehood, he is seeking to deceive the very elect? Instead of putting ourselves under the teaching of the Spirit, are we not taking the false guidance of the evil one, now clothed in the fair disguise of radiant knowledge, and going before us as an angel of light, to mislead and ruin?

Not as though some strange thing were happening to us. We look for no times of righteousness in these last days. We have been warned to expect evil, and not good—progressive evil, not progressive good—until the Lord come.

The age of progress is not the present. In the present there is the development of evil. Man is now putting forth his power to the utmost in efforts after progress. Poor progress at the best, yet much boasted of! It is but man's progress; it is

but finite development. Man is now put to the proof. He is allowed to do his best, and he is given time to do it in. God will not hinder the attempt, nor hurry him in making it. Full time, ample scope, large opportunity, will be granted. Man ruined a world; it is to be proved whether he can rebuild it. He ruined it in a day; he is given six thousand years to attempt its reconstruction.

His *downward* progress was swift enough; it is to be tried whether his *upward* progress will be as rapid, or whether there can be such a thing as upward progress at all, when he is left alone. God has been putting him to the proof. He says to him, "Try to govern the world;" man tries it, but fails. He says to him, "Try to regenerate a world;" he tries it, and fails. He says to him, "Fertilize the earth;" he tries it, and fails. He says to him, "Try to advance—make progress—increase in knowledge;" man tries it, and fails. It will not do. Man's day has been a long one; but it has been a day during which, in all possible circumstances and with all advantages, he has been proved helpless, ignorant, evil; unfit to rule, and unfit to be left without a ruler; unfit to teach, and unwilling to learn; unfit to be intrusted with the care or management of aught within the world's wide circle.

When God has made this proof to the universe of man's utter incapacity; when he has demonstrated man's unworthiness of trust, and inability for any progress, save a downward one; he sets him aside as "a despised and broken vessel," in order to bring in the "greater man"—ay, the greater than man, even his own eternal Son. The great experiment of 6000 years is now drawing to a close. The vast but awful demonstration is now nearly complete. The case is most manifestly going against man. King, prince, noble, peasant, beggar; statesman, diplomatist, master, parent, child, servant; poet, philosopher, artist, mechanic—all have had their long age of trial, and all have failed. The verdict will soon be given, and the sentence pronounced.

At this crisis we now stand. At the close of a long series of experiments, made to see what man could do, we find the world as wicked and lawless (to say no more) as at the first. Peace has not spread her reign among the nations, nor misrule departed. Righteousness does not sit on the throne of the nations, nor does holiness beautify the homes of the children of men. Man's merchandise is not consecrated to God, nor his wealth laid at the feet of Jesus. The heart remains still deceitful above all things, and desperately wicked. Oppression, murder, cruelty, selfishness, lust, sedition, strife, and hatred, are still unradicated, unsubdued, unmitigated. Man has found no cure for these maladies. They rage on, but he is powerless. The curse still pervades the earth and poisons the air. Man cannot disinfect it. The thorn and thistle still shoot up their prickly memorials of the primal sin. Man cannot uproot them. Disease still haunts the body, and man says, "Depart," in vain. The "rooted sorrow" still keeps place in memory, scorching health's freshness, and tearing down life remorselessly—man vainly endeavoring to pluck it out. Death still smites down its daily myriads, and man tries in vain to bribe or disarm it. The grave still receives the loved, and preys upon the beautiful—man pleading in vain that it should give back the joy of his heart and the desire of his eyes!

Such are the fruits of the first Adam's doings, and such the powerlessness of his children to remove so much as one of the ten thousand evils. It has been proved that man can ruin, but not restore, a world. His attempts at restoration have been sad and mischievous failings. His attempts at progress have been abortive; so that progress in evil, progress in alienation from God, is the feature of greatest prominence in his history.

But this progress in evil has a limit. God has set bounds to it which it cannot overpass. He will not allow this earth of his to be totally a hell. He will make the sin of man to praise Him, and he will restrain the remainder thereof. A certain amount and a certain duration he will allow, but

no more. Neither of these is indefinite; and we seem to be nearing their boundary.

It is well. For then shall the good displace the evil, and the blessing the curse. The second Adam is at hand, and, with him, the kingdom and the glory. He brings the cure. He knits the broken world. He rebukes disease and sorrow. He binds death. He rifles the grave. He delivers creation. He sets up a righteous, peaceful throne.

That is the age of progress! What progress, when God shall set his hand to it! In the light of that ever-widening knowledge, in the blaze of that ever-brightening glory, how poor, how vile, shall seem the progress of the dishonored past! Not merely like age's recollection of childhood's trivialities and wasted time, but like morning's remembrance to the drunkard of last night's revelry and lust; like the king of Babylon's remembrance of his seven years' sojourn with the beasts of the field!

"Thy Kingdom Come."

In his sermon on the mount, Christ gives us a model for prayer, in which this is the second petition. In the same discourse, he says: "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." When drawing his discourse to a close, he introduces a solemn reference to the day of judgment and says: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." He cannot refer, here, to any other than the kingdom of glory to be established at his second coming. For the coming of that kingdom, he teaches us to pray. The words are often repeated, but how little is their spirit felt!

Thy kingdom come, thus day by day,
We lift our hands to God and pray;
But who has ever duly weighed,
The meaning of the words he said?

The beloved disciple,—whose soul had been fired with the thought that "when he shall appear, we shall be like him, for we shall see him as he is,"—could enter into the spirit of this petition. On the desolate isle of Patmos, he was wearing out the little remnant of his life. Heathenism sat upon the throne, and Christians were hunted and tortured like wild beasts. Christ gave him a revelation closing with the words, "Surely I come quickly." With what eagerness did the aged apostle seize this promise! responding to it, in the last words of the inspired volume,—*"Even so come, Lord Jesus!"*

We believe that when the Lord comes, he will find a people earnestly offering up the same prayer. He has never delivered his people from bondage, till they felt that their help was in God only, and they have earnestly sought to him for help. Hence the Psalmist says: Ps. x, 16-18,

The Lord is King for ever and ever:
The heathen are perished out of his land,
Lord! thou hast heard the desire of the humble:
Thou wilt prepare their heart,
Thou wilt cause thine ear to hear,
To judge the fatherless and oppressed,
That the man of the earth may no more oppress.

The Lord is now preparing the heart of his people. We hear it from various quarters, that earnest prayers are ascending for the coming of the Lord. Why should not this prayer be uttered, in concert, by every disciple? There is scarcely a worldling, even, who would wish the world to continue as it is. All are eager for change, but few are satisfied with any of the changes which occur. But when we look upon the world as having disavowed their rightful King—having cast him out, and crucified him,—and continuing in rebellion against him; we see it is treason to oppose his coming to take the kingdom. If a prayer for the coming of our Lord, is not the habitual temper of our hearts, we have reason to tremble for ourselves.

