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"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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MAN NOT IMMORTAL,

THE ONLY SHIELD AGAINST THE SEDUCTIONS OF
MODERN SPIRITUALISM.

BY D. F. HALL.

[Concluded.]

SPIRITUALISM.

Having proved from the Bible, man's complete mortality, we are prepared to go on and show from the same book, the nature and destiny of modern Spiritualism, and offer the only antidote for the same.

In making a practical application of the Bible doctrine of man's mortality it will be necessary in the first place to notice and define *Modern Spiritualism*; in the second place to show its *seductive influence*, and in the third place to *apply the only antidote*. We will pursue this order in the investigation. And first, what do we understand by spiritualism? In the sense in which we use the word, it means, The doctrine that man has connected with his present organism, an immortal nature or part, called by the different names of immortal soul, deathless spirit, or inner spiritual life, &c., to the end of the vocabulary of names meaning the same thing. It is the notion in short, that man has immortality some how, or in some shape, connected with his present organism.

I am not particular at all as to the peculiar shape or form this notion takes in different ages: it is the same in the mouth of the *Serpent*, *Heathen Philosophers*, *Catholic Priests*, *Modern Popular Theologians*, or last in the list, *Modern Spiritualists*. I repeat it, it is the same in substance: it is *natural immortality*. This notion we would oppose with plain Bible, which declares immortality to be through Jesus, to be *put on* at the *resurrection*. Modern Spiritualism, we understand to be the last phase which this notion presents to the world, under the head of Spiritualism, Spirit Manifestations, Mysterious noises, &c., and more recently, in the more refined and perfect communications through mediums in writing, speaking, &c.

This, then, we understand to be modern Spiritualism. There is no danger of being mistaken or misunderstood in our definition of Spiritualism, and especially of modern Spiritualism. The phenomenon is too notorious in the United States to be mistaken. It is claimed by those believing in this peculiar type of Spiritualism, that the spirit being eliminated or thrown off from the body at death, and passes into the spheres, first, second, third, and so on, according to its respective degree of development and perfection, while in the body, and that it returns and communicates with the living on earth, giving them good advice, teaching them how to live, and what their fate will be hereafter, &c.

These spirits after departure from the body, are *great Theologians*: they know all about God and

the Bible. Some of the most bitter enemies to the Bible, when in the body, speak very beautifully touching this Book when out of the body; and *vice versa*. This modern Spiritualism is doing more towards turning men away from the Bible, and its plain truths, and making converts to its peculiarities, than all other forms of infidelity put together. This is the master-piece: notice its beginning, progress and present prospects.

Says Hon. J. W. Edmonds, Judge of the Supreme Court:—"Scarcely more than four years have elapsed since the Rochester knockings were first known among us. Then mediums could be counted by units, but now by thousands; then believers could be numbered by hundreds, now by tens of thousands.

It is believed by the best informed that the whole number in the United States must be several hundred thousand, and that in this city (New York) and its vicinity there must be from twenty to twenty-five thousand. There are ten or twelve newspapers and periodicals devoted to the cause, and the *Spiritual Library* embraces more than one hundred different publications, some of which have already attained a circulation of more than ten thousand copies. Besides the undistinguished multitude there are many men of high standing and talent ranked among them—doctors, lawyers and clergymen in great numbers, a Protestant bishop, the learned and reverend president of a college, foreign ambassadors and ex-members of 'the United States' Senate."

This history of Spiritualism given by Hon. J. W. Edmonds, could be greatly enlarged at the present date, as the votaries are increasing rapidly in numbers and rank. Here then we have modern Spiritualism commencing in the latter part of March, 1848, in an obscure family, under the head of rappings, and growing to a perfect giant in the short period of less than seven years, with the prospect of continued and more perfect development in the future. This is Modern Spiritualism; and this wholesale deception and infidelity is based upon the *immortality of the soul*.

See the testimony of some of the most refined spirits from the spirit land. From John C. Calhoun. "My friend, the question is often put to you, What good can result from these manifestations? I will answer it: *It is to draw mankind together in harmony*, and convince skeptics of the *IMMORTALITY OF THE SOUL*."

See another from W. E. Channing:

"Q.—What do the spirits propose to accomplish by their new manifestations?"

"A.—To unite mankind, and convince skeptical minds of the *immortality of the soul*."

