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AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

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TERMS.—See Last Page.

BE STRONG IN TRUTH.

Be strong in truth! No cause can fail
While truth's its corner stone;
No hope can die—no bosom quail,
While truth has there its home.

The tyrant's steel may pierce the heart,
And break each human tie,
But truth will live to act its part,
When time itself shall die.

The gory hand may shake the spear,
And sound its dread alarm;
But none who stand for truth need fear
Such futile power to harm.

Then strike once more, nor dread the blow
That pamper'd millions wield,
But brave for truth each pungent thro'—
On life's broad battle field.

A brighter day will dawn, and soon
Its sun to zenith rise,
When high above the earth, will loom—
Truth lives, and never dies!

THE FOUR BEASTS. DAN. VII.

THE prophecies of Daniel, relating to the successive events of time, are, above all the other prophets, consecutive and full, taking up long chains of events from his own day, and carrying us down the stream of time to the coming of the everlasting kingdom of Jesus Christ. So full is he, in his delineations of the characters of governments, and their relation one to another, that it would hardly seem possible for us to mistake the governments intended. In none of his visions, however, is he more clear than in the vision of the four beasts, in the 7th chapter.

This vision of Daniel is peculiarly striking, from the manner in which it is given; the leading events being three times repeated. 1. A series of emblematic representations passed in vision before his eyes. 2. He repeated what he had seen, in the form of an inquiry as to the meaning of the imagery. 3. A divine messenger explained, in order, each of the emblems seen in the vision. Each of these three repetitions of the events winds up by introducing an universal triumph of the saints, which shall never end.

1. *The prophetic imagery of the vision.*

The substance of the vision is as follows: The four winds strove upon the great sea, and four great beasts arose from the sea, diverse one from another. The *first* like a lion, with eagle's wings. The *second* like a bear, with three ribs in the mouth. The *third* like a leopard, with four wings and four heads. The *fourth* was a dreadful and terrible, and exceeding strong beast, with great iron teeth; and it had ten horns. Then there came up among the ten another little horn, before whom three of the first ten fell, or were plucked up by the roots. In this little horn were eyes like the eyes of a man, and a mouth speaking great things. Then appeared the ANCIENT OF DAYS on a throne of fiery flame: ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. He saw also in vision, the Son of man, coming in the clouds of heaven, and receiving an universal and everlasting kingdom and dominion.

2. *The inquiry respecting the meaning of the imagery.*

(1.) The meaning of the four great beasts; verse 16. (2.) The meaning of the fourth beast, diverse from all which were before it; verse 19.

(3.) The meaning of the ten horns that were in his head; verse 20. (4.) The meaning of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth which spake very great things; and which made war with the saints, and prevailed against them, until the ANCIENT OF DAYS came, and judgment was given to the saints, and the time came that the saints possessed the kingdom.

3. *The answer of the explaining messenger to the foregoing inquiries.*

(1.) The answer to the first inquiry is found in verses 17 and 18: "Thus he said; these great beasts, which are four, are four kings which shall arise out of the earth; but the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

This text is a general explanation of the whole vision, and gives a comprehensive view of the course of events from then to the end of time. This course was comprehended under the reigns of four great kingdoms, or human governments, here called kings. But that the meaning of the term *here is kingdom*, is evident from verse 23: "The fourth beast shall be the fourth KINGDOM upon earth."

Beginning, then, with the days of Daniel, in the first year of Belshazzar, the last of the Chaldean monarchs, have four great kingdoms successively arisen, and followed each other, so as to form a perfect chain of events from Daniel to us? And does the last of them now exist?

The Chaldean monarchy was founded by Nimrod, the mighty hunter before the Lord. He was the great-grandson of Noah. "And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar." Gen. x, 10. This kingdom continued to flourish, and in the time of Nebuchadnezzar it had extended its conquests over the then known world. See Dan. ii, 37, 38, "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all." All this was addressed to Nebuchadnezzar, king of Chaldea, in the second year of his reign. His kingdom continued to flourish, until that night when Belshazzar saw a handwriting appear on his palace wall, announcing that his kingdom was divided and given to the Medes and Persians. "And in that night was Belshazzar, the king of the Chaldeans, slain, and Darius the Median took the kingdom. Daniel, fifth chapter.

Thus ended the first kingdom upon the earth, and at the same time the second began.

The Medes and Persians continued to maintain their dominion until the time of *Alexander, the Great*. The history of his conquest of the Medes and Persians is given, 1 Macc. i, 1: "Alexander, son of Philip the Macedonian, conquered Darius, of the seed of the Medes and Persians and reigned in his stead, the first king over Greece." The writer then proceeds to tell us of the conquests of Alexander, and finally of his sickness, the division of his kingdom among his servants, his death, and their reign as his successors.

But before the birth of Christ, all the dominions of Alexander, or all the Grecian empire, had been conquered by the Romans, so that, at the time of Christ's birth, the world was tributary to them. In Luke ii, 1, we are informed, that Cesar Augustus issued a decree, that ALL THE WORLD should be taxed.

We have now found the four great kingdoms of the earth; and beginning with Nimrod, the great-grandson of Noah, the Roman government is the fourth kingdom upon earth. And this government yet exists, and exerts its influence in every land, *whether civilized or savage*; and in every land has its sworn liege subjects.

(2.) The answer to the second inquiry. The meaning of the fourth beast is given verse 23d: "Thus he said; the fourth beast shall be the fourth kingdom upon earth, and shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces."

Sufficient has already been said on this point, to show conclusively that it predicts the Roman government, which had devoured the whole earth, and trod it down, and broke it in pieces, at the time of Christ's birth.

(3.) The answer to the third question—the ten horns which were in his head—is found, verse 24; "The ten horns out of this kingdom are ten kings which shall arise."

Did ten kings, or kingdoms, as above predicted, arise out of the fourth beast, or Roman government? When, and where?

That ten kings did arise and concurrently exist in the western Roman empire, is a matter too notorious to be disputed, and too plain to need proof.

The only difficulty in the way seems to be this, what ten kingdoms are intended? for, since their first establishment, they have continually been changing their names and location. Some have been plucked up or subverted, and others have arisen to take their place. This point, however, I think, may be settled by the text. Verses 7, 8; "And it had TEN HORNS. I considered the horns, and behold, there came up among them another little horn, before whom THREE OF THE FIRST HORNS were plucked up by the roots." Observe, first, there were to be ten kings coterminously flourishing, before any of the number were plucked up; and, second, that *three* of the first *ten* horns were to be plucked up by the roots, before the little horn's establishment. The kingdoms must then be the *first ten* established in western Rome. According to Marchiaval, the historian, (Hist. of Florence, book 1,) and Bishop Lloyd, an excellent chronologer, (in Lowth's Commentary on the Prophets, pp. 381-2,) and Dr. Hale's Analysis of Chronology, (vol. 2, b. 1, pp. 536-8,) the first ten kingdoms were as follows:—1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii, or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, A. D. 483. If in the mouth of two or three witnesses every word shall be established, then this point is abundantly proved.

(4.) The answer to the fourth inquiry is given in verses 24-26—the meaning and history of the *little horn*, &c.: "Another shall rise after them, (the ten kingdoms,) and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

From this passage we learn the character of the little horn.

1. *He was to be a blasphemous power.* "Speak great words against the Most High." Such has Popery always been. To go back no farther than Sept., 1840, we shall find sufficient evidence of his arrogance and blasphemy in his *Encyclical letter*. Title of the letter: "ENCYCLICAL LETTER OF OUR MOST HOLY LORD, GREGORY XVI., by Divine Providence Pope." No being but Deity can claim and appropriate to himself such titles, or permit them to be applied to him by others, unproved, without robbing God of the glory he has declared he will not give to another, and incurring the charge of *blasphemy*. His arrogance is also manifest in the same letter:—"Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the *whole fold* of Jesus Christ, and the care of all the churches," &c. There is no title which Jehovah has ever claimed, or prerogative he has professed to exercise, but what the Roman pontiff has, at one time or other, professed to bear and exercise. "Sitting in the temple of God, showing himself that he is God."

2. *He was to be a persecuting power.* And how fully this trait has been exemplified in the popes of Rome, church history must tell. More than fifty millions of innocent, unoffending Christians, it is estimated, have suffered martyrdom at the hands of that bloody power, during its dark reign. Thus were the saints worn out.

3. *He was to think to change times and laws.**

He shall assume to dictate laws to the world. This will be illustrated too by some extracts from the letters and bulls of the popes. Pope Innocent III. writes: "So hath Christ established the kingdom and the priesthood in the church, that the kingdom is sacerdotal, and the priesthood is kingly. He hath set *one man over the world*, him whom he hath appointed his *vicar on earth*; and as to Christ is bent every knee in heaven, in earth, and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd." [*Croly on the Apocalypse*, p. 153.]

But the authority of the popes over kings is still more strongly asserted by Pope Gregory VII. in his epistles. "The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the *ONLY NAME IN THE WORLD*. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify, it never shall err." [*Croly*, p. 154.]

Again, the bull of Pope Pius, against Queen Elizabeth, reads, "This one he hath constituted *PRINCE over all nations*, and all kingdoms, that he might pluck up, destroy, dissipate, overturn, plant and build." [*Ibid.*]

4. *He was to have dominion over the saints*, or church, a time, times, and dividing of time. This period, it is generally agreed, is three and a half years, of three hundred and sixty days each; each day standing for a year: the whole being twelve hundred and sixty years. The difficulty is to determine with certainty that it is so; and if so, when the period was to begin. The only certain means by which we may know that the period means twelve hundred and sixty years, is its accomplishment. But to determine whether it is accomplished, we must understand what was to precede, fill up, and immediately follow the time. The date of the last of the events which were to precede the period, will mark its commencement; and the date of the first event which was to follow or close the period, will mark its end.