We see iniquity abounding: we know the number of rebels against God's government is increasing, and they are growing bolder and bolder; while we see the mass abusing the long-suffering of God because judgment against an evil work is not met speedily, their hearts are fully set

evil: truth is fallen in the streets, and equity cannot enter—yea truth faileth, and he that departeth from evil is accounted mad. At this time, while we strive to snatch individuals as brands from the burning, if our hearts sympathize with the coming King, we shall unite in praying, come Lord, quickly, and claim the kingdom for thine own.—*Midnight Cry.*

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, FEB. 28, 1854.

THE FAITH OF JESUS.

"HERE is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. xiv. 12.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Chap. xii. 17.

The chronological application of these texts is not hard to be understood. The first is a part of the saying of the third angel, which is the last message offering mercy, given just before the Son of man takes his place on the "white cloud" with a "sharp sickle" to reap the harvest of the earth. The other text applies to the "remnant." A remnant, literally, is a small portion, and the last end. The "remnant which keep the commandments of God, and have the testimony of Jesus Christ," is, therefore, Christ's "little flock," the last end of the church, who shall witness the coming of the Son of man in all his glory. Both texts apply to the same period of time.

What is the faith of Jesus? Before answering this question, we will briefly notice an erroneous view of this subject: that the faith of Jesus is the faith that Jesus exercised to heal the sick, &c. Now we know of no scriptural testimony that Jesus wrought miracles by the power of faith. He was in possession of power to forgive sins and work miracles without exercising faith in another. He gave power to his chosen over unclean spirits and they were subject to them through the name of Jesus, and in his name they healed the sick; but Jesus, in his own name, and by his own power, raised the dead, cast out devils and healed the sick. We would fully receive all the testimony of Jesus and his apostles touching the prayer of faith for the sick; but we do reject the above named fanatical error.

But what is the faith of Jesus? Let us notice two important facts which will assist in the correct answer to this question:—First, a distinction is here made between the commandments of God, the Father, and the faith of Jesus, the Son:—Second, both are to be kept; as though the text read, *Here are they that keep the commandments of God, and that keep the faith of Jesus.* Says the Apostle, "I have kept the faith." 2 Tim. iv. 7. With these facts before us, we conclude that the faith of Jesus is the gospel system, embracing all the requirements spoken by Jesus in person, and those written by his inspired apostles.

This view of the subject sets before the church their duty as the children of God, and the followers of our Lord Jesus Christ, which is to keep the commandments of the Father, and the faith of his Son Jesus Christ; and it exposes the popular heresy that the faith of Jesus abolished the commandments of God. One is not opposed to the other, but they go hand in hand in the gospel arrangement. The Jew may outwardly observe the ten commandments, and yet be lost without the faith of Jesus. The professed Christian may also boast of his faith in Jesus while trampling on the commandments of God; and both sink in perdition together.

But it is to be feared that but few Christian Sabbath-keepers yet live out the principles of the commandments of God, which are supreme love to God, and love to their neighbor, or brother, as themselves. Brother, dost thou "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind?" This is your duty, and to guard this prin-

ciple, the first four commandments were given. The last six, which relate to man's duty with his fellow-man, were given to guard the principle of equal love for a brother as for self. Matt. xxii. 37-40. If weighed in the balances of the word of God, how many would be found wanting! Pause and think!

The great and spiritual principles of love to God and man, out of which the ten commandments grow, are carried out by the faith of Jesus, which shows the ten commandments to be as changeless as the principle of love, or God himself. "God is love," says the Beloved Disciple. And while the commandments of God in the letter, are binding, the faith of Jesus explains their spiritual import and extent, requires repentance of past transgression of the law of God, and offers pardon and life through faith in Jesus. Hence it is said, "Here are they that keep the commandments of God [in the letter] and the faith of Jesus."

In our future remarks on this subject, we do not design to dwell at length upon the gospel system, and enter into all points connected with the faith of Jesus; but we wish to call the attention of the "remnant," particularly to that portion of the testimony of Jesus Christ which relates to the present duty of the disciples of Christ.

(To be Continued.)

The Watchmen shall see eye to eye.

THEY watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion. Isa. lii. 8.

It is the great characteristic of the church of Christ on earth, that they all have the same mind and speak the same thing. It is the great characteristic of their belief that it is in harmony with itself and the Bible and will admit of no diversity of sentiment. Thus was it designed to be. To this end was our Lord's prayer: [Jno. xvii. 20-22:] "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one." To this end also are the exhortations of Paul: [Rom. xii. 16:] "Be of the same mind one toward another." 1 Cor. i. 10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." See also 2 Cor. xiii. 11; Eph. iv. 3; Phil. i. 27; ii. 2; 1 Pet. iii. 8.

A writer in the *Advent Watchman* for Feb. 8, seems to differ with the above declarations of scripture. He says: "It is to be expected that there will be a difference of opinion in this fallen state; and all who expect 'the wise' will see alike till Jesus comes, will be mistaken." The promise is that the wise shall understand. How will they understand? Differently?! Certainly, if they do not see alike. The term then, the wise, would become exceeding broad. Every one would claim to be of that number; and every one might be, if it were possible for those who are the wise, who are to understand, to be holding at the same time sentiments essentially different from each other. There is no such folly in the Word of God. The wise shall understand alike. They shall understand the truth; and the truth shall make them free.

Truth is a unit, and cannot be divided. It is a firm pillar and will not bend to the crooked theories of those who are limping along in the shackles of error. It is a shining light and has no union with the shades of darkness. It has but one voice and cannot speak with a diversity of tongues. It has but one path and those who walk therein will not be groping their way through the devious mazes of blindness and error. Strait is the way that leadeth unto life. In that way will the saints be found and all the wise, the beginning of whose wisdom is the fear of the Lord. Prov.

ix. 10. They will all be traveling the same road: the same light will lead them on; the same motives will actuate them, the same mind will be in them and the same hope before them; for says Paul, There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Eph. iv. 4-6. Thus standing will the saints be found of Christ when he appears; thus only could they be approved of him; for thus only could they be one in him as he and the Father are one.

There is in the world we know, as there ever will be, a difference of opinion, a diversity of sentiment. In the great Babel which embraces in its vast domain, all classes of society, may be found all creeds, all organizations, all conflicting opinions, all discordant theories, old dead dogmas of false tradition, theories at war with themselves, with reason, and the light of revelation, antiquated whims and foolish vagaries; while every distorted creed and ill-yoked fancy, has its bigoted zealots and staunch adherents. Here may we find confusion and mixture in all their luxuriance. In contradistinction to this discordant mass, stand out the servants of God, one in mind, one in faith and practice, one in hope and one in Christ.

It may be thought charitable and liberal to have a good degree of union with all parties; and should we here be met with the cry of, Charity! we would reply, We may exercise all charity toward individuals, we may treat them with all meekness, patience, long suffering and forbearance, as in Christian duty we are bound to do, but we may not have union or fellowship with their wrongs; we may not lower the standard of truth for the sake of being on a good footing with their error: not however ourselves presuming to dictate what is truth, but God's Word being the only test: by that shall we all be judged at the last day.