These two refined spirits agree most charmingly in their testimony touching this fundamental doctrine. This lies at the very bottom of Spiritualism of every age and form, and if it is removed from beneath it, it must fall. We do not expect to take this false foundation from the mass, but will be content to remove it from a few good and honest souls who prefer the word of God to the teachings of Satan and the traditions of men.

We offer the Bible as teaching the truth touching man's nature and destiny, and in that blessed volume, we cannot find immortal soul applied to man in the present state. It is not in fact found in the Bible. We cannot find immortality promised to any one who does not believe the gospel, or partake of the benefits of the atonement, or plan of salvation through Christ. All are now mortal wholly: a part will be made immortal wholly:

and that part will be those who partake of the benefits of redemption.

The wicked who sow in this present life to the flesh, will reap corruption, not immortality. Whence then originates this notion of natural immortality, upon which Spiritualism, ancient and modern, is based? for certainly such a mighty stream must have a fountain somewhere.

1st. It did not originate with God: if it did, some of his prophets would have expressed this sentiment. Jesus, who was sent from God, would have breathed it out in some of his numerous teachings, or certainly some of his apostles would have uttered something from which it could at least be fairly inferred. The Bible, the Book of God, would contain this system of doctrine if from him. We repeat it, this Spiritualism is not from God, does not flow down to us through the channel of prophets, Jesus and the apostles; but the Bible does furnish information touching its founder and first teacher, and its nature and destiny; and we invite the especial attention of all interested, to those scriptures which give us a clue to its origin, character and destiny.

We invite attention then to its originator. Immortal-soulism has been placed to the credit of heathen philosophers as the originators; I beg leave to antedate heathen philosophy a trifle, unless the Serpent, or the Devil, was the first heathen philosopher: in this case I would not differ with such.

Genesis. God created Adam and Eve, and placed them in a beautiful garden of delights. He placed before them *life and death*: life for obedience, death for disobedience. He forbade their eating of the tree of the knowledge of good and evil lest they should die. Gen. ii, 15-18.

See Gen. iii, 1-6. "Now the Serpent was more subtle than any beast of the field which the Lord God had made; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden; and the woman said unto the Serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the Serpent said unto the woman, YE SHALL NOT SURELY DIE; for God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as Gods, knowing good and evil."

Here then we have God on one side and the Devil on the other: the devil contradicting God. Now who shall we believe? The one who gives immortality through Jesus Christ and a resurrection, or the one who gives it, or promises it I should say, through death. Which shall we believe, God or the Devil? when there is a plain contradiction. God never lied: the Devil is a liar from the beginning.

Here is the fountain: *Ye shall not surely die*, but be as Gods. Oh how easily the poor proud heart of man has been deceived by this flattering promise: *be as Gods*. We don't die: we may appear to, but nothing dies: viz, that is the man proper, the spirit, ascends to the Gods, to be a little god among the Gods. So taught the Devil; and Heathen philosophers, have but imitated the language of Satan, in their teachings upon this theme. The Devil then is the originator; and Spiritualism, ancient and modern, is the Devil's doctrine. There can be no question as to its paternity, its origin; and the teaching of Heathens, Catholics, Protestants, and last, not least, modern Spiritualism refined, is but an imitation of the old

stereotyped sermon preached by Satan in the garden of Eden.

From this point we can trace both streams down to the present: the doctrine of God, Ye shall surely die, and the doctrine of the Devil, Ye shall not surely die. The one channel can be traced through apostolic teachings, the teachings of Christ and prophets, up to God; the other through modern Spiritualists, Protestants, Catholics, and Heathen philosophers, up to the Devil.

From this point we invite attention to other Scriptures, pointing out this doctrine of the Devil known in these days under the more polished and refined name of *Spiritualism*. Isa. viii, 19. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The context and every thing in this quotation fits Spiritualism most perfectly. The association, verse 9, taking council together, verse 10, confederacy, verse 12, stumbling and falling, verse 15, binding up the testimony, sealing the law, verse 16.

All this refers to the present time and applies. Then notice the saying, When they shall say, Seek unto them that have familiar spirits. This is just what modern Spiritualism is saying through its lectures, periodicals, and all its communications. Seek information from the dead, or the spirits of those who are dead, (who according to Scripture know not any thing.)

But what saith the Prophet of God? Verse 20. "To the law and to the testimony." What! go from the living God, from the word of God, to the dead? No: to the law and to the testimony. Who of us will obey this direction and turn away from these familiar spirits to the living God, and his word? Who, I inquire again, will obey this injunction?