Events which were to precede the period.

1. There were four great kingdoms successively to arise in the earth, and fill up all the time from Daniel to the coming of the Son of man in the clouds of heaven. All this has taken place, and

*We think this refers more particularly to his blasphemous work with the law of God.—ED. REVIEW.

the last now exists, and awaits the coming of Christ.

2. Out of the fourth and last of those kingdoms, ten kingdoms were to rise. They did so.

3. Another, a blasphemous, persecuting power was to rise after the ten kingdoms, and wear out the saints. Such a power, Popery, did so arise.

4. The saints were to be given into his hand. In A. D. 533, Justinian, the Greek emperor passed an edict constituting the Bishop of Rome the head of all the churches; thus giving the saints over into his hand.

Mr. Croley, speaking of the acts of Justinian, says that he, in "the fullest and most unequivocal form, declared the Bishop of Rome the Chief of the whole ecclesiastical body of the empire." "His letter (of A. D. 533) was couched in these terms:—"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch.

"Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it becomes us, honoring your Blessedness as a father, we have laid without delay before the notice of your holiness, all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition. Therefore we hasten to SUBJECT and to unite to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

If the pope was not here entitled the head of all the holy churches, then he never can be. This title was confirmed and acknowledged by Justinian in his epistle to Epiphanius, bishop of Constantinople, of date 25th March, 533. He acknowledges his epistle to the Roman pontiff, and maintains that he is the head of all bishops, and that "by decisions and right judgment of his venerable see, heretics are corrected."

The same power, Justinian, in his *Novellæ*, gives to Rome the supremacy of the pontificate, and gave to the pope the precedence of all the priesthood."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter ii, states: 'We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'"—[*Croley*, pp. 114, 115.]

5. Three of the first horns, or kingdoms, were to be plucked up by the roots, before him. (1.) In A. D. 493, ten years from the time of the establishment of the last of the ten kings, the Heruli, in Rome and Italy, were subverted by the Ostrogoths. (2.) In 534, the Vandals, another of the ten kingdoms, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. (3.) In 538, in the month of March, the Greeks conquered the Ostrogoths, in Rome and Italy,† and opened the way for carrying into effect the decree of Justinian, constituting the Bishop of Rome head of all the churches: for the Ostrogoths were Arians, and bitter enemies of the Pope and the Catholic faith; hence, while they

†Gibbons Rome.

held Rome, the decree could not be carried into effect. But when the same power that issued the decree conquered and possessed Rome, it could be established.

These were all the circumstances predicted to precede the period specified. We must, therefore, begin at that point, or we must leave a vacuum in the series of events; the chain will be broken.

Predicted events during the period.

1. *Blasphemy.* "He shall speak great words against the Most High."

2. *Persecution.* "He shall wear out the saints of the Most High."

3. *Assumption of authority.* "Change times and laws."

All history of those ages testifies as to the accomplishment of all these by the papal power.

4. *Dominion over the saints.* "They shall be given into his hands."

The event to end the period.

"They shall take away his dominion." In the month of February, 1798, Berthier, a French general, by order of the French republic, entered Rome with an army and took it; deposed the pope, abrogated his government, and in its place set up an entirely new form of government, viz., a republic, and then carried the pope a prisoner to France, where he died.

From 538, the date of the last circumstance predicted to precede the period, to 1798, the date of the event which was to terminate the period, was twelve hundred and sixty years. A more perfect demonstration than this cannot be desired,

1. That the prediction of the reign of the little horn is a prediction of the great Antichristian or papal apostasy.

2. That a time, times, and dividing of time, is twelve hundred and sixty years.

3. That the period has already passed by, and we are forty-three years this side its termination.‡

II. THE CONDITION OF THE PAPAL POWER AFTER HIS DOMINION WAS TAKEN AWAY.

"To consume and destroy unto the end." The great error of most expositors, in calculating, "the time, times, and dividing of a time," and explaining the prophecy, seems to have been, in supposing that popery would cease to exist after the close of that period; whereas, the prophecy gives us most clearly to understand that it was to exist after that period, and undergo a consuming process, even from its fall "to the end." This consuming process has been realized in its history.

1. One of the fundamental principles of popery was the suppression of the Scriptures. But since 1798, the word of God has been translated into more than one hundred and fifty different languages in which it was never before published; and is now scattered among nearly all nations, in their own languages. This work of Bible distribution is not confined to Protestant communities alone; it has gone among Jews, Mahomedans, Pagans, Greeks, Catholics, and, finally infidels. Yes, Catholic-infidel France, is receiving the blessed volume of truth. According to the report of the Bible Society, there were distributed in France, last year, 250,000 copies of the holy Scriptures; and also that eighty, out of one hundred and fifty colporteurs, or Bible distributors were but a short time since, Roman Catholics. The very fact of the universal spread of the word of God is one of the heaviest blows that the papal superstition could receive. Under such a stroke it can but writhe and languish.

2. The Inquisition has been abolished since that period. The light of the 19th century will not tolerate such an engine of torture.

3. Monastic institutions in some of the darkest papal countries of Europe have been abolished.

4. Protestants are tolerated in all papal countries. Even in the city of Rome, the church of England has had a place of worship, and regular services each Sabbath [Sunday] for some thirty years.

5. The pope acknowledges his own weakness and want of power to suppress heresy. He feels the smart of his mortal wound and the weakness

‡Written 1842.

of his broken arm, as the following extract from his ENCYCLICAL LETTER of September, 1840, will abundantly show.—[*Signs of the Times* Feb. 15, 1841.]

He says, "Indeed, are we not compelled to see the most crafty enemies of the truth ranging far and wide with impunity?" Again;—"We refer you to facts, venerable brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your dioceses these aforesaid propogators of heresy and infidelity." "Hence, it is easy to conceive the state of *anguish* into which our soul is plunged day and night." &c.

Once, the *Holy Inquisition* could quickly check the audacity of heretics and infidels, and the pope and his priesthood were not "COMPELLED TO TOLERATE" them in their "DIOCESES;" but now they have no alternative but to submit.

6. Another heavy stroke in the consumption of that little horn, is, the recent quarrel between him and the Spanish government. That government, provoked at the audacity of the pope, has issued an act, declaring the supremacy of the Roman pontiff to be at once and forever abolished in the kingdom of Spain. Can we ask for a more explicit fulfillment of prophecy than we have of the consumption of popery from 1798 until now?

True, the pope is making gigantic efforts for the propogation of his system, but it is all done by Jesuitical trickery, not by the authority he once derived from Justinian to correct heretics, by decision and right judgment of his venerable see.

Why, I ask, do our opponents object to 1798, as being the termination of the 1260 years, when the prophecy has throughout had a most literal fulfillment? Had popery ceased to be, in 1798, or since that time, the word of prophecy would have been broken. If the 1260 years yet remain to be fulfilled, the same scenes must be acted over again, word for word, that took place in 1798 and subsequently, or it will not be a fulfillment of prophecy. But have we a right to look for another series of events of the same order?

NAY, VERILY. The 1260 years of papal rule have been accomplished precisely according to the prediction, and it is all we have a right to expect.

If our opponents are dissatisfied with this evidence, we ask them what they would have; or what evidence would be sufficient to satisfy them of the fulfillment of the 1260 years of papal rule? Can they produce an argument of one fourth part the strength, proving the period to have begun at any other time? They cannot do it. Then why find fault with this, until a better and more perfect one can be produced?

Litch's Prophetic Ex.

VISION ON THE HOLY MOUNT.

The Scriptures of the Old Testament abound with promises of a glorious kingdom. "Behold, a king shall reign in righteousness, and princes shall rule in judgment." Isa. xxxii, 1. "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. ii, 44. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever." "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." "And the kingdom, and dominion, and greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an ev-

erlasting kingdom, and all dominions shall serve and obey him." Dan. vii, 13, 14, 18, 21, 22, 27.

But the same prophets, who foretell the advent of the king in his glory and majesty, and the honors conferred on the redeemed, as exalted to sit down with him on his throne, and reign with him over all worlds, declare in plain language, that he shall come "in the form of a servant," and appear "in the likeness of men"—that he who shall be revealed as "the Sun of Righteousness," and "the perfection of beauty," shall "grow up as a tender plant, and as a root out of a dry ground; that he hath no form nor comeliness; and when we shall see him, there is no beauty, that we should desire him"—that he who shall come as "Lord of all," claiming "the kingdom, and the power, and the glory," shall come as a man of sorrows, and acquainted with grief, and having no where to lay his head—that he who shall come, receiving the full homage due to him, as God and Christ, and acknowledged by his saints, who shall cast their crowns at his feet: shall appear with a "visage marred more than any man, and his form more than the sons of men," "despised and rejected of men,"—that he who shall appear as the reigning King of Zion, shall also appear as "the Messiah, to be cut off for sins, but not his own." Dan. ix, 26.