People may think they are sailing smoothly on, and still hold communion with the unfruitful works of darkness; but they will find it a hard matter to enter through those holy gates, under a variety of colors, and no small thing to "climb up some other way." The saints will understand their position and stand firmly therein. They are children, not of darkness but of light; and being children of light they will see eye to eye. U. S.

A Winter of Disasters.

WAR on the Danube—cholera in England—conflagrations at home—wrecks on the sea—have given to the present winter a pre-eminence among disastrous seasons. We cannot remember a period so crowded with catastrophe as the last two months. A brutal power has brought the horrors of a hopeless war upon an inoffensive nation—a war upon which every principle of chivalry and every sentiment of magnanimity are excluded. In one hour, a fleet was destroyed, five thousand men were murdered, and a town was annihilated; and Europe, like a coward, stood by and saw it done—saw the Tom Hyer of Russia going to crush the feeble little boy of Constantinople—and did not hold the monster back. Cholera has admonished England, and starvation France. Fire, which is generally no respecter of houses, has, this season, chosen our best things for swift consumption—our greatest business establishment, the largest ship that ever lay at our docks, the finest hall in the country, the newest, and therefore the most magnificent of our hotels. On the ocean, the disasters have not only been numerous, but of a singularly terrible character. Ships crowded with men, women and children, have gone down with their living freight. Let no one attribute these calamities to the will of a wrathful Providence. Providence is beneficent always. To the carelessness, or the folly, or the crime of man, the blame of nearly every item in this catalogue of ruin belongs. This, perhaps, could be proved, and the blame brought home to the door of each guilty individual, and the rest of mankind warned, if, in addition to our death-coroner, we had a fire-coroner, a wreck-coroner, a pestilence-coroner, or a catastrophe-coroner-general. That such an event as the destruction of a large amount of property by fire should be allowed to go uninvestigated, is really as disgraceful as it is unwise.—*Home Journal.*

The above was copied by the *Christian Cosmopolitan* with the following remarks:—

The above description of our times reminds us of another quite similar, substantially the same, in Matt. xxiv, Mark xiii, and Luke xi. "But when ye shall hear of wars and commotions be not terrified; for these things must first come to pass, but the end is not by and by (or not yet, as it reads in another place.) Then said he unto them nation shall rise against nation and kingdom against kingdom, and great earthquakes, and pestilences, and fearful sights, and great signs shall be from heaven. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken." The complexion of the one of these descriptions looks very much like that of the other. "Why can ye not discern the signs of the times?"

Thus it is. Between the events of the present and the declarations of prophecy, so striking is the harmony, that the attention of mankind is arrested and they acknowledge the fulfilment. The characteristics of this last age are too plain to be mistaken. And while men behold with wonder the scenes which are transpiring around them, as an explanation of the fearful state of things they adopt the language of prophecy and admit the application. So far as they adhere to the prophetic word they do well; but in their conclusions they seem to overlook it entirely, or strangely to misapply it.

What is the next event to follow the signs above mentioned? It is the coming of the Son of man in the clouds of heaven with power and great glory; when all the tribes of the earth shall mourn; [Matt. xxiv, 39;] when the man of sin shall be consumed with the spirit of his mouth and destroyed with the brightness of his coming; [1 Thess. ii, 1-8;] when this world's career with its long catalogue of sin and death, shall wind up, and the kings of the earth and the great men, and the rich men and the chief captains, and the mighty men, and every bondman and every freeman shall hide themselves in the dens and in the rocks of the mountains, and shall say to the rocks and mountains, "Fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. vi, 15-17.

This is what we are plainly taught to expect. But for what are the world and the church looking? They fondly dream that the mighty revolutions now beginning to be felt among the nations, and the secret influences at work like leaven among all classes of society, will result in the overthrow of all evil, the downfall of all tyranny and oppression, and the establishment of universal peace and prosperity—the ushering in of the millennium, or golded ages yet to dawn on earth. Such sentiments accord better with the natural desires of man's heart; and they are all too willing to have it so, without waiting to see if it is supported by a "Thus saith the Lord."

Men look upon the cars, those mighty preachers of this last mighty truth, and with feelings, as it were of self-congratulation, they acknowledge them to be subjects of prophecy—the chariots of Nahum; [Nah. ii, 3, 4;] and to make the fulfilment still more striking, they have established what they themselves term "the lightning trains" which almost literally "run like the lightnings;" yet they overlook the significant fact that these things are to be "in the day of his preparation."

The end of all things is at hand. From the open volume of prophecy we read it, and from the world-wide field where those prophecies are daily fulfilling we may read it too; yet through the delusive medium of a false hope the world is looking for results which they are not warranted to expect, and rushing on, prophesying of better days. When men acknowledge certain chains of prophecy while in process of fulfilment why do they not trace them out to their accomplishment and adopt the conclusions too? Why not admit the results to which they lead, and prepare to meet them? When they see the signs, and know them as such, why do they not take warn-

ing of the great events of which they are the sure precursors? Again we say, "Why can ye not discern the signs of the times?" U. S.

"Bearing the Cross."

Much is said among professed Christians, about "bearing the cross;" but we fear little is understood or really practiced in this manner. Some seem to think *speaking in meeting* is the cross they must bear; and when they have done, that they think little more about the cross. We apprehend that is a very small item in bearing the cross. Men are all naturally in love with this present world. To this world we must become crucified. Crucifixion is a hard death; but few persons are willing to die such a death; there is, however, no other way of entering into the kingdom of God. We must be "crucified unto the world, and the world unto" us. Most professed Christians, it is to be feared, have made a covenant with the world, not to part with it; and the tempter satisfies them if they speak in meeting some times, and give something to support the gospel, they may keep their covenant with the world: but, "If any man love the world, the love of the Father is not in him." 1 John ii, 15.

How then are we to be separated from the love of the world, and be crucified unto it? 1. By a believing view of the Lord Jesus Christ, who became poor—was despised of men—a man of sorrow, acquainted with grief—endured reproach—resisted temptation, though he suffered, being tempted—when he was reviled, reviled not again—murmured not, though wounded, bruised, put to grief, and his soul made an offering for sin, scourged, spit upon, his hands and his feet pierced with nails, his soul in agony—all this he bore, and no lisp of impatience ever escaped him. Would you be crucified unto the world, go learn of him; contemplate his poverty—his life—his sufferings—his resignation—his patience—his loving and forgiving spirit, till the whole mind is humbled within you: and then realize this truth—"If so be we suffer with him, that we may also be glorified together." Rom. viii, 17. Do you ask what it is to suffer with him? We answer, To suffer with the same meek, patient, forgiving, resigned spirit that he had. This leads us to say:

2. If you would bear your cross and be crucified unto the world, remember, every trial of your life—whether temporal or spiritual, personal or family, from friends or enemies, direct or indirect, great or small, of short continuance or long, or whatever be the nature or character of it—is by the appointment or permission of that God who willet not the death of the sinner, but who is seeking by all these trials to crucify you unto the world, and fit you to be glorified with his Son Jesus Christ. How shall this design of our heavenly Father be accomplished? It cannot be, unless you "bear your cross." Do you ask again, What is it to bear my cross? We answer, It is to suffer all the trials of which we have spoken, patiently. You are not to quarrel with the instrumentality God may employ, nor indulge in fretfulness under it. If you do, you do not "bear the cross." And though you should speak like an angel, in meeting, yet if you fret and complain under any of the trials of life, by which God is seeking to crucify you unto the world, it is hypocrisy for you to talk about your "bearing the cross;" you are but deceiving your own soul. God has assured us, "all things work together for good to them that love him;" [Rom. viii, 28;] yet, you can murmur, fret and complain at those things which God has permitted or appointed!! Alas, alas! Do not dream you are ripening for the kingdom of God while this is the case. No, you are ripening for death—for perdition. Saith our Saviour, "In your patience possess ye your souls." We shall learn soon, or when it is too late, that those words are words of solemn and awful import. If you indulge in murmuring, complaining or impatience at any trials, insults, sufferings or injuries, from whatever instrumentality they may come, and that spirit is increasing upon you, you are just as surely traveling in the road to perdition, as God has said, "The soul that sinneth, it shall die." We speak not now of one

"overtaken in a fault," to which all are liable in the hour of temptation, but we speak of him upon whom this spirit is not abating, but increasing; and it is increasing, except we bear our cross daily; for every day will bring some cross, in some form. Happy the soul who is constantly looking to God for grace to bear every cross. We may pray to have the cross removed; but we may not pray for it only in submission to the will of God. "If it be possible let this cup pass from me; nevertheless, not my will but thine be done." That is our example; and we cannot safely follow any other. "My grace is sufficient for thee," will often be the answer; and did we know now what we shall know hereafter, we should praise God for every trial and every cross we have to bear: yea, a living faith will praise God even now, that he does not leave us to our own way, lest we should be like the children of Israel, whose impatient murmurings were answered by giving them flesh, but leanness was sent into their souls. "Be patient in all things:" that is *bearing thy cross*; then, when Christ appears, you shall have a crown.—*Bible Examiner*.

THE COMMANDMENTS OF GOD NOT ABOLISHED.

BY J. B. FRISBIE.

THE carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be. Rom. viii, 7. For we know that the law is spiritual. Rom. vii, 14. That we should serve in newness of spirit, and not in the oldness of the letter. Rom. vii, 6.

The carnal mind may keep the letter of the law, but it requires a spiritual mind to serve in the spirit. Any man may keep the letter without keeping the spirit; but no man can keep the spirit of the law without keeping the letter. "The letter killeth, but the spirit giveth life." 2 Cor. iii, 6.

God himself cannot change or abolish any moral or spiritual law ever given by him. The ten commandments include every moral precept of God and nature. Because the law of God and nature are one. For the Lord he is the God of nature. With this agrees the Apostle's reasoning, [Rom. ii, 12,] For as many as have sinned without (the written) law shall also perish without law; and as many as have sinned in the (written) law shall be *judged* by the law, (written,) verse 14. For when the Gentiles, which have not the law (written in tables of stone) do by *nature* the things contained in the law, they are a law unto themselves: [verse 15:] which shew the work of the law written on their hearts (by nature or reason) their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another; [verse 16;] in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Verse 21. Thou that preaches a man should not steal, dost thou steal? Verse 22. Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? This shows what law Paul was writing about. Chap. iii, 9. For we have before proved both Jews and Gentiles, that they are all under sin. Verse 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. (By this law of ten commandments shall God judge the world. verse 6.) Verse 20. For by the law is the knowledge of sin. Verse 23. For all have sinned and come short of the glory of God. Verse 31. Do we then make void the law through faith, God forbid: yea, we establish the law.

Then the law of nature, which is the law of God—the ten commandments, is not abolished but established. By this law could God punish Cain; [Gen. iv, 13;] and bring the flood upon the world of the ungodly; and destroy the Sodomites for their unlawful deeds. 2 Pet. ii, 6-8. Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. Gen. xxvi, 5.

It is very evident that all of God's law was in existence as taught by nature, long before they were written on mount Sinai by the finger of God on the two tables of stone. These laws are like their Author unchangeable. They are never called the law of Moses, or of the Jews, but "The law of God."

THERE IS BUT ONE LAW-GIVER.—Isa. xxxiii, 22. The Lord is our law-giver. James iv, 12. There is one law-giver.

The Lord God gave the commandments. Ex, xx, 6. And shewing mercy unto thousands of them that love me and keep my commandments. 1 John v, 3. For this is the love of God that we keep his commandments; and his commandments are not grievous. Not a yoke of bondage. These commandments are ten in number. Deut. v, 22. These words the Lord spake unto all your assembly in the Mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me.

Deut. xii, 32. What thing soever I commanded you, observe to do it: thou shalt not add thereto, nor diminish from it. Ps. lxxxix, 34. My covenant will I not break, nor alter the thing that is gone out of my lips. Chap. cxi, 7, 8. All his commandments are sure, they stand fast for ever and ever, and are done in truth and uprightness. Ps. cxix, 142, 151; Isa. li, 5, 6. Matt. v, 17. Think not that I am come to destroy the law, &c. Mal. iii, 6. For I am the Lord, I change not. James i, 17. Father of lights, with whom is no variableness, neither shadow of turning. Heb. vi, 18. It was impossible for God to lie.

By this we see that God's law is like himself unchangeable and unalterable during all time.

Ps. xix, 7. The law of the Lord is perfect converting the soul. Rom. vii, 12. Therefore the law is holy, and the commandment holy, and just, and good. Eccl. xii, 13. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man. Rev. xiv, 12. Here are they that keep the commandments of God.—Blessed are they that do his commandments. Can that which is perfect, holy, just and good which constitutes the duty of man which is to be preached just before the coming of Christ, to the doing of which a blessing is promised, be done away under any consideration? Certainly not. Eph. vi, 2. Honor thy father and mother which is the first commandment with promise. Not if abolished. James ii, 10. For whosoever shall keep the whole law and yet offend in one point he is guilty of all. Verse 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. This was written in the A. D. 60. There cannot be any mistake as to what law is referred to, inasmuch as two of the ten commands are referred to.

Some think we are under law to Christ. Deut. vi, 5. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Lev. xix, 18. Thou shalt love thy neighbor as thyself. John xiii, 34. A new commandment I give unto you; That ye love one another. 1 John iii, 11, 12. For this is the commandment (margin) that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one and slew his brother. This commandment then it appears was in being in the days of Cain and Abel in the beginning.

It is said that the law was given by Moses, but grace and truth came by Jesus Christ. John i, 17. Now if Moses gave a law and Christ gave a law and the apostles gave a law, then there must have been many law-givers, in contradiction to the plain declaration that there is but one Law-giver. Therefore we believe that there is but one Law-giver, and that is God. Whether we receive that law through Moses, Christ or the Apostles yet the substance of them all is contained in the ten commandments.