As we have not time to notice all the prophetic declarations touching this modern wonder, we will notice several New Testament Scriptures upon this point:

1st. The sayings of the apostle Paul. 1 Tim. iv, 1-4 "Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils."

Notice the preparation: departing from the faith, or word of God; that is, turning away from the belief or faith in God's word. Is this true in preparing the way for modern Spiritualism? Are those who believe in modern Spiritualism, infidel with reference to God's book? Let us hear them testify: we will judge them out of their own mouths.

The *Bible Examiner* of July, speaking of the "Bible Convention," so named, called by Andrew Jackson Davis, says: "A long string of charges was brought against the Bible, by the Chairman, Joseph Barker, of Ohio, recently from England, and formerly a Methodist preacher, in which he attempted to make out that the Bible sanctioned all manner of crimes, &c. He was followed by Henry C. Wright, formerly a Congregational minister: once a Non-Resistant and Peace man, but now an opposer of the Bible. He opens with the following resolution:

"Resolved. That the Bible, in some parts of the Old and New Testaments, sanctions injustice, concubinage, prostitution, oppression, war, plunder, and wholesale murder; and therefore, the doctrine of the Bible, as a whole, is false, and injurious to the social and spiritual growth and perfection of man." Is not here a departure from the faith of God's book?

Note the second point: giving heed to seducing spirits. Are not these spirits seducers? Let us notice briefly,

1st. A seducer, is one who appears under the garb of friendship; one who pretends to be your warmest friend. Is not this the case with these spirits? Rap, rap, rap! Who are you? Your dear husband, your best friend. Rap, rap, rap! Who are you? Your wife, your warmest friend, come to converse with you. Rap, rap, rap! Who are you? Your son,

daughter, father, mother, or in short, your warmest and tenderest friend: one who loves you dearly. And then this so-called spirit will relate some of the most endearing circumstances and connections in life, make some of the most powerful appeals to sympathy, gain your confidence, and then you are prepared for deception.

Are not these spirits just such kind of creatures? They are, always boasting of virtue and goodness, to begin with, but when they secure your confidence, and get you completely blinded to their arts, they will poison you to death. I might cite instances which have come under my own observation.

Notice how most of them speak of the Bible, when they first commence their seductions upon those who have some confidence in that blessed volume:

The Bible is not *precisely* the book you look upon it to be, it has a great many good things in it, some few errors. I believe the Bible, oh yes, I believe the Bible, and even take a text from it when I lecture. Very nice, until you become duped, and then hear the changed tone, quite another story: "a very bad book, false, horrible, the old skin of the serpent, not fit to be read," and so on. This is the way these spirits manage matters, filling up the character of a seducer in every particular.

2d. Do they not teach doctrines of Devils? They do. They are preaching the Devil's doctrine, "Thou shalt not surely die," continually. This is the very basis of their whole system of Spiritualism; so that Paul has pointed this modern wonder out, in three points most clearly. 1st. Departing from the faith of God's word. 2d. Giving heed to seducing spirits. 3d. Doctrines of Devils.

Let us pass from this to notice another statement of the Apostle. Note verses 2 and 3. They are equally true. We have not time to go into detail. See 2 Tim. iii, 1-10, especially verses 6, 8: "For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

Notice two points in this quotation. 1st. The persons led captive. Now it is a notorious fact that two thirds of those who are seduced into this delusion of Satan, are silly women, weak-minded women who can easily resign their wills to another. The first mediums, and the great majority of those who have since become such, are *silly women*. 2d. They withstand and resist the truth, as Jannes and Jambres did Moses. See Ex. vii, 10, 11, 12. These sorcerers and magicians of Egypt, undertook to do the same miracles that Moses and Aaron wrought. Let us see if this is not strictly true of these modern Spiritualizers. They say that they can do the same miracles that Jesus and the apostles did. Notice some instances: "The spirit of Christ was not wholly separated from the body, when he was placed in the tomb, and the guardian spirits who attended him through life, using him as a medium, rolled away the stone, restored the spirit to the body, and Christ walked bodily out of the tomb; sometime afterward he died naturally, his body was left to moulder back to dust, and his spirit, seen only by those who were mediums, ascended to heaven." From Dr. Bristol's letter, *Telegraph*, No. 34.