Unto the Jews these lively oracles were committed, who, passing by the predictions of his meanness and poverty, of his persecutions, sufferings, and death, fixed their minds upon his *glorious coming*; and, taking a carnal view of these delightful promises and prophecies, at once, concluded, that it should be marked with great pomp and earthly magnificence; and that the effect would be, to them, an exaltation to the possession of privileges and immunities above all the nations of the world. Thus musing in their hearts, the Messiah makes his entry into our world. He came unto his own professing people, but his own received him not; because "they had erred not knowing the Scriptures." He comes, meek and lowly, to seek and to save. How disappointed were the Jews in all their expectations! Instead of riches, here is poverty. Instead of a retinue of nobility, and a grand attendance of the doctors of the law, he is accompanied by the poor, unlettered fisherman of Galilee. Instead of treading upon crowns, and sceptres, and the necks of kings, he is a servant, "a worm, and no man; a reproach of men, and despised of the people." Ps. xxii, 6. How is he treated, whom the Jews expected as their king? For a *throne*, he receives the cross; for a diadem of glory and honor, he has prepared for him a crown of thorns; instead of acknowledging him as the King who sways the sceptre over all worlds, he has given into his hand the mock emblem of empire; instead of yielding that homage that was due to him, as Lord and Christ, they mockingly bend the knee before him, while he hangs, in agony, making atonement for transgression. Thus, was the Son of the Highest delivered, by the determinate counsel and foreknowledge of God, to make atonement for transgression, put an end to sin-offering, and to bring in everlasting righteousness. Dan. ix, 34. And, when all was fulfilled that was written of him, as the suffering Messiah, he was taken down from the tree, and laid in the grave. But God raised him from the dead, and set him at his own right hand, there to abide until he should receive, "the heathen for an inheritance, and the uttermost parts of the earth for his possession;" after which he shall be revealed in the glory of the Father, to make his enemies his footstool, and to take unto himself his great power, and to reign.

Even the disciples of our Lord, long after they were brought under his instruction, entertained opinions of an earthly kingdom. It is written of two of them, who came to him, desiring that the one might sit on his right hand, and the other on his left, in his kingdom. They knew that a kingdom was promised to him, as the Messiah; but, as yet, they knew not the nature of his kingdom. On another occasion, there was a strife among them, who of them should be the greatest; but he immediately corrected the error. When the disciples

speak to him of his throne, he turns their attention to the cross. When they speak of his glory, he informs them of his sufferings and death. From which we see the intimation, that his *first coming* was to suffer, and his *second* to bring in a kingdom which cannot be moved. Previous, however, to his departure out of this world unto the Father, he gave them the fullest assurance of his return.

Of his glorious appearing and kingdom, he gave to some of his disciples a view on the holy mount. This vision was given in fulfillment of the promise, "Verily I say unto you, there be some standing here, who shall not taste of death till they see the Son of man coming in his kingdom." Matt. xvi, 28. "After six days," he fulfilled this promise, "and took with him Peter, James and John his brother, brought them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them *Moses and Elias*, talking with them." Matt. xvii, 1-3. As in the mouth of *two or three witnesses* every word should be established; so three disciples were chosen: and, as these three disciples were chosen to be witnesses of his sufferings afterwards, [Matt. xxvi, 37,] so here they were appointed to be *eye-witnesses* of "the glory that should follow." On that holy mount, the Son of man laid aside the robes of mortality, poverty, and humiliation, in which he was arrayed as the Apostle and High Priest of our profession, and appeared in his glorious apparel as the King of Zion. His raiment was white as the light; and his countenance as the sun shining in his strength. Before him stood the Hebrew law-giver, and the highly favored Prophet, in a glorified body, who was taken to heaven without seeing death. Moses appears to resign his situation in the house as a servant—to deliver up the Urim and Thummim unto Him who was the substance of all that was typified, and the end of the law for righteousness unto every one that believeth. Elias beheld the great Apostle and Prophet, in whom and by whom all things foretold should be fulfilled. In Jesus they beheld the King in his beauty, with an immortal body, shining, as filled with the fullness of the Godhead bodily. In Elias, they saw humanity glorified, and formed in the likeness of Jesus himself. In Moses, they had the assurance of the future happiness of God's people, who fall asleep previous to the coming of Christ in his kingdom. And as this was a vision of Jesus coming in his glory, to reign on Mount Zion, we see what the redeemed shall be when he appears, both in Elias and Christ himself. "When he shall appear, we shall be like him; for we shall see him as he is," [1 John iii, 2,] and he "shall change our vile body that it may be fashioned like unto his glorious body." Phil. iii, 21.

Elias was taken to heaven without seeing death: how does this show anything of Christ coming in his kingdom? Why, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 51, 52. Moses fell asleep, and entered into rest: how does he signify anything of the kingdom of the Son of man at his coming? "I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others, who have no hope. For, if we believe that Jesus died and rose again, even so them also, who sleep in Jesus, will God bring with him." 1 Thess. iv, 13, 14.

As this vision of the Son of man, coming in his kingdom, was designed for the information of the church, when the Redeemer should be taken out of this world, and to give them the hope and assurance of his second and glorious appearing, the three disciples were charged to tell it to no man, until the Son of man was risen from the dead. Matt. xvii, 9. Accordingly, we hear no more of the subject, until one of these three is writing to the church, concerning "the everlasting kingdom of our Lord Jesus Christ," in which he introduces it thus: "For we we have not followed cun-

ningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses of his majesty*. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved, Son in whom I am well-pleased." 2 Pet. i, 16-18. The power and coming of our Lord Jesus Christ is not a cunningly-devised fable. The three disciples had a vision of it; and the voice from the excellent glory is an assurance of the kingdom and glory promised. But we have the whole prophetic word, testifying to the same thing; whereunto we do well that we take heed. The night is far spent, and the day is at hand. The word of prophecy is a light and a lamp. Unto that more sure word of prophecy let us take heed, thereby to be guided through this dark night, until we awake, arise, and shine, in the glories of an eternal day. 2, Pet. i, 19.—*Signs Times*, 1841.

THE REVIEW AND HERALD.

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

ROCHESTER THIRD-DAY, JUNE, 20, 1854.

One-Idea Folks!

THIS is a charge that is sometimes made against us. They say, "Why are you so limited in your views? Why are you continually harping upon one idea?" In this charge, allusion is evidently made to the Sabbath; and it is not difficult to perceive the motive which prompts it: it must be akin to that which the Jews felt in the days of Christ, when, "being convicted by their own conscience, they went out one by one." Being unable to defend their darling institutions and theories against the plain declarations of truth, being too proud to yield, and ashamed to be found standing on nothing, after their foundations are swept away, too many are ready to stifle their conscience by cries of, narrow-minded, contracted, one-idea-ed, and dismiss the subject by plunging into the cares of life.

Let us look at this a little farther. We admit that when we speak of the law of God we lay great stress on the fourth commandment, which the so-called Christian world, with few exceptions, are transgressing and trampling under foot; and we do this because this is the contested point. To use an illustration which has been frequently made, but which will bear repeating, Suppose we have an inclosure, and a portion of the fence is broken down; now if we should spend our time and strength in fortifying those places which were already strong and good, and at the same time pass by and neglect the breach, would not our folly be manifest to all men? Restore the portion which is broken down, says common sense, if you wish to protect your land from encroachment: make repairs where repairs are needed. Just so with the law of God. Let people consider that a breach has been made here. The man of sin has torn from it its seal of royalty by changing and corrupting the fourth commandment. To restore this breach and keep the law as God gave it, and designed it should be kept, is the object of all our efforts on this point. This we admit is one of our ideas; we consider it an important one; and we fear that the multitude will only see its importance too late when they find that by transgressing in one point they have become guilty of the whole. James ii, 10.

But we are not yet disposed to accept the charge. We claim the Bible as our standard, believing it sufficient to establish all truth and overthrow all error. If those disposed to prefer this charge against us, can show us any new truth clearly established by the Word of God, they will find no people more ready to receive it than ourselves: if they cannot produce it for us, how do they make their charge just? Are possessors of the whole truth to be stigmatized as one-idea folks? If so, we accept the charge. Be it one idea, or less, if we have the whole truth, the saving truth that will secure for us a passport through the gates into the city, we want no more. We are not willing to poison our belief with a multiplicity of errors for the sake of being in the world's eye liberal, or noble-minded.

But again we are met by another class, whose charge is quite the opposite. They seem to think the Sabbath quite plausible, but they cannot possibly go with us because we have *so much else* connected with it. If we had *nothing* but the Sabbath, apparently they would be quite ready to embrace and observe it with us; but we have *so much else*, it spoils it all. To such we can only say, Let them show us that this "so much else" is not in accordance with the teachings of the Scriptures and they will find us ready to abandon it at once; but if they cannot disprove it, let them beware how they reject it. In either case our only appeal is to the Word of God and that alone is our standard.

U. S.

The Present State of the World.

THAT the world is ripening for destruction, needs no proof. On this point it bears its own testimony. According to inspiration, the last stages of its existence were to be marked by signs in the natural, moral and political world. These signs are unmistakably fulfilling before us. They are spread out on the whole broad face of nature, and all who will, may read and understand. It would seem that any who are candid believers of prophecy, and even casual observers of the signs of the times, could hardly interpret them amiss.

The events now beginning to agitate the world are watched with interest and anxiety by all classes; but with especial interest are they regarded by those who, guided by the light of truth, are looking for that blessed hope. In them we see the last words of prophecy fulfilling; we see the evidences of our hope confirmed; and we see the day approaching which brings redemption to all God's people; and when we see these things coming to pass we can but look up and lift up our heads and rejoice; knowing that our deliverance is near.