Some suppose because all the ten commandments

are not given a second time in the New Testament, that they are under no obligation to keep them that are left out. If this be truth, such may break the first, second, third, fourth and tenth; for just one half of the ten commandments are never quoted at full length in the New Testament. When we tell them this they say, the nine are referred to, leaving out the Sabbath. But unless I am very much mistaken, the Sabbath is mentioned many more times in the New Testament than any other one of the ten.

But this is not the grand mistake. I think that such do not understand that God has never promised to give but one new edition of his law, and that was not to be re-written in the New Testament but on the hearts of the true spiritual Israel. Jer. xxxi, 33, I will put my law in their inward parts, and write it in their hearts; Heb. viii, 10, 16.

After Jesus entered upon his ministry in the heavenly Sanctuary, then the ministry of the new covenant began. It is generally admitted by all denominations that the ten commandments are binding. 1 John ii, 4. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. Rev. xxi, 8, All liars, shall have their part in the lake which burneth with fire and brimstone which is the second death.

The ten commandments are referred to by the New Testament writers as a whole again and again. That man that dare tread down any one of God's commandments after he has received the light or had opportunity to receive it, will be condemned as a sinner in the day of judgment; for the law knows no mercy; for mercy is to be found only in Christ through his death, mediation and blood.

In what sense is Christ the end of the moral law? Rom. x, 4. For Christ is the end of the law for righteousness to every one that believeth. 1 Tim. i, 9. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient. Rom. vi, 14. For sin shall not have dominion over you: for ye are not under (the condemnation of) the law, but under grace. Verse 15. What then? shall we sin, because we are not under the law, but under grace? God forbid. Rom. vii, 6. But now we are delivered from the law, being dead to that (margin) wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. Verse 7. Nay I had not known sin, but by the law . . . thou shalt not covet. An old dead law could not give the knowledge of sin to any one. Gal. ii, 19. For I through the law am dead to the law, that I might live unto God. Verse 20. By faith. Gal. v, 19. But if ye be led by the Spirit ye are not under (the condemnation of) the law. Rom. viii, 22. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

By this testimony we learn that the law of God will not condemn those who keep it in the Spirit and have been justified by the death of Christ. Such are not under the law but under grace, as long as they do not transgress it. Some have supposed that 2 Cor. iii, taught the abolition of the ten commands. But it will require but a moment's attention to satisfy any honest mind that no such thing was intended by the apostle. Verse 7. But if the *ministration of death* written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away. Verse 9. For if the ministration of condemnation be glory, &c. If any one can discern between a law and its ministration, he will not be at a loss to know that it was the ministration of condemnation to temporal death, which was done away and not the law itself.

Heb. ii, 2. For if the word spoken by angels was steadfast, and every transgression of disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation. Rom. xii, 19. Vengeance is mine; I will repay saith the Lord. Rom. viii, 6, 13. The ministration of the law by Moses would only reach the outer letter of the law

manifested by outer acts to be seen by them who had to judge in the matter; when at the same time they might break the spirit of the law of which they could not judge. God has ever held the final punishment in his own hand.

Communication From Bro. Gurney.

WHILE contemplating the past few years in relation to the moral effect of the proclamation concerning the Lord's coming, many ideas and questions force themselves upon the mind. Why were we led to proclaim an event which was not then to be realized? Perhaps it will not be out of place, and may be instructive to inquire, Why the multitude who were moved to action by the forerunner of Christ's first advent were raised to the height of expectation, and proclaimed an event which was not then to take place? See Matt. xxi, 4. "All this was done that it might be fulfilled which was spoken by the prophet, saying," &c. One more text is sufficient to show that the disciples were laboring under a mistaken view of God's plan or ultimate design. See Acts i, 6. "Lord wilt thou at *this time* restore again the kingdom to Israel." This very people who were to be disappointed in their expectations afterwards proved to be the salt of the earth, or cream of the church. The prophet saw and wrote the action of the church, not leaving out their mistakes and disappointments; and when the thing takes place it can be said with boldness, "this is that which was spoken by the prophet," &c. Now if a mistake in the views and action of the church did fulfill prophecy in regard to Christ's mission on earth, why should it be considered impossible that a similar mistake in the movement of the church in relation to the second advent should fulfill prophecy.

We make all necessary allowance for human weakness; but that God's Word and Spirit have been the moving spring in urging the people out to look for the Lord, is as clear as that the movement which preceded the manifestation of the Messiah under the preaching of John the Baptist, was of Divine origin. If we are to consider prophetic time in connection with the circumstances of the first advent of Christ, as it seems we should from Mark i, 14, 15, we are also led to see that the same evidence affords a powerful weapon for those interested in the circumstances connected with his second advent. Rev. x, 6; xiv, 6, 7, compared with Dan. viii, 14; ix, 24, 25.

The ninth chapter of Daniel being an explanation of that part of the vision left unexplained in the eighth, it follows that the seventy weeks are a part of the 2300 days, a period of time "cut off" at the end of which, legal worship would cease in the earthly temple; the remaining portion of time relating to the gathering of all nations as brought to view in the promise to Abraham. It being evident that Dan. ix, is an explanation of the vision in chapter viii, [Dan. ix, 22, 23,] the preaching of John the Baptist might with the same propriety be considered of doubtful origin, as to doubt that God has called a people to act a part in fulfilling prophecy in the preparatory scenes for the coming of the Lord in this generation. The generation which witnesses the closing work of the gospel, will see, in moral action, a similarity to its introduction.

The disciples of Jesus were led on to fulfill the scriptures without clearly understanding the nature of their work; yet they were being trained and qualified for a specific work; Divine Providence directing their course in a channel marked by the prophetic pen. In fulfillment of the scriptures they were ready to crown their Lord upon the throne of David; overlooking his humiliation; so that when he was laid in the tomb, it seemed to them a triumph of the wicked and their *hope* was gone! How will this compare with the disappointment in 1844? The disciples mourned and were sad. While two of them were traveling from Jerusalem to Emmaus, Jesus himself drew near, "their eyes were holden that they should not know him." They supposing him to be a stranger in Jerusalem, enter into familiar conversation "concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. *But we trusted that it had been he which should have redeemed Israel.*" Luke xxiv, 21.

The above text fairly represents the faith at that time in regard to the Messiah. The only hope remaining was that he had risen; and this they could hardly believe; for they were astonished to hear that he was alive. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. . . . And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke xxiv, 22-27. God's plan was opening into view and unbelief was giving away before the progressive car of truth. The resur-

rection of Christ being confirmed to the disciples, their hope was revived. The apostle Peter afterwards gives a rejoicing testimony that his hope did not perish in the grave. He says: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1 Peter i, 3.

Here doubtless Peter refers to their disappointment in the prostration of their hope in regard to the Messiah's kingdom; but now their views of God's plan were so far corrected that they could rejoice in hope of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven." Thus in the circumstances connected with the first advent, we are led to admire the work of God in leading his people to fulfill prophecy, even while they were laboring for another purpose. We admire the wisdom of God in overruling the mistakes of man to bring about his purposes and fulfill his word.