"The spirit of Channing says: The spirit of Lazarus had not entirely left the body: he was in a trance. Christ in his superior condition saw this, and by his magnetic power restored the action of the system. The same was done at the restoration of the maid." *Telegraph*, No. 34.

The miracles of the Bible are either denied *in toto*, or explained so that Spiritualizers can perform them. Where one is superior to their explanations, or arts, it is denied. Others are explained down to magnetism; and then they come in and declare themselves able to perform them. Just as Jannes and Jambres did, they undertake to imitate the miracles of God.

"But they shall proceed no further." When they fill up their cup, when they carry this decep-

tion to its height, they shall *perish*. Notice carefully verse 9. Notice other predictions which point out this modern phenomenon. See Paul 2 Thess. ii, 9. "Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them *strong delusion* that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

All this applies, as to time; just before the coming of Christ the second time to destroy the man of sin: as to character; the working of Satan with power, in its physical manifestations and in its influence over the minds of men: signs; it presents a sign of the near coming of Christ, and it certainly is a wonder. Wonder! wonder! has been the cry from the beginning. As to its being a *lying wonder*, no one can doubt who believes God's book. As to its being a *strong delusion* note the thousands and tens of thousands who are being deluded continually by it; so that in every particular it is a perfect fit.

See John's testimony, Rev. xiii, 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." See also Chap. xviii, 1-3. "And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory, and he cried mightily with a strong voice, saying, *Babylon the great is fallen, is fallen*, and is become the habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird." See Chap. xiv, 13, 14. "And I saw three unclean spirits, like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. (Two-horned Beast, compare the two.) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

Note several points, 1st. *Spirits of devils*. 2d. *They work miracles*. 3d. They deceive, and are instrumental in gathering the several parties to the battle of God Almighty. 4th. This is when these spiritual influences go out of the mouth, (or legislative department,) of these three powers, viz., Dragon, Beast, and False Prophet, or Two-horned Beast. These spirits are now working powerfully in the bodies of these governments, and working their way to the mouth. When they go out of the mouth, then will come the final conflict. They are working with power now: then, according to Paul, they will work with all power.

In concluding upon this branch of the subject, we invite attention to the sayings of our Saviour, as recorded, Matt. xxiv, 23, 24. "Then if any man shall say unto you, Lo here is Christ, or there, *believe it not*. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect."

Notice several statements made by our Saviour. 1st. Then if any man shall say, &c. When? Turn back to verses 21, 22, and notice the tribulation and shortening of the days for the purpose of saving some of the elect. This tribulation and persecution was upon the people of God, the elect: it was shortened through the influence of the Reformation. Then fixes the time; that is, after this tribulation and shortening of the days. Then if any man shall say, Lo here, or, Lo there. We have had, and are now having, in these modern wonders, a perfect fulfillment of this language of Jesus. Within a few years, many have come in the name of Christ, saying, I am Christ. The Mormons have said, and are now saying, Go into the desert, Christ will come there. Ann Lee said that Christ had come in her person. I conversed some two or three hours with a man not many days since, in Pennsylvania, who said Christ had come in him: he was Christ, in the sense that hundreds are pro-

claiming; that is, Christ's second coming and all the coming now promised as future, is to be in the appearance of such men.

But modern Spiritualism fills this up to perfection: "What is the meaning of the word Christ? 'Tis not as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with, before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale." *Telegraph*, No. 37.

"Jesus never taught people to pay divine homage to him: he never taught that he was the Son of God, except in the sense in which other men might be the Sons of God." *Unfoldings*, p. 7.

Here then we have many coming in my name and saying, I am Christ, and deceiving many. "For there shall arise false christs, and false prophets, and shall shew great signs and wonders."

This is strictly true of modern Spiritualism. Signs and wonders are the grand moving power of the whole machinery. They come, saying, as quoted above, I am Christ: Christ is any good man; I am a good man; I am Christ. Then they prove their mission by their signs and wonders.

Notice, 2d. This is to deceive many, yea all, except the elect; that is, those who believe in the Bible. This last deception of Satan is to be carried to such an extent, and is to be presented in so many forms, that no one can resist it, unless they have a well-grounded hope in the truth of God's word. All who turn away from the truth of God's word, will most certainly be deceived and perish. The delusion will be so strong that none can resist it, who do not have on the whole armor of God, and stand watching unto prayer. This is our only safety, our only refuge. Flee, then, to God's word. Believe it, obey it, patiently continue in well-doing, and seek for glory, honor, immortality, and God will give you eternal life.