There shall be wars and rumors of wars, and distress of nations with perplexity. On the European continent the leading feature is the eastern war. The czar, Nicholas, assuming to be the supreme head of the Greek church as the Pope does of the Roman Catholic, claims the right to exercise the protectorate over its subjects in Turkey. Turkey, considering that so great a portion of her population belong to that class, and that to admit the claim, would be but to compromise her own dignity and place herself under the power of Russia, refuses to comply. This is seized as a pretext for an aggressive and destructive war, which will involve all Europe, at least, in the struggle. For over seven months this war has been waged. The suffering and misery which are beginning to attend it are already immense. Wm. G. Shaffler of Constantinople, speaking of the distress already occasioned among the poorer classes of that place, says: "There is no commerce, no business going on, but little money to be seen, and thousands of human beings are dying of hunger, thirst, nakedness and disease. Rats and mice are eaten by many to allay the cravings of hunger, and people who but a few months since were comparatively rich in worldly goods, now beg for bread." He says that "although he has resided twenty years in Constantinople, through all the horrors of war, plague, famine and fire, he never saw such distress as now exists."

For seven months the war has been in existence with all its attending evils; but what has yet been accomplished. We learn from foreign intelligence that about thirty thousand men have already lost their lives; and still no important battle has been fought, and the position of the armies remains unchanged! The largest fleets that Europe has ever seen, and armed with the most deadly weapons, float in the Baltic and Black Sea, and yet no engagement has taken place; while England has expended ten millions sterling in preparations, and the treasury of Turkey is completely exhausted! Why is all this delay? Why is all this dallying with protocols, manifestos and ultimatums? True, the plot has been gradually deepening. England and France have given their declarations for war, and preparations have been going on; and now these belligerent powers stand, and have for some time stood, drawn up before each oth-

er in battle array as if ready, at any moment, for some decisive movement.

Yet why is no important step taken, and no marked progress effected? This is a question which people are beginning seriously to consider; and the singular delay which has attended the movements threatens to become as strange and perplexing as all the rest. But is there not a cause for all this? Are not the angels holding the four winds that they hurt not the earth nor the sea, &c., till the servants of God are sealed? Rev. vii, 1-3. Human affairs are in the hands of God, the governor of all; and it is not in the power of man to urge them on faster than will fulfil his will. While he has a people upon earth his eye will be upon them; a hair cannot fall from their head without his notice; and he will not suffer things to be precipitated to their final issue till all have had fair opportunity to seek a shelter from the day of wrath. But we cannot expect a long delay. A short work will the Lord make. All who would secure a place in the ark of safety now, must needs make haste. The restraining power will soon be withdrawn, and the anger of the nations left to its own course.

There is perplexity among the nations. Look at Austria, Prussia, Denmark and Sweden. They stand as it were upon a pivot and know not which way to turn. The crisis and the sacrifice is before them. Whether they join Russia or the Western Powers, they see little else but death awaiting them, and their only choice can be in the kind. We may regard their indecision of purpose as an index of their perplexity. Look further at Italy, Germany and Hungary, with their impatient and restless multitudes chafing under the bands of a hated despotism, and waiting to rise as one man when Kossuth or Mazzini shall give the word.

Such is the condition which Europe presents to us at the present moment; and the gloom of this picture is not at all alleviated by the deep conviction beginning to fasten upon the nations that it cannot at present be improved. Matters have gone too far to be retraced; and they begin to realize that the difficulties existing cannot be settled by any short process, but that a long series of struggles, distress and misery, must necessarily follow.

We come to the western continent, and find our own nation upon the edge of a volcano; causes existing which are raising the public feeling to a most intense degree of excitement; and deep and secret influences every where at work. The slavery question is fomenting discord and strife throughout the country. The riots which have already occurred upon it, are only portents of what is coming. We sometimes almost wonder why such a diabolical abomination as slavery should ever have been permitted to take such deep root in the very bosom of this country, and how a nation can act so signally contrary to its own profession; but we must remember, that, to fulfill the prophecy, this two-horned beast *must* speak as a dragon. Rev. xiii, 11. How much more of the same spirit which is manifested on the slavery question by the United States as a nation, would it require to pass the decree of verse 15? It would only be a little further development of the same principle: a few steps more taken in the same path which they are now treading.

But there are other fearful features of the present time which claim our attention. We refer to the secret organizations now progressing in the land; and of these we will only notice those entitled, "Know-nothings," and "Native Americans." The former class alone, it is said, in the single city of New York numbers over 50,000. They are forming in almost every principal city of the Union. The latter class has already had one serious outbreak with the Irish Catholics in Brooklyn. Their aim is to watch and check the progress and encroachments of the Catholic power, the man of sin, which has already marked out this country as its own. But this is not their only purpose. With other associations they openly declare that if the government fails to take certain steps and effect certain measures, they will take the matters into their own hands, independently of the

government. Add to all this the one million and three hundred thousand mediums of spirit manifestations, and of course a far greater number of believers in their teachings, which are at war with all truth, and are undermining the very foundations of christianity; consider, besides, the broad extent and deep root which infidelity and atheism have taken in the land, the numberless haunts which intemperance has erected in our cities—and what a mass do we behold? What may we expect from the fearful elements here combined! It is certainly not a very agreeable subject of consideration for those who are resting their hopes upon a temporal millennium. We behold rather all the necessary ingredients for a "time of trouble such as never was." Dan. xii, 1.

Not only is it so in this country, but also in England and Europe. The *British Messenger* says: "Our day is amazingly prolific of unlooked-for combinations. We have England and France united with Turkey to resist the unjust encroachments of the Russian power. We have a government composed of men of almost every shade of political opinion, to forward a constitutional reform at home, and maintain the honor and prestige of the nation abroad. We have persons of nearly every form of unbelief banded together, under the colors of Secularism, for the purpose of sapping the foundations of religion, and of diffusing, throughout the working population of the country, the demoralizing and soul-destroying tenets of infidelity. And we have individuals, of every creed and church, joining together to offer united and determined resistance to the progress of social evils, and ecclesiastical intolerance, persecution, and tyranny."

That a great crisis is approaching, all seem fully aware. The antagonistic principles of Temperance and Intemperance, Protestantism and Catholicism, Freedom and Slavery, Republicanism and Tyranny, will give the world no rest. They would wage upon each other unceasing war, until, were the allotted days of time sufficient, one or the other should completely triumph. But in the days of these kings the God of heaven is to set up his kingdom; the man of sin will be destroyed only by the brightness of Christ's coming; and evil will only be eradicated by Him, who was manifested that he might destroy the works of the Devil.

The harvest of the earth is fast ripening. The materials for the last great work of destruction are all prepared. We can but regard these commotions as the avenues that are leading direct to the final conflict. The harvest will soon be fully ripe. Soon one like the Son of man will appear on a great white cloud, having in his hand a sharp sickle; and he will thrust in his sickle and the earth will be reaped. Rev. xiv, 14, 16. u. s.

WHERE IS THE TRUTH?

BY R. F. COTTRELL.

In this age of confusion, while many are crying, Lo, here, and, Lo, there, no question can be of greater importance, or of more thrilling interest to the humble soul that desires salvation, than the above. For the benefit of such, I will attempt, very briefly, to answer the question.

In the first place I would say, You will find the truth with those who say, that the coming of our Lord Jesus Christ is at hand. Because,

1. The fulfillment of the predicted signs in the sun, moon and stars, justifies us in looking for that event.

2. The termination of the prophetic periods, especially the 2300 days of Daniel, the ending of which in the Fall of 1844 can be clearly demonstrated, bringing us to the cleansing of the Sanctuary—the last act in the work of atonement, as typified in the past dispensation, is another evidence that those who are looking for the Lord have the truth.

3. The proclamation itself, which this generation has heard and is hearing, is a fulfillment of prophecy and a sign of the day of the Lord. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand,"

Joel ii, 1. This is one of the many prophecies that show that a warning will be given when that day is approaching, when it is nigh at hand. This prophecy must be fulfilled, and, consequently, whenever the day of the Lord comes, there will be a people sounding the alarm. These will be right, while those who oppose them, or that do not heed the warning, will be wrong.

Another prophecy of this character came from the lips of Jesus Christ.

Matt. xxiv, 45. Who then is a faithful and a wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing.

The servant that is appointed to give food to the household *in due season*, must make use of the means available to know the time of day, and not call to supper at mid-day; for that would not be in due season. So the servants of God—the watchmen of Zion, must be prepared to give a true response to the question, Watchmen, what of the night?

The application of the figure used in the text is very obvious. The lord represents our Lord Jesus Christ. The servants entrusted with the care of the household, are the elders of the church, who have a charge to "feed the church of God." The food with which the church is to be fed, is the truth; and the food in *due season* is the truth especially applicable to the time in which it is given. Now the person that is found preaching the truth applicable to the time *when the Lord cometh*, will, certainly, be preaching the coming of the Lord.

This is still more evident from the virtual cry of the evil servant: My Lord delayeth his coming. While saying this in his heart, he smites his "fellow-servant" with whom he had been united in giving meat in due season. If the evil servant says, My Lord delayeth his coming, what will the wise and faithful servant say? He will say, My Lord *is coming*, and will act just as if he believed it.

But there are many teaching that the Advent is at hand, but they disagree and are divided, teaching theories widely different. These cannot all be right. In fact, not more than one of these can have the truth.—Again the inquiry comes, Where is the truth? I answer,

1. It will be found with those who are satisfied with *one* fulfillment of each prediction in relation to the second advent. The same Being that gave the prophecies, will see that each prediction is fulfilled. When the proper time for a predicted event arrives, it takes place without failure; and it never occurs a second time. So all that God's trusting children have to do when an event occurs which perfectly fulfills a prophecy, is to believe and act accordingly; and they will not be deceived. If it were otherwise—if it were possible for a prediction to be fulfilled before the time that God intended that the *real* fulfillment should take place, who could ever know when prophecy was fulfilled? Who could trust in God? Paul says that ALL scripture is given by inspiration of God, and is profitable; but what *profit* can come from the prophetic scriptures, if we cannot tell when they are fulfilled? Of what use will it be to take heed to the sure word of prophecy as to a *light that shineth in a dark place*?