When the time comes for a prophecy to be fulfilled, although multitudes may in their arrogance stand up against the event predicted, and nations combined may exert the utmost of their power for another purpose than that which prophecy declares; yet in the event it is seen that God's word is honored—its veracity maintained. For instance: the Prophet [Zech. ix, 9] speaks of an event, and describes great shouts of rejoicing; the Evangelist records the event and declares it to be a fulfillment of that scripture: Jesus is requested to rebuke those who thus cried out; but he declares that if they should hold their peace, voices would be heard from the very stones. Matt. xxi, 4; Luke xix, 39, 40. If God's professed people refuse to act their part when called by a providential hand, God will employ other means: thus declaring his condescending, yet independent character. Deut. ix, 13, 14. Truth is precious; but all truth is not alike precious; for all truth does not send forth its rays of light to the same generation. There is a portion due to every generation. It is not the labor of the church now to show that Jesus was the true Messiah, as did the apostles. But there is another portion of truth more appropriate now, and calculated to act upon the interest and motives of men with greater power. Although the portion of truth that has awakened an interest in the speedy coming of Christ has been proclaimed by a minority, it is therefore no evidence that a providential hand has not ordered it in a manner which fulfills prophecy, and reveals the hearts of men. Luke ii, 34, 35. On the contrary, we conclude that the chosen apostles and disciples of Jesus, in their course of action, fulfilled the scriptures; yet they were a small minority of the professed people of God. Implicit faith does not inquire whether the "rulers"—principal men—believe, or not. Truth stands upon its own basis. Divine testimony alone is sufficient evidence to act upon in religious matters. H. S. GURNEY.

North Fairhaven, Mass., Feb. 19th, 1854.

COMMUNICATIONS.

As Communications of esteemed Brethren sometimes contain expressions which we choose not to use, and sentiments which we would not advance, we would say, that we are not responsible for what appears under this head.

From Bro. Belden.

DEAR BRO. WHITE:—I fear that some of our dear brethren are in danger of being drawn into the snare and condemnation of the Devil, by the false reformations that are going on around us. A great work is now going forward here in Berlin and Kensington, Ct., among the Methodists and Congregationalists. Meetings have been held by day and by night for weeks, and large numbers are being gathered in.

Some are reasoning and doubting about this so-called work of God, feeling unprepared to deny that it is such; others believe there are true converts among them; some think they have nothing to do there; others have a mind to go and see; and a few take a firm stand against it as the work of Satan: thus I believe.

I believe the churches, as bodies, have fallen to rise no more, for the reason that they have rejected the testimony of Jesus in relation to his second coming; and he that will not hear this Prophet shall be cut off from his (the Lord's) people. Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest unto me: seeing thou hast forgotten the law of thy God, I will also forget thy children. Hos. iv, 6. They shall go with their flocks and with their herds to seek the Lord; but they shall not find him: he hath withdrawn himself from them.

They have begotten strange children: now shall a month devour them with their portions. Hos. v, 6, 7. Thus we see that this is a deceptive work. And again: Isa. xvii, 10. Because thou hast for-

gotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants and set it with strange slips, &c. From what follows in this connection we learn that this strange work is near the harvest, and the rush of nations, when they shall become as the chaff of the mountains before the wind.

As we come into the New Testament, this work of deception is clearly brought to view and described, that God's people may not be deceived by it. In 2 Thess. ii, we find Paul instructing his brethren at what point of time they might expect their Lord to come; that it was to be after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth that they might be saved. By receiving the truth then we are saved, and for rejecting it, they are rejected of God, and left to strong delusions, that they should believe a lie. Here then is something that compares with Hosea.

Again: 1 Tim. iii, 13. Evil men and seducers shall wax worse and worse, deceiving and being deceived. Thus we see there is a class of teachers, deceived and deceiving others also. 2 Pet. ii, 1. But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. Then here is the same class that Hosea and Paul have spoken of, who rejected and denied the truth, and in so doing have denied the Lord; for Jesus says, I am the truth and the light; and they shall bring upon themselves swift destruction. And many will follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. If we will open our eyes can we not see that there is a perfect fulfillment of these things in our day. We are shown that it is at a time when their destruction is right upon them, and their judgment does not linger. Compare this with 1 Thess. v, 1-3. Here the same class are evidently referred to, who raise the cry of peace and safety, with which the majority are lulled to sleep and made to rest down upon a false hope of security; but sudden destruction is to come upon them, from which there is to be no escape. Jer. vi, 14, is to the point. It shows where the deception lies: in not declaring the truth as to their real and true position; but in dealing falsely, and healing the hurt, or wound, slightly, saying peace, peace, when there is no peace.

Jude in speaking of the same class, calls them the ungodly, and refers to them as trees whose fruit withers, without fruit; that is, their converts soon wither away and bear no fruit. A moth devours them. A little while and they are gone: the stump from which they sprung being twice dead and plucked up by the roots. Now I would ask, Can any living sprout come from a tree thus dealt with? plucked up by the roots and twice dead: rejected of God and forsaken of him because they have rejected the truth, the fountain of living waters.

Satan is doing up his last work of deception; and may it not be expected that all the wonders of past ages will be exhibited before his final work closes. May the Lord help us to gird on the whole armor, that we may stand against the wiles of the Devil, and be able to discern between the righteous and the wicked, between them that serve God and them that serve him not; that we may escape all those things that are coming on the earth, and be prepared to stand before the Son of man at his appearing.

ALBERT BELDEN.

Kensington, Ct., Feb. 14th, 1854.

From Bro. Mott.

DEAR BRO. WHITE:—Bro. Sperry and Buck have been laboring in this vicinity, and I trust their faithful labors will long be remembered by those who are trying to keep the commandments of God. I truly thank God for the third angel's message, and I rejoice much to hear from the saints scattered abroad. May the Lord help us all to be faithful, that at last we may receive a crown of glory, which the righteous Judge will give the faithful at his coming. We have many trials to pass through; but we have the blessed promise that we shall not be tempted above that we are able to bear. Then let us go on in the strength of the Lord: for victory will turn on Zion's side. Let us do the best we can to sustain this glorious cause of present truth. The solemn time in which we live calls for much self-denial. I wish, for one, to live more of a self-denying life, that I may better imitate the Great Pattern. Pray for me and the remnant in Plattsburg. Though despised by this world, soon shall we gain the victory over the beast and his image, and stand upon Mount Zion, to sing the song that no man could learn but those who were redeemed from among men. O glorious thought! Shall I be there with that happy number who shall shout victory on the sea of glass. We have but little time

to work for God, and prepare for the last conflict. We need to have on the whole armor and fight manfully the fight of faith, that we may be accounted worthy to escape all that is coming on the earth and stand before the Son of man.

Your unworthy brother striving for the Kingdom. MOSES MOTT.

Plattsburg, N. Y., Feb. 15th, 1854.

From Bro. Emmons.