In conclusion, I would invite attention to the fact, that modern Spiritualism, although differing slightly from some other forms of Spiritualism, is nevertheless based exclusively and solely upon the dogma of *natural immortality*. If this dogma is untrue, as I have attempted from God's book to show, then this mighty structure of modern wonders, must prove a falsehood, a strong delusion of Satan, a lie!

The Devil's doctrine, which is now deceiving and deluding its thousands and tens of thousands, is destined to go on in its mad career of falsehood and deception, until all, except the elect, those who believe God's truth and obey it, shall be deceived and fitted for destruction.

Thousands are in a sad condition, perfectly blinded to Satan's arts and wiles; and should these lines meet the eye of any such, let me say to them, Be entreated in the name of God and truth, to flee from this fatal delusion, and lay hold on the hope of the gospel, which is the hope of *eternal life*, an eternal weight of glory in the kingdom of God.

Do, we entreat you, as you love life, glory, honor and immortality, be persuaded to seek for it in God's own way: the only way given on earth or among men whereby we must be saved. Turn away from Satan's first lie, *Thou shalt not surely die*, but be as gods, and believe that death entered by sin, (not life,) and that your only hope of immortality is through Jesus and the resurrection, or a change equivalent thereto.

CHURCH ORDER.

BY J. B. FRISBIE.

"For God is not the author of confusion, but of peace, as in all churches of the saints. Let all things be done decently and in order." 1 Cor. xiv, 33, 40.

We believe that it will please and glorify God, our heavenly Father, to set in order this highly important subject, that there may be a perfect union and Bible understanding of these things among us; therefore we make the attempt to bring this subject out, praying that God may bless the effort to the advancement of "present truth," and lead all our minds into the love of order, and unity of the faith once delivered to the saints, that we may

be able to stand before the Son of man at his coming.

We believe that the holy Scriptures are able to make us wise unto salvation, and were given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

The Bible, and that alone, when carefully studied, rightly divided and literally understood, furnishes the only rule of faith and discipline. God is a God of order; for when he created the heavens and the earth, he did the work in the order of six days, and rested on the seventh: when he gave his written law to man, we find it in the exact order of nature and reason: when he gave the direction to Moses to build the tabernacle, it was all in the most exact order. The earth and all the heavenly bodies move in such order that astronomers have foretold of eclipses and movings of the heavenly bodies exactly. Whether we study, meditate, write, preach, or do any church business, there must be order about it, or else there will be confusion and distraction.

1. THE CHURCH OF GOD.—This is the only name that God has seen fit to give his church, for the good reason that it belongs to him. If his church had belonged to man, he could just as well have called it after some one of their names, or some other name; as, Roman Catholic, Episcopal, Mahomedan, Lutheran, Calvinist, Presbyterian, Congregational, Wesleyan, Methodist, Sweden-Brethren, Campbellite or by any one of the six bourgeois, Baptist, Universalist, Christian, United-hundred threescore and six of the confused sects, if he had so pleased.

This savors more of Babylon, confusion, mixture, than it does of the church of God. Yet we believe that many of God's dear children are in Babylon, and will come out in the loud cry of the third angel's message. Rev. xviii, 4.

It is very evident that God never designed that his church should be called by any other name than the one he has given. Acts xx, 28; 1 Cor. i, 2; x, 32; xi, 22; xv, 9; 2 Cor. i, 1; Gal. i, 13; 1 Tim. iii, 5. All the churches are sometimes called in the plural, "The churches of God." 1 Thess. ii, 14.

But where has this church been? Ans. "The mystery of iniquity" [2 Thess. ii, 7,] began to work in Paul's day. Divisions and contentions arose among them: one would say, I am of Paul, &c. 1 Cor. i, 10-13. Then after Paul's death, wolves entered in among them. Acts xx, 29. So after the days of Constantine the church of God "fled into the wilderness" and there remained some 1260 years until after the Papal persecution. Rev. xii, 6. Then she "cometh up from the wilderness, leaning upon her beloved." (Jesus, Cant. viii, 5.) And just before Jesus comes, God's people will be gathered into one body, "into the unity of the faith," that when he comes they will as terrible as an army with banners.