John, the harbinger of Christ, fulfilled his mission *once*. The prophecy of the "voice of one crying in the wilderness" had one fulfillment, and those who witnessed it and did not believe, were condemned for their unbelief, although "John did no miracle." Jesus was called out of Egypt *once*, he rode into Jerusalem *once*, he was led as a lamb to the slaughter *once*. He told the truth when he said "The time is fulfilled," (the 69 weeks which were to reach to the Messiah,) therefore he set no other time for its ending. And think you that the same Spirit that was in Jesus would announce the termination of the 2300 days, and then ten years after give a different date for their

beginning? Take away the *time* from the proclamation and you take away the proclamation itself; for time was the burden of the first message, and the 2300 days, its main pillar. The Sanctuary was then but little examined, while the time was most thoroughly discussed, therefore there might be an error in regard to what the Sanctuary is, and still the burden of the message be true. But if the time was wrong the message was false. Only think of a message on definite time, as, "The hour of his judgment is come," being sent forth by God before the *true*, the *appointed* time had arrived! Remember that in the parable of the three invitations to supper, it was *supper time* when the first invitation was given. Do you think the third messenger contradicted the first, declaring that it was not supper time when he was sent out? and that all things were not then ready?

I admit that there was an error on time of a part of a year, which caused a seeming tarry of the vision, but this did not alter the date of its commencement. It did not change the date, from the time of the Persian *decree* given to Ezra to restore and to rebuild Jerusalem, to the time that Nehemiah obtained permission to go up and re-enforce him. During this seeming tarry in 1844, the sudden cry passed through the land, "Behold the Bridegroom cometh!" It was midnight of the prophetic day. A fourth part of the day is past at midnight. So a fourth part of the Bible year was past when that cry was raised.

Is it a fact that this cry was heard in power through the land? It is; and faith says it was the fulfillment. But did the Son of man come at the time appointed? Not to earth, but to the Ancient of days. Dan. vii, 13. It was the time appointed for cleansing the Sanctuary—the true Tabernacle which the Lord pitched, and not man; and Jesus being the High Priest, must be where the Sanctuary is. No text of scripture calls this earth the Sanctuary—a holy place—a dwelling place for God. Ex. xxv, 8. The 2300 days are given that we may know by faith when our High Priest enters the Holiest of all to cleanse the Tabernacle from the sins of Israel, which are to be placed upon the head of the scape-goat, and borne away forever. It seems to me that none would reject the Bible Sanctuary, when the subject is set before the mind, if the Holiest of all did not contain the ark. The ark would form no objection, if it did not contain the tables of the covenant; and these would not be objected to, if they contained but nine commandments. It seems that transgression of the fourth commandment makes a person blind to all the beauties of the heavenly Sanctuary.

But to the point: the midnight cry. Was it from heaven, or was it of men? If from heaven, why pretend to give it a second time? If of men, how does it form a part of prophetic fulfillment? A third invitation must follow two invitations previously given. Is a second invitation given because the first was a mistake? and the third because the second was a mistake? Did God send a messenger with the midnight cry before the time? Then what assurance have we that we shall not be deceived again? Will a repetition of that cry add anything to faith? If so, the more times repeated the better. Do you say, The messenger ran before he was sent? How do you know that he has not run again before he was sent!

The cry, Behold, the bridegroom cometh, has been heard. It was given at the right time, and its effect was mighty. Such an effect cannot be produced by crying it again. The Word of God tells us of no false cry that should precede the genuine; therefore the children of God had a right to trust in it as the true fulfillment. Men may attempt to set it aside, and to give the *true* midnight cry, but the true bill always exists before the counterfeit. Like the voice of one crying in the wilderness, God has fulfilled it once for all. The truth is with the people that trust in God, believing in one fulfillment of the prophecies.

2. Those who have the truth will be seen following down the track of prophecy, fulfilling one predic-

tion after another, in their order, till the Lord comes. When they have, as instruments in the hand God, given the message, "Fear God and give glory to him, for the hour of his judgment is come," they proceed to the second message: "Babylon is fallen." Here they do not wheel about, and attempt to give the first, that is, the time message again, revised and corrected, with dates altered to suit; but they proceed to the third message which contains the commandments of God and the faith of Jesus, as opposed to the mark and worship of the beast; and fearful is the doom of those who disregard this warning message. The wrath of God, not of man, is their portion.

3. The people who have the truth will not be satisfied with the mere theory of the coming of the Lord, but will be very diligent that they may be found of him in peace, without spot and blameless. They will be hungering and thirsting after righteousness, striving for holiness of heart, purifying their souls by obeying the truth. And he that doeth righteousness is righteous. They will not be contented with the ordinary round of fashionable duty, but will try to do every thing that the Lord requires. If one of God's commandments is being trodden under foot by men professing godliness, they will go up into the gap, and make up the hedge, that the house of Israel may stand in the battle in the day of the Lord. Others may tell you that the battle is coming, while they are living like the rest of the world, and not only neglecting, but resisting some of the plainest requirements of the Bible, breaking what they are pleased to esteem the least commandment of that law which Jesus came not to subvert, but to ratify, and teaching men that they may break it with impunity:

But while nominal believers will venture to meet their Judge, keeping nine commandments of the ten, the people in whose heart the truth is, will keep them all. What God has joined together with his own finger and placed within the ark, in the most sacred place of the true Tabernacle, they will not desire to put asunder. The temple of God was opened in heaven, and there was seen in his temple the ark of his testament. The lovers of truth will not desire to rob that temple and ark of one of the precepts deposited there. And besides this, they will do all that Jesus commanded his disciples to do, regardless of what men approve or disapprove. In a word, the truth is with those that keep the commandments of God and the faith of Jesus—those who do not make void the law or the faith.

Now, dear reader, if you can find such a people, you will find with them the present truth; the truth that is able to save men's lives; the truth which, if obeyed, will be thy shield and buckler in the time of trouble which is just before us; and if we are covered by the shield of truth, we shall not be found of Jesus naked, praying to the mountains to cover us, and to the hills to fall on us. No: the truth will prove a better covering than these. In that day it will be said, Open ye the gates, that the righteous nation which keepeth the truth may enter in. The Psalmist says, thy law is the truth. All thy commandments are truth. The righteous nation then that keepeth the truth, must keep *all* the commandments: and, blessed be God, to them the gates will be opened, and they will have right to the tree of life.

To each willing soul I would say, in the words of the Holy Spirit, The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help out of the Sanctuary, and strengthen thee out of Zion.

Mill Grove, June, 1854.

THE BIBLE. "There are four grand arguments for the truth of the Bible, 1st. The Miracles it records: 2d. The prophecies it contains: 3d. The Excellence of the Doctrine: 4th. The Moral Character of the Penmen.

"The Miracles flow from Divine power; the Prophecies from Divine understanding; the Excellence of the Doctrine from Divine Goodness; and the Moral Character of the Penmen from Divine Purity. Thus

Christianity is built upon these immovable pillars, the power, the understanding, the goodness, and the purity of God. The Bible must be the invention of either good men or angels, bad men or devils, or of God. It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, 'Thus saith the Lord,' when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin, and condemns them to all eternity. I therefore draw this conclusion the Bible must be given by Divine Inspiration."

THE CURE OF EVIL SPEAKING.

A SERMON, BY JOHN WESLEY.

[The following excellent article was sent us by a brother for publication. We would recommend it to the careful perusal of all the brethren. If the eminently practical instruction there laid down, were heeded by each one, many of those trials would be saved which now trouble and perplex the church.]

If thy brother shall sin against thee, go and tell him his fault between thee and him alone; if he will hear thee, thou hast gained thy brother.

But if he will not hear, take with thee one or two more, that by the mouth of two or three witnesses, every word may be established.

And if he will not hear them, tell it to the Church; but if he will not hear the Church, let him be to thee as a heathen man and a publican. Matt. xviii, 15, 16, 17.

1. "SPEAK evil of no man," says the great Apostle: as plain a command as, "Thou shalt do no murder." But who even among Christians regards this command? Yea, how few are there that so much as understand it? What is *evil speaking*? It is not, (as some suppose,) the same with lying and slandering. All a man says may be as true as the Bible; and yet the saying it is evil speaking. For evil speaking is neither more nor less than speaking evil of any absent person, relating something evil which was really done or said by one that is not present when it is related. Suppose, having seen a man drunk, or heard him curse or swear, I tell this when he is absent; it is evil speaking. In our language this is also, by an extremely proper name, termed *backbiting*. Nor is there any material difference between this and what we usually style *tale-bearing*. If the tale be delivered in a soft and quiet manner, (perhaps with expressions of good will to the persons, and hope that things may not be quite so bad,) when we call it *whispering*. But in whatever manner it be done, the thing is the same; the same in substance, if not in circumstance. Still it is evil speaking; still this command, "Speak evil of no man," is trampled under foot, if we relate to another the fault of a third person, when he is not present to answer for himself.

2. And how extremely common is this sin among all orders and degrees of men! How do high and low, rich and poor, wise and foolish, learned and unlearned, run into it continually! Persons who differ from each other in all things else, nevertheless agree in this. How few are there that can testify before God, "I am clear in this matter: I have always set a watch before my mouth, and kept the door of my lips!" What conversation do you hear, of any considerable length, whereof evil speaking is not one ingredient? And that, even among persons, who in general have the fear of God before their eyes, and do really desire to have a conscience void of offence toward God and toward man.