DEAR BRO. WHITE:—Respecting the little church here, I would say that the brethren have hired a large room in Chapman Hall, where we meet on God's Holy Sabbath. We have had some very sharp trials, but the little remnant are striving to be owned by our Elder Brother, and are waiting his return from heaven.

Your weekly visitor is quite refreshing to the dear saints here and abroad. The union of the real children here is growing stronger, and we should be very glad to have some of the traveling brethren come this way. The New Time people are trying to uproot the old land-marks of 1843-4. I heard one preacher say that the Midnight-Cry was only a false alarm; but the old land-marks can no more be moved, than the dashing waves of the ocean can move the massive rocks.

The aged pilgrim (of almost eighty years) who writes the above, has great reason to praise and bless his Heavenly Father for many, very many temporal mercies he has received, and special deliverances from dangers and temptations to evil; and also for the restoration of my eye-sight, having had two cataracts on both my eyes for some years. One of them after laying it before the Lord I consented to have an operation on in the presence of five or six physicians and it terminated well. In two or three days I could see plainly. Praise the Lord! The soon coming of Christ cheers my soul: for then if faithful, I shall see my dear Jesus, the 144000, and the untold millions who now sleep in the bosom of the earth. O glorious resurrection! Dear children, when you are tried with poverty, sickness or pain, and the loss of dear friends, remember these former things will soon be forgotten.

Yours in the Blessed Hope. HENRY EMMONS. Boston, Mass., Feb. 19th, 1854.

From Bro. Susk.

DEAR BRO. WHITE:—It is with thrilling interest, that I reflect upon the present truth, by which God has brought me and my companion to see the necessity of our entire and immediate submission to his will and requirements. We are endeavoring to keep the Sabbath, although there are many to oppose, who set at naught the counsels of the Most High; yet with all the conflicting interests with which we are surrounded, God's truth stands out preeminently sublime, unshaken and unmoved, while the thick storms are gathering with blackness around the moral horizon, predictive of some future calamity, which is just about to break upon an ungodly world. May God in mercy protect his dear children from the impending storm, and fiery trials that are already beginning to deluge the earth. God will deliver his people. He will stand by them in the time of peril; for in the last days, perilous times shall come; but God has promised to deliver his children out of trouble, those that cease to worship the beast, and get rid of his mark, and the number of his name, shall soon, yea, very soon triumph over all the persecuting powers of the man of sin, and be fully prepared, by grace divine, to stand upon the sea of glass having the harps of God.

It has been but a few weeks since we had the privilege of listening to the third angel's message, and many other important truths connected with it. I had never heard a sermon on the subject of the Sanctuary or the law until presented by Bro. Case. Joy penetrated the soul, when the result of my investigations led me to say, that I would keep the commandments of God, and the faith of Jesus. There is a beauty and efficacy in truth, that throws a halo of pure delight and joy around every believers heart. There are four in this place beside myself and family who are endeavoring to keep the Sabbath according to the commandment. May God in his infinite mercy strengthen and protect the little band in Goodrich. May light from God's eternal truth brighten our pathway in our onward course to the City, that we, with all the sanctified of the Lord may gain a permanent and complete victory over the beast, his image, his mark, and the number of his name, that we may be numbered with the hundred and forty and four thousand, who have the seal of God in their foreheads, and are ready to meet Christ at his coming; for yet a little while, and he that shall come will come, and will not tarry.

Yours in the truth. W. J. SUSK. Goodrich, Feb. 14th, 1854.

GOOD ADVICE.—The following good advice is found at the close of one of the works of Dr. Taylor of Norwich, England. He says:—

"If in perusing this book you have discovered any truth you did not before understand, it is my earnest request, you would rather lay it up in your heart for your own use, than make it the subject of contention and strife, the fuel of party zeal, or the occasion of despising or censuring those who do not yet see it. And if you would enter into discourse about it, let it be with all moderation and coolness on your part; in the spirit of peace and mutual forbearance. Therefore never converse upon this, or any other point, with an angry man. Passion and heat blind the judgment: nor with a Bigot, who is determined for a scheme, and resolved to open his eyes to no further evidence. Whenever anger and bigotry appear in a conversation already begun, break it off; for, you cannot proceed to any good purpose, and will be in danger of catching a spirit which is quite contrary to the Gospel. Hold the Truth in Love. Fear God, and keep his commandments—despise [set light by] earthly things—restrain and regulate your passions—be constant in reading the Scriptures; fervent in prayer to God; kind and compassionate to all men; punctual and cheerful in every duty; humble in all your deportment; upright and honest in all your dealings; temperate and sober in all your enjoyments; patient under all afflictions; zealous in every good work; then with joy look for the coming of our Lord Jesus Christ, for he will assuredly appear to your everlasting salvation."

THE REVIEW AND HERALD.

ROCHESTER, THIRD-DAY, FEB. 28, 1854.

To Correspondents.

1. In writing to this Office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Be careful to write all names of persons and places, plainly and distinctly.
3. In all cases give the name of the Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another, be sure to give the name of the Post Office.
4. When the direction of a paper is to be changed, do not forget to name the Office to which it has been sent.
5. Let everything be stated explicitly, and in as few words as will express the writer's meaning.
6. In writing texts of scripture, be sure to copy from the Bible correctly. It is no small sin to carelessly mangle the Word of God, as some do.

If the above directions are complied with, we shall be saved much time and perplexity, and be less liable to mistakes in transacting the business of the Office.

At Home.

We reached home the 21st, after an absence of 20 days, and found all usually well, excepting Bro. Masten, who is fast sinking with consumption. His hope in God is sure and steadfast. We found the business of the Office in an encouraging condition. Our short tour was full of interest, especially our meetings at Lincklaen. We confidently expect the cause to rise in Central and Western New York. Thank God for what he is doing for his people. We should be exceeding ungrateful not to praise him for what he has done for us. Poor health has been our greatest discouragement for the last six years. We are now able to speak twice a day from one to two hours in length, with ease. While calls for lectures increase, we cannot remain at home long.

Youth's Instructor.

The March number of this little sheet published at this Office, and edited by Miss Anna White, is just issued. We recommend it to our readers, for the use of their children, as a highly interesting and useful paper. It is strictly religious, free from the common trash and nonsense that too often finds a place in such papers.

Reader, have you children to train for heaven? You might find the INSTRUCTOR an important assistant in this work, and a blessing to your family. And while you need the help of the INSTRUCTOR, it needs your help as a subscriber. Send in your names, friends, and when convenient, the small sum of 25 cents in money or postage stamps, and we will send you the INSTRUCTOR one year in return.

New Tract.

"HISTORY OF THE SABBATH" is the title of a Tract of 40 pages just published. It is No. 2 of the contemplated series of "Advent and Sabbath Tracts." Price \$2 per 100—3 cents single copy.

We now design holding meetings at Oleott, Orangeport, Barre and Mill Grove, soon. Will the brethren in all these places inform us immediately when it will be most convenient for us to meet with them.

Ed.

FOREIGN NEWS.