2. WHO IS THE CHIEF HEAD AND BISHOP OF THE CHURCH? "The Head of Christ is God." 1 Cor. xi, 3. "And he gave him to be head over all things to the church, which is his body." Eph. i, 22, 23. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. iv, 15. Christ is the head of the church; and he is the Saviour of the body. Eph. v, 23. "He is the head of the body, the church." Col. i, 18. "Our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." Heb. xiii, 20. "For ye were as sheep going astray; but are now returned unto the Shepherd and bishop of your souls." 1 Pet. ii, 25. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Chap. v, 4. These scriptures place this subject in its true light.

3. WHO ADDED THE MEMBERS TO THE CHURCH OF GOD?—We will let the Scriptures answer this question plainly. "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And the Lord added to the church daily such as should be saved. Acts ii, 41, 47. "And believers were

the more added to the Lord, multitudes both of men and women." Acts v, 14; xi, 24. "For by one Spirit are we all baptized into one body. But now hath God set the members every one of them in the body, as it hath pleased him." 1 Cor. xii, 13, 18. "But put ye on the Lord Jesus Christ," Rom. xiii, 24. How? "For as many of you as have been baptized into Christ have put on Christ." Gal. iii, 27.

When we become obedient believers and have put on Christ by baptism, then the Lord will add us to his church and make us members of his body. It is not our business to add to the church, but when we have good evidence that the Lord has done so, we should not withhold the right hand of fellowship.

4. HOW ARE WE TO KNOW THE MEMBERS OF THIS CHURCH?—"For whosoever shall do the will of my Father which is in heaven the same is my brother, and sister, and mother." Matt. xii, 50. "But in every nation he that feareth God and worketh righteousness, is accepted with him." Acts x, 35. "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Pet. i, 5-7. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. v, 22, 23. "Wherefore by their fruits ye shall know them." Matt. vii, 20. Those who keep the commandments of God and the faith of Jesus will bear the fruits of the Spirit, will be for signs and wonders in Israel, and well known by all.

5. WHERE ARE THEIR NAMES RECORDED?—Ans. "Your names are written in heaven." Luke x, 20. "Whose names are in the book of life." Phil. iv, 3. To the general assembly and church of the first born, which are written in heaven. Heb. xii, 23. But they which are written in the Lamb's book of life. Rev. xxi, 27. And at that time thy people shall be delivered, every one that shall be found written in the book. Dan. xii, 1.

It is quite certain that there are books in heaven in which are written the names of Adam's children both good and bad: in one is written the righteous, in the other the wicked. In these are recorded all the good and evil deeds of every one. Dan. vii, 10; Rev. xx, 12. Then they that feared the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. Mal. iii, 16. Thou tellest my wanderings . . . are they not in a book. Ps. lvi, 8.

There is danger after one's name is written in the book of life of its being blotted out. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life. Rev. iii, 5. Whosoever hath sinned against me, him will I blot out of my book. Ex. xxxii, 32; Ps. lxi, 28.

6. THE UNITY OF THE CHURCH OF GOD.—And the multitude of them that believed were of one heart and of one soul. Acts iv, 32. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 Cor. i, 10; John xvii, 21, 22. That there should be no schism (division—margin) in the body; but that the members should have the same care one for another. 1 Cor. xii, 25. Be of one mind. 2 Cor. xiii, 11. Endeavoring to keep the unity of the Spirit in the bond of peace. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. Eph. iv, 3, 13, 14. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with

grace. Heb. xiii, 9. Joying and beholding your order, and the steadfastness of your faith in Christ. Rooted and built up in him, and established in the faith. Col. ii, 5, 7. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 2 Pet. i, 12.

(To be Continued.)

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
ROCHESTER THIRD-DAY, DEC. 26, 1854.

The Hope of the Gospel.

THE gospel of Jesus Christ presents to the Church one great and glorious hope. But this hope is evidently eclipsed, and almost lost sight of by the popular churches in consequence of cherishing a plurality of false hopes. We may mention some of them.

1. The hope of the world's conversion. The Scriptures nowhere favor the sentiment that the world in this mortal state is to witness a period of universal happiness and holiness, such as looked for by the churches of this day, when all shall know the Lord. The wheat and tares are to grow together till the harvest, and the harvest is the end of the world. Matt. xiii. When the Son of man comes the second time he is to find the world as in the days of Noah. Wicked men and seducers are to wax worse and worse, not better. The Papal horn [Dan. vii.] was to "make war with the saints, and prevail against them," until they take the kingdom; then they will possess it for ever, even for ever and ever. No place then, for the temporal millennium. And those who expect it, cherish a false hope. This holy state is supposed to exist in the seventh millennium, and, of course, in the last days; but read Paul's description of the condition of even those who have a form of godliness in the last days. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. iii, 1-4.