3. And the very commonness of this sin makes it difficult to be avoided. As we are encompassed with it on every side, so, if we are not deeply sensible of the danger, and continually guarding against it, we are liable to be carried away by the torrent. In this instance, almost the whole of mankind is, as it were in a conspiracy against us. And their example steals upon us we know not how, so that we insensibly slide into the imitation of it. Besides, it is recommended from within as well as from without. There is scarcely any wrong temper in the mind of man which may not be occasionally gratified by it, and consequently incline us to it. It gratifies our pride, to relate those faults of others whereof we think ourselves not to be guilty. Anger, resentment, and all unkind tempers are indulged, by speaking against those with whom we are displeased. And in many cases, by reciting the sins of their neighbors, men indulge their own foolish and hurtful desires.

4. Evil speaking is the more difficult to be avoided, because it frequently attacks us in disguise. We speak thus out of a noble, generous, (it is well if we do not say,) *holy indignation*, against these vile creatures! We commit sin from mere hatred of

sin! We serve the Devil, out of a pure zeal for God! It is merely in order to punish the wicked, that we run into this wickedness. So do "the passions (as one speaks) all justify themselves," and palm sin upon us, under the veil of holiness.

5. But is there no way to avoid the snare? Unquestionably there is. Our blessed Lord has marked out a plain way for his followers, in the words above cited. None, who warily and steadily walk in this path, will ever fall into evil speaking. This rule is either an infallible preventive, or a certain cure of it. In the preceding verses our Lord had said, "Wo to the world, because of offences." Unspeaking misery will arise in the world, from this baleful fountain. (Offences are all things, whereby any one is turned out of, or hindered in, the ways of God.) "For it must be, that offences come." Such is the nature of things: such is the weakness, folly, and wickedness of mankind. "But wo to that man," miserable is that man, "by whom the offence cometh. Wherefore, if thy hand, thy foot, or thine eye, cause thee to offend"—if the most dear enjoyment, the most beloved and useful person, turn thee out of, or hinder thee in the way, "pluck it out, cut them off, and cast them from thee." But how can we avoid giving offences to some, and being offended at others? Especially suppose they are quite in the wrong, and we see it with our own eyes? Our Lord here teaches how: he lays down a sure method of avoiding offences, and evil speaking together. "If thy brother shall sin against thee, go and tell him his fault, between thee and him alone: if he will hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that by the mouth of two or three witnesses every word may be established. And if he will not hear them, tell it to the Church; but if he will not hear the Church, let him be to thee as a heathen man or a publican."

1. First, "If thy brother shall sin against thee, go and tell him his fault, between thee and him alone." The most literal way of following this first rule, where it is practicable, is the best. Therefore, if thou seest with thine own eyes, a brother, a fellow Christian, commit undeniable sin, or hearest it with thine own ears, so that it is impossible for thee to doubt the fact, then thy part is plain: take the very first opportunity of going to him: and if thou canst have access, "tell him his fault, between thee and him alone." Indeed great care is to be taken, that this is done in a right *spirit*, and in a right *manner*.—The success of a reproof greatly depends on the spirit wherein it is given. Be not therefore wanting in earnest prayer to God, that it may be given in a lowly spirit: with a deep, piercing conviction that it is God alone who maketh thee to differ, and that if any good be done by what is now spoken, God doeth it himself. Pray that he would guide thy heart, enlighten thy mind, and direct thy tongue to such words as he may please to bless. See that thou speak in a meek as well as a lowly spirit; for "the wrath of man worketh not the righteousness of God." If he be "overtaken in a fault," he can no otherwise be "restored than in the spirit of meekness." If he oppose the truth, yet he cannot be brought to the knowledge thereof, but by gentleness. Still, speak in a spirit of tender love, "which many waters cannot quench." If love be not conquered it conquers all things; who can tell the force of love?

"Love can bow down the stubborn neck,
The stone to flesh convert,
Soften, and melt, and pierce, and break
An adamant heart."

Confirm then your love toward him, and you will thereby heap coals of fire upon his head.

2. But see that the manner also wherein you speak be according to the Gospel of Christ. Avoid every thing in look, gesture, word, and tone of voice, that savours of pride or self sufficiency. Studiously avoid every thing magisterial or dogmatical, every thing that looks like arrogance or assuming. Beware of the most distant approach to disdain, over-bearing, or contempt. With equal care avoid all appearance of anger, and though you use great plainness of speech, yet let there be no reproach, no railing accusation, no token of any warmth, but that of love. Above all, let there be no shadow of hate or ill will, no bitterness or sourness of expression: but use the air and language of sweetness as well as gentleness, that all may appear to flow from love in the heart. And yet this sweetness need not hinder your speaking in the most serious and solemn manner; as far as may be, in the very words of the oracles of God, (for there are none like them,) and as under the eye of him who is coming to judge the quick and dead.

3. If you have not an opportunity of speaking to him in person, or cannot have access, you may do it by a messenger; by a common friend, in whose *prudence*, as well uprightiness, you can thoroughly *confide*. Such a person, speaking in your name, and in

the spirit and manner above described, may answer the same end, and in a good degree supply your lack of service. Only beware you do not *feign* the want of opportunity, in order to shun the cross: neither take it for granted that you cannot have access, without ever making the trial. Whenever you can speak in your own person, it is far better. But you should rather do it by another than not at all: this way is better than none.

4. But what if you can neither speak yourself, nor find such a messenger as you can confide in? If this be really the case, it then only remains to write. And there may be some circumstances which make this the most advisable way of speaking. One of these circumstances is, when the person with whom we have to do is of so warm and impetuous a temper as does not easily bear reproof, especially from an equal or an inferior. But it may be so introduced and softened in writing, as to make it far more tolerable. Besides, many will read the very same words which they could not bear to hear. It does not give so violent a shock to their pride, nor so sensibly touch their honor. And suppose it make little impression at first, they will perhaps give it a second reading, and upon farther consideration lay to heart, what before they disregarded. If you add your name, this is nearly the same thing as going to him, and speaking in person. And this should always be done, unless it be rendered improper by some very particular reason.

5. It should be well observed, not only that this is a step which our Lord absolutely commands us to take, but that he commands us to take this step first, before we attempt any other. No alternative is allowed, no choice of any thing else: this is the way; walk thou in it. It is true, he enjoins us, if need require, to take two other steps. But they are to be taken successively *after* this step, and neither of them *before* it. Much less are we to take any other step, either before or beside this. To do any thing else, or not to do this, is therefore equally inexcusable.

6. Do not think to excuse yourself for taking an entirely different step, by saying, "Why, I did not speak to any one, until I was so *burdened* that I could not refrain." You were burdened! It was no wonder you should be; unless your conscience was seared; for you were under the guilt of sin, of disobeying a plain commandment of God. You ought immediately to have gone and "told your brother of his fault between you and him alone." If you did not, how should you be otherwise than burdened (unless your heart was utterly hardened) while you were trampling the command of God under foot, and "hating your brother in your heart?" And what a way have you found to *unburden* yourself? God reproves you for a sin of omission, for not telling your brother of his fault; and you comfort yourself under his reproof by a sin of commission, by telling your brother's fault to another person! Ease bought by sin is a dear purchase: I trust in God you will have no ease, but will be burdened so much the more, till you "go to your brother, and tell him," and no one else.

7. I know of but one exception to this rule. There may be a peculiar case wherein it is necessary to accuse the guilty, though absent, in order to preserve the innocent. For instance, you are acquainted with the design which a man has against the property or life of his neighbor. Now, the case may be so circumstanced, that there is no other way of hindering that design from taking effect, but the making it known without delay to him against whom it is laid. In this case, therefore, this rule is set aside as is that of the Apostle, "Speak evil of no man;" and it is lawful, yea, it is our bounden duty, to speak evil of an absent person, in order to prevent his doing evil to others and himself at the same time. But remember, meanwhile, that all evil speaking is, in its own nature deadly poison. Therefore, if you are sometimes constrained to use it as a medicine, yet use it with fear and trembling; seeing it is so dangerous a medicine that nothing but absolute necessity can excuse your using it at all. Accordingly, use it as seldom as possible; never but when there is such a necessity: and even then use as little of it as possible; only so much as is necessary for the end proposed. At all other times, "go and tell him of his faults between thee and him alone."

II. 1. But what "if he will not hear?" If he repay "evil for good?" If he be enraged rather than convinced? What if he hear to no purpose, and go on still in the evil of his way? We must expect this will frequently be the case; the mildest and tenderest reproof will have no effect, but the blessing we wished for another will return into our own bosom. And what are we to do then? Our Lord has given us a clear and full direction. Then take with thee one or two more: this is the second step. Take one

ers of God and of their neighbor. See, likewise, that they be of a lowly spirit, and *clothed with humility*. Let them also be such as are meek and gentle, patient and long suffering; not apt to "return evil for evil, or railing for railing, but contrariwise blessing." Let them be men of understanding, such as are endued with wisdom from above; and men unbiassed, free from partiality, free from prejudice of any kind. Care should likewise be taken that both the persons and their characters be well known to him. And let those that are acceptable to him be chosen, preferable to any others.