THAT the present movements of the nations of Europe have an important bearing on the position of those who hold that Rev. vii, 1-3; xi, 15-19; xiv, 9-12, are having a partial fulfillment, we have no doubt. But, just what that bearing is, has been our anxiety to determine. The many speculative notions relative to the fulfillment of prophecy in the movements of Russia and other European nations, which have been presented by some professed Advent believers for the past six years, have been indeed disgusting, and calculated to destroy consistent faith. Of past fulfillment of prophecy we may speak with positiveness; but of the future, at least as far as it relates to the manner in which the preparatory scenes of the coming of the Son of man are to occur, it becomes those who are watching the signs of the times to speak with carefulness.

We have been solicited to give place in the REVIEW for the foreign news; but have hesitated to do so till it should be sustained and fully established weekly, and we first set before our readers our position relative to what bearing the movements of the nations of Europe have on the fulfillment of prophecy. There is no doubt remaining as to the REVIEW being sustained weekly. Our readers will see to this. We therefore, design hereafter to state our position, and give a careful selection from the foreign news, of all those important facts relative to the movements of the angry nations. We have space this week for only the following from the *New York Tribune*.

THE U. S. Mail steamer Baltic, from Liverpool Wednesday, February 8, arrived at this port on Monday morning at about 3 o'clock.

Intelligence from the seat of war indicates that important operations are at hand, but the news of the most vital consequence is the open preparation for war made by England and France. The following debate in the British Parliament, gives a view of the present position of affairs, and to which little can be added.

The Russian Ministers have left London and Paris, and instructions have been sent to the French and English Embassadors to withdraw from St. Petersburg. The Czar's last proposals are finally rejected, and negotiations are broken off. Count Orloff's Mission has failed.

GREAT BRITAIN.—The Russian Minister is understood to have withdrawn from London, and, in the meantime, will await, at Darmstadt, further orders from his government. In the House of Lords, on Monday 6th, the Marquis of Clanricarde brought forward his motion, "To call the attention of the House to the state of the country with relation to the question of peace and war."

FRANCE.—M. Kisseleff, Russian Ambassador, left Paris on Monday evening the 6th, for Germany. At a Council held at the Tuileries, the Emperor strongly expressed the necessity, now that the negotiations are broken off, to prepare with vigor for war. In most departments of the military service, preparations are ordered to continue night and day. Immense orders for ammunition, arms and accoutrements are being executed with all haste, and the assembling, organizing and inspecting of troops goes on ceaselessly. Gen. Pelissier is selecting 20,000 picked men of the army of Africa, and 80,000 is set down as the amount of the French contingent. All might be ready for embarkation in one week. Candia was proposed as a rendezvous, but being too distant from Turkey, the island of Mitylene will probably be the chief depot. Great activity also prevails in the naval department. At Brest four sailing ships will be ready in a short time, and two steamers are only awaiting their engines. Levies of seamen arrive from all parts. The ocean squadron will soon be ready to sail, and the squadron of reserve be in a condition to re-enforce them, if necessary. At Toulon the ships-of-the-line Trident and Ville de Marseilles have been put in commission, and in about six weeks six others sail-of-the-line and a 60 gun frigate will be ready for active service. Prince Napoleon has returned to Paris from his mission to Belgium. The meeting of the Senate is deferred from the 27th of Feb. to the 2d of March.

THREE REGRETS.—"I regret that John Huss was not burned sooner than he was.

"I regret that Luther was not punished in the same way. "And I regret that there was not found at that time a king wise enough to organize a crusade against Protestantism."

So writes the editor of the leading Catholic Journal in Europe, the *Univers*, and just now the special *protege* of Pius the Ninth. These amiable gentlemen certainly need the sympathy of all the faithful. They would do something worthy of Hildebrand, but they can't. One cannot but think of Bunyan's poor Giant Pope in the cave, growling at the pilgrims as they pass on to the city of God, but unable to do more. The old nature remains, the real genuine love of blood and bones; but alas! the tooth and claws, how time has played the mischief with them!—*Cosmopolitan*.

Appointments.

We will meet with the brethren at Clarkson, Sabbath, March 4th, and will speak to the people on the subject of Spirit Manifestations, on First-day, if some convenient place can be obtained.

Ed.

PROVIDENCE permitting there will be a Conference of three days at Plumb River, Jo Daviess Co., Ill., commencing March 10th, at 2 o'clock P. M., and continue over the Sabbath into the evening of the 12th. The brethren coming on the Galena and Chicago Union R. R., will stop at Nora, four miles east of the terminus of the road, and six mile north-east of Brn. S. Gillett and W. Bates', via Green Vale P. O. Nora is sixteen miles north-east of Plumb River.

If any of the Sabbath brethren in this region wish for a general meeting, if they will give me notice by the 10th of March, I will endeavor to serve them if it is practicable.

My Post Office address for the present will be Green Vale Jo Daviess Co., Ill., care of Wm. Bates. JOSEPH BATES.

Business.

SIMEON READ. (Scriba Corners.)—The REVIEW has been sent to your address regularly.

G. W. HOLT.—The REVIEW has been sent regularly to John W. West.

A. B. PEARSALL.—We sent you two morocco-bound books a few weeks since. Have you received them?

M. MORR.—Your letter contained only a one dollar bill, and 50 cents worth of postage stamps.

W. J. SUSK.—We mailed you a Chart the 22d.

C. CORWIN.—We mailed you a Chart the 23d.

M. S. AVERY.—Please state to what use we shall put the money you sent.

Publications.

THE Sanctuary and Twenty-three Hundred Days—76 pages—price 7 cents—postage 1 cent.

Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent.

A Refutation of the Claims of Sunday-keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent.

Signs of the Times—124 pages—price 8 cents.

Our collection of Advent and Sabbath Hymns—144 pages—price 30 cents—postage 5 cents.

Time and Prophecy—a Poem—120 pages, well bound—price 25 cents—postage 5 cents.

A Word for the Sabbath—a Poem—price 6 cents.

The First Day of the Week Not the Sabbath—32 pages—price 3 cents—postage 1 cent.

Christian Experience and Views—price 6 cents.

Supplement to Experience and Views—price 6 cents.

Solemn Appeal—32 pages—price 2 cents—postage 1 cent.

True Picture—state of the Churches—16 pages.

The Sabbath by Elisha—16 pages.

Both Sides—on the Sabbath—16 pages.

The Sabbath by P. Miller Jr.—16 pages.

New Time Theory Reviewed—16 pages.

Volume I, II and III of the REVIEW, bound in paper covers—price 40 cents for Vol. I and II, and 80 cents for Vol. III.

Youth's Instructor, Vol. I, in paper covers—price 25 cents.

THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2.

Tracts of 16 pages each can be sent by mail for one half cent an ounce, in packages not less than 8 ounces. We will send 50 and pay the postage, to one address for 50 cents.

AGENTS.

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S. Howland,	Topsam.	A. Belden,
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Wm. Bryant,	Wilton.	J. Byington, Buck's Bridge.
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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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