This is a more perfect picture of the times, and the Scriptures hold out nothing better for this mortal state.

2. The hope of going to heaven at death. This is the greatest light of the popular churches; this is their brightest hope. From their very infancy they have been taught it. On occasions when the finest feelings were stirred, and every sensibility aroused, this doctrine has been stamped upon the youthful mind. Fathers and mothers have taught it to the circle of little ones who, weeping, stood around the lifeless form of the Christian. And ministers on funeral occasions have set it home upon the softened feelings of the weeping congregation. It is almost impossible to remove this false hope from the mind. Nothing but the word of God, which is "like as a fire," and "like a hammer that breaketh the rock in pieces," can erase those deep impressions made upon the mind in youth, and which have grown with growth, and strengthened with the strength of riper years.

If we turn to the Old Testament we read the words of the wise man as follows:—"The living know that they shall die; but the dead know not anything." Eccl. xi, 5. Says David, "Let my soul live, and it shall praise thee." Ps. cxix, 175. Why David? Cannot your soul praise God, when separated from the body, and you are dead and buried? Let him answer. "The dead praise not the Lord, neither any that go down into silence." Ps. cxx, 17. Instead of making death the gate to endless joys, the prophets of God looked through the telescope of faith, down to the resurrection of the just as the consummation of their hope. Says Isaiah, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust." Others have borne similar testimony.

We come to the New Testament. "I go to prepare

a place for you," says Jesus. "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John xiv, 2, 3. This is the sure promise of Christ, and the only real hope of the Church. To sustain the hope of the churches, Christ should have said, "I go to prepare a place for you, and when you die, I will receive your immortal souls, that where I am, there your souls may be also. With this view, as a minister once said, "there seems no necessity for the Second Advent and the Resurrection," for if the soul goes to Christ at death, in whose presence there is fullness of joy, and at his right hand pleasures for ever more, why come back for the body? Where is the need of it?

But we return to the sweet, hope-inspiring promise of the Son of God, "I go to prepare a place for you." This is during his entire ministry in the heavenly Sanctuary. "I will come again and receive you unto myself." He does not receive to himself his church until he prepares a place for them and comes for them. He does not take their immortal souls to an unprepared place. The Lord's order is perfect. He first goes and prepares a place for the church, then his second advent to earth to take his saints away to those mansions, that they may be ever with their Lord.

The false hope of going to heaven at death has taken the place of the Second Advent and the resurrection of the just, which is the only hope of the church. These themes are lost sight of by popular Theologians of this day; for they make death the gate to endless joys, and the consummation of the Christian's hope. Said a distinguished minister a few days since, when speaking of friends who have recently fallen asleep in Jesus. "My only hope is that they are now safe in heaven." How unlike the hope of the gospel. Hear Paul, "Looking for that blessed hope and the glorious appearing of the great God, [Macknight's translation, 'namely, the appearing of the glory of the great God,'] and our Saviour Jesus Christ." Titus ii, 13, 14. The blessed hope of the churches is, that at death the soul will separate from the body, and go where God and Christ now are. Again, hear Paul speak of his only hope, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord will give unto me at [death? no!] that day; and not me only, but unto all them also that love his appearing." 2 Tim. iv, 7, 8.

The hope of the gospel hangs wholly on Christ, and its consummation is at his second coming. But those who make death the gate to endless joys, have made Christ's glorious appearing to be almost anything but what it really will be. Death is said to be the Second Advent. Said a minister not long since on a funeral occasion, "By this dispensation of God's providence, we are all reminded of the importance of a preparation for the second coming of Christ at death." This would make as many Second Advents as there are deaths. But death is called an enemy, [1 Cor. xv, 26,] and Christ is to destroy him which hath the power of death, which is the Devil. Then it would be far more proper to say that death is the advent of Satan, than to assert that it is the second coming of Christ.

We are also told by modern Divines that the outpouring of the Holy Spirit and the conversion of sinners is the second coming of Christ. But this makes ten thousand Second Advents, which is a contradiction of terms. What saith the Scriptures on this point? Says Jesus, "Ye shall see the Son of man coming in the clouds of heaven with power and great glory." "Behold he cometh with clouds, and every eye shall see him." Said the angels to the men of Gallilee who witnessed Christ's ascension