2. Love will dictate the manner wherein they should proceed according to the nature of the case. Nor can any one particular manner be prescribed for all cases. But perhaps in general one might advise, before they enter upon the thing itself, let them mildly and affectionately declare, that they have no anger or prejudice toward him, that it is merely from a principle of good will that they now come, or at all concern themselves with his affairs. To make this the more apparent, they might then calmly attend to your repetition of your former conversation with him, and to what he then said in his own defense, before they attempted to determine any thing. After this, they would be better able to judge in what manner to proceed, "that by the mouth of two or three witnesses, every word might be established:" that whatever you have said may have its full force, by the additional weight of their authority.

3. In order to this may they not, 1st. Briefly repeat what you spoke and what he answered? 2d. Enlarge upon, open and confirm the reasons which you had given? 3d. Give weight to your reproof, showing how just, how kind, and how reasonable it was; and lastly, enforce the advice and persuasions which you had annexed to it? And these may likewise hereafter, if need should require, bear witness of what was spoken.

4. With regard to this, as well as the preceding rule, we may observe, that our Lord gives us no choice, leaves us no alternative, but expressly commands us to do this, and nothing else in the place of it. He likewise directs us when to do this. Neither sooner nor later. Namely, *after* we have taken the first, and *before* we have taken the third step. It is then only, that we are authorized to relate the evil another has done, to those whom we desire to bear a part with us in this great instance of brotherly love. But let us have a care how we relate it to any other person, until both these steps have been taken. If we neglect to take these, or if we take any others, what wonder if we are burdened still? For we are sinners against God and against our neighbor. And how fairly soever we may color it, yet, if we have any conscience, our sin will find us out, and bring a burden upon our soul.

III. 1. That we may be thoroughly instructed in this weighty affair, our Lord has given us a still farther direction. "If he will not hear them," then, and not till then, "tell it to the Church." This is the third step. All the question is, how this word, *the Church*, is here to be understood? But the very nature of the thing will determine this, beyond all reasonable doubt. You cannot tell it to any national Church, the whole body of men of any denomination. Neither would it answer any Christian end, if you could: this, therefore, is not the meaning of the word. Neither can you tell it to that whole body of people with whom you have a more immediate connection. Nor, indeed, would this answer any good end: the word, therefore is not to be understood thus. It would not answer any valuable end, to tell the faults of every particular member to the Church, (if you would so term it,) the congregation or *society* united together in *London*. It remains, that you tell it to the elder or elders of the Church, to those who are overseers of that flock of Christ to which you both belong, who watch over your and his soul, "as they that must give account." And this should be done, if it conveniently can, in the presence of the person concerned, and, though plainly, yet with all the tenderness and love which the nature of the thing will admit. It properly belongs to their office, to determine concerning the behaviour of those under their care, and to *rebuke*, according to the demerit of the offence, *with all authority*. When therefore you have done this, you have done all which the word of God, or the law of love, requireth of you. You are not now partaker of his sin, but if he perish his blood is on his own head.

2. Here also let it be observed, that this, and no other, is the third step which we are to take: and that we are to take it in its order, after the other two: not before the second, much less the first; unless in some very particular circumstance. Indeed, in one case, the second step may coincide with this: they may be in a manner one and the same. The elder or elders of the Church may be so connected with the

offending brother, that they may set aside the necessity, and supply the place of the *one or two* witnesses. So that it may suffice to tell it to them after you have told it to your brother, *between you and him alone*.

3. When you have done this, you have delivered your own soul. "If he will not hear the Church," if he persist in his sin, "let him be unto thee as a heathen man and a publican." You are under no obligations to think of him any more,—only when you commend him to God in prayer. You need not speak of him any more, but leave him to his own Master. Indeed, you still owe to him, as to all other heathens, earnest, tender good will. You owe him courtesy, and as occasion offers, all the offices of humanity. But have no friendship, no familiarity with him; no other intercourse than with an open heathen.

4. But if this be the rule by which Christians walk, which is the land where the Christians live? A few you may possibly find, scattered up and down, who make a conscience of observing it. But how very few! How thinly scattered upon the face of the earth! And where is there any body of men that universally walk thereby? Can we find them in Europe? Or, to go no farther, in Great Britain or Ireland? I fear not: I fear we may search these kingdoms throughout, and yet search in vain. Alas, for the Christian world! Alas, for Protestant, for reformed Christians! "O who will rise up with me against the wicked? Who will take God's part" against the evil speakers? *Art thou the man?* By the grace of God wilt thou be one who will not be carried away by the torrent? Art thou fully determined, God being thy helper, from this very hour, to set a watch, a continual "watch before thy mouth, and keep the door of thy lips?" From this hour wilt thou walk by this rule, "speaking evil of no man." If thou seest thy brother do evil, wilt thou "tell him of his fault between thee and him alone?" afterward take one or two witnesses, and then only "tell it to the Church?" If this be the full purpose of thy heart, then learn one lesson well: *hear evil of no man*. If there were no hearers, there would be no speakers of evil. And is not (according to the vulgar proverb) the receiver as bad as the thief? If, then, any begin to speak evil in thy hearing, check him immediately. Refuse to hear the voice of the charmer, charm he never so sweetly; let him use never so soft a manner, so mild an accent, never so many professions of good will, for him whom he is stabbing in the dark. Resolutely refuse to hear, though the whisperer complain of being *burdened* till he speak. Burdened: thou fool, dost thou "travail with thy cursed secret, as a woman travaileth with child?" Go, then, and be delivered of thy burden, in the way the Lord hath ordained. First, "go tell thy brother his fault, between thee and him alone." Next, "take with thee one or two" common friends, and tell him in their presence. If neither of these steps take effect, then "tell it to the Church." But at the peril of thy soul, tell it to no one else, either before or after,—unless in that one exempt case, when it is absolutely needful to preserve the innocent.—Why shouldst thou burden another as well as thyself, by making him partaker of thy sin.

5. O that all you who bear the reproach of Christ, would set an example to the Christian world, so called, at least in this one instance! Put ye away evil-speaking, tale-bearing, whispering: let none of them proceed out of your mouth. See that you "speak evil of no man;" of the absent, nothing but good. If you must be distinguished, whether ye will or not, let this be your distinguishing mark: "He censures no man behind his back: by this fruit ye may know him." What a blessed effect of this self-denial should we quickly feel in our hearts! How would our "peace flow as a river," when we thus "follow peace with all men!" How would the love of God abound in our own souls, while we thus confirmed our love to our brethren! and what an effect would it have on all that were united together in the name of the Lord Jesus! How would brotherly love continually increase, when this grand hindrance of it was removed! All the members of Christ's mystical body would then *naturally care for each other*. "If one member suffered, all would suffer with it: if one was honored, all would rejoice with it;" and every one would love his brother with a pure heart fervently. Nor is this all: but what an effect might this have, even on the wild, unthinking world! How soon would they desery in us what they could not find among all the thousands of their brethren, and cry, (as *Julian* the apostate to his heathen courtiers,) "See how these Christians love one another!" By this chiefly would God convince the world, and prepare them also for his kingdom: as we may easily learn from these remarkable words in our Lord's last, solemn prayer: "I pray for them who will believe in me, that they all may be one, as thou, Father, art

in me, and I in thee,—that the world may believe that thou hast sent me!" The Lord enable us thus to love one another, not only in word and in tongue, but in deed and in truth, even as Christ hath loved us,

From Bro. Hutchins.

DEAR BRO. WHITE:—Agreeable to previous appointment we have visited Liberty, Mc Kean Co., again, and held meetings with the brethren and friends, May 27th and 28th. A deep and thrilling interest still remains in that place, to become acquainted with the evidences of our faith. Quite a number of the friends, who have been reading our publications for weeks, and searching the scriptures for truth, are thoroughly convicted that the seventh day is the Sabbath; and several of them gave us encouragement that they should keep it hereafter.

On First-day the school-house was nearly filled with attentive hearers; some of whom came nine and some fifteen miles to attend the meetings. While presenting the solemn truths of the last message of mercy, we not only felt ourselves strengthened and encouraged by the peaceful presence of the spirit of God, but had the evidences to believe that a number present deeply felt the necessity of making their peace with God immediately.

We were very happy to meet Bro. A. Southwic (the Unionist preacher who received us so kindly when there before) and his companion in these meetings. We found these dear pilgrims in possession of much of the spirit of our heavenly Master. And as we mingled our prayers and supplications together at the altar of prayer, we were greatly blessed and comforted together.

Bro. and sister S. having taken the Bible as their rule of action for years and having had no connection with the sectarian churches, are far from the cold bitter prejudice which usually characterizes those bodies of professed Christians united and held together only by human creeds. Bro. S. exhorted the congregation to lay aside all prejudice and search the scriptures and pray fervently for farther light upon what they had been hearing. Such a course, if pursued, we verily believe would result in bringing God's children together and uniting them upon the truths of the message of the third angel. Rev. xiv. 9—12. Before leaving the place he gave notice that he would meet with the friends in that place in three weeks from the past Sabbath.

Eight of the friends from that vicinity gave us their names for the *Review*.

Our meetings at this place last Sabbath and First-day were deeply interesting. The weather was so cool that it was deemed inexpedient to go into the grove to hold these meetings, as we had designed. But we were favored with a large convenient school-house in which to meet. On First-day the house was filled with attentive hearers. The sweet melting Spirit of our blessed Master was present from the commencement to the close of the Conference, to comfort the children of God and to impress the sinner with the importance of making preparation for the solemn hastening events of the future. Five followed the example of our Lord and Saviour in the ordinance of baptism. At the close of the public exercises, we came together and partook of the emblems of the broken body and spilt blood of the dear Redeemer.

W. S. INGRAHAM.
A. S. HUTCHINS.

Ulysses, Pa., June 6th, 1854.

From Sister Jessup.

DEAR BRO. WHITE:—It is with pleasure that I address a few lines to you, to let you know that I am still trying to press my way onward for the prize of the high calling which is in Christ Jesus our Lord. We must overcome by the blood of the Lamb and the word of our testimony; for it is through much tribulation we are to enter the kingdom. I feel to bless God that he has called me from darkness into his marvelous light. Yes, thank the Lord, I am accounted worthy to suffer reproach for his name's sake; yes, praise his holy name, if we are faithful a little longer we shall receive the promises. Dear brethren and sisters, let us not sleep as do others; but let us work while the day lasts. Put on the whole armor of God that ye may be able to stand against the wiles of the Devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; stand fast, therefore, having your loins girt about with truth and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the sword of the spirit which is the Word of God. Yes it is the Word of

God we want, and study it diligently, that with it we may be able to put our enemies to silence.

Dear brother, I feel truly thankful for the paper. I read it with interest. It is a great comfort to me in my lonely pilgrimage here. Situated as I am, I can seldom attend meetings with those of like precious faith. I hope your meetings in the West may prove a blessing unto many, and that souls may be sanctified through the truth. I am still trying to keep the commandments and have the faith of Jesus, and can say with the Psalmist: O how love I thy law, it is my comfort by day and my meditation by night. Yes, the law of God is perfect converting the soul, and making wise the simple. I will now close with a brief exhortation to all of like precious faith, to be strong in the Lord. Continue faithful a little longer and the victory will be ours. Yes, we shall soon see our great High Priest coming in the clouds of heaven to reward the faithful, and set us poor captives free. O I hope to be one of that happy number. I hope you will all pray for me, that I may continue faithful, and at last meet you all in the kingdom, and sing the song of Moses and the Lamb.

Your unworthy sister,
SARAH A. JESSUP.
Olena, Huron Co., Ohio, June 3d, 1854.

From Bro. Bishop.

DEAR BRO. WHITE:—I feel thankful that I ever heard the third angel's message, and believe it is the last message of mercy to a fallen world. It is the word of the Lord by which the present generation must be judged; and I pray that we who believe it may be made partakers of that holiness without which no man shall see the Lord. The *Review* is a welcome messenger, and like Joshua and Caleb, always brings a bunch of pleasant grapes to refresh the weary pilgrim.

Yours in hope.
JOHN BISHOP, JR.
Dudswell, C. E., June 7th, 1854.

Bro. Bates writes from Fairhaven Mass., June 4th, 1854:—"We had a general meeting at Dartmouth yesterday. It was indeed a refreshing from the presence of the Lord. His watchful care is over all those who love and keep his commandments. Holy and Reverend is his name."

FOREIGN NEWS.

THE WAR.

ALTHOUGH nothing decisive has yet occurred, the news from the East begins to assume a greater interest. The Russians have at last been driven from the whole line of the Circassian coast, and their only means of communicating with the army which now threatens Kars and Erzeroum, will be, henceforth, by way of the Caspian Sea. The independence of Georgia has been proclaimed, but we have yet to learn by whom, and in what manner. Tiflis, its capital, is still in the hands of the Russians. The allied fleets in the Black Sea have not yet recovered from the fatigue of their recent labors at Odessa, for we have not a word concerning them.

Silistria still maintains its glorious defense, the Russians having been repulsed at every attack they have made. Omer Pasha, since his conference with the French and English Generals at Varna, is advancing toward the fortress with all the force of his command, and an engagement on a grand scale was expected. The communication between Silistria and Shumla was still kept open, notwithstanding the great increase in the Russian force which invests the former place.

There is nothing of note from the Baltic. The attack on the fort of Gustavevarn, is not even confirmed. The French fleet, however, had left Kiel, and would in a few days join Sir Charles Napier's squadron. But our news from the Baltic will probably be, for some time to come, that something is going to happen. Sir James Graham has announced to the House of Commons that an Anglo-French squadron has sailed for the White Sea. In Denmark there appears to have been a *coup d'état* on a small scale, occasioned by the anti-Russian feeling of the people.

The ultimatum of Austria—or what was considered such—was to have been dispatched from Vienna on the 2d inst. At the same time we learn that a firman has been signed for the occupation by Austria of Montenegro, Albania and Servia, "if occasion shall demand it." At a dinner given to the Duke of Cambridge by the Sultan, Marshal St. Arnaud stated in the course of his speech, that he hoped soon to announce the alliance of a third great power. The Austrian Minister, who was present, said nothing. It remains to be seen whether these straws indicate a breeze from Vienna, or merely another eddy of that wind from the same quarter, which has yet blown good to nobody.

THE AUSTRIAN SUMMONS TO RUSSIA.—From Vienna, May 31, it is stated that on June 2, the Austrian summons to evacuate the Turkish territory, would be sent to St. Petersburg.

Letters from Belgrade and Widdin state that Austrian troops were continually coming down the Danube in the direction of Orsova and Wallachia frontier. Considerable forces are now concentrated in Hungary and Transylvania. Another dispatch says, Austria sends troops to Orsova.

MORE RUMORS OF PEACE. The latest rumor in Paris is that the Emperor of Russia again manifests a disposition to negotiate for peace. This rumor has been so often set afloat that we attach no value to it, especially not to the statement that the Czar will withdraw on condition that the powers will agree to the establishment of the *status quo*. If there be

any truth in the above propositions they can only be made with the view of detaching Austria and Prussia from the alliance, those powers being supposed to be adverse to any act that would tend to dismember or diminish the Russian Empire.

THE PLAN OF THE CAMPAIGN.—Marshal St. Arnaud, Commander-in-Chief of the allied forces in Turkey, accompanied by Lord Raglan, and the Seraskier or Minister of War of the Porte, proceeded in separate steam vessels, on the 18th of May, from Constantinople to Varna, to hold a Council of War, and to determine the operations of the campaign. It was expected that Admirals Hamelin and Dundas would also attend the meeting, but they did not. The result of the deliberations did not of course transpire, but it was surmised that the French and English troops would proceed to Adrianople—further, that it is not expedient to expose the Turkish army to the risk of a general action for the sake of repelling the attack of the Russians on the fortresses, which cover the right bank of the Danube. Neither is it supposed to be their intention to throw any considerable portion of the allied armies on the coast, so as to come into immediate collision with the present advanced post of the Russians.

THE BLACK SEA FLEET.—Since last advices no news whatever has come to hand respecting the movements of the allied fleets on the Black Sea.

By the last accounts from the Black Sea, the fleet was still off Sevastopol. For several days there had been a heavy fog, and they had to keep up constant noises to prevent their running foul of each other. The cable which is put across the mouth of Sevastopol is described as consisting of a number of chain cables twisted together and secured on each side by strong masonry, and is held taut by capstans. From its being formed of separate chains, it would be sufficiently strong to keep out a steamer or any vessel going at full speed.

GREECE.—Eight thousand French troops have disembarked at the Pirceus, after having taken possession of the Greek ships of war.

King Otho has accepted the Anglo-French ultimatum; has proclaimed neutrality, and effected a complete change of Ministry.

Letters from Athens of the 22d May, state that the Queen was in a state bordering on frenzy, and that it required the entreaties and tears of the King and of the ladies in waiting to keep her from placing herself at the head of the army. Her baggage was all packed for departure on this Quixotic enterprise, but on second thought, she has had the boxes unsorted, and consents to remain at peace.

GREAT BRITAIN.—The proceedings in Parliament have been totally without interest.

Appointments.

PROVIDENCE permitting, in company with Bro. Lawrence I will meet with the brethren in Loraine, N. Y., July 1st and 2d. Watson, 8th and 9th. A. S. HUTCHINS.

Rochester Conference,

Will be held June 23d—26th, commencing at 2 o'clock P. M. This Conference is appointed at Rochester because it is the most central place, and not because the brethren in the city are best able to sustain such a meeting. Provision will be made for preaching brethren, and for their horses, and for as many others as possible. It is expected that this will be a general gathering from the region round about, and one or more if consistent, from the different Churches in Western and Central N. Y., Canada West and Pennsylvania. This will doubtless be a large gathering, and many must come with the expectation of seeking their own entertainment.

Strangers will inquire for 109, Monroe St.

Letters.

W. S. Lane, B. Clark, D. Daniels, L. Johnson.

Receipts.

A. Clafin, Henry Hilliard, T. D. Magee, D. Seely, F. H. Howland, E. Taylor, M. Everts, Wm. Whitford, J. Barden, L. Kelly, P. Hall, P. S. Thurston, W. Lee, each \$1. H. Crosbie, R. D. Howland, L. Hicklin, each \$2. L. Hall, A. L. Burwell, H. Gardner, each \$3. E. Everts \$4. G. Cobb, L. Dickinson, A. Graham, M. Dennis, each \$5. A. Chase \$7. A Bro. in Wis. \$8.41. W. R. Wilder, \$1.75. A Friend in Canada \$1.70. R. E. Chapin, a Friend, W. James, E. Bou-telle, H. H. Sedgwick, H. Harroun, S. Smith, W. Hargrave, E. Harris, L. A. Thrall, two female Friends [for *Review* to the destitute] each \$1.50. A. Chapman \$0.70. M. S. Miles, \$0.50. S. McCallam, \$0.25.—\$65.89 behind on *Review*.

The paper will be omitted next week.

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That we may be able to send the *Review* to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

All communications, orders, and remittances should be addressed to JAMES WHITE Rochester, N. Y. 109 Monroe Street, (post-paid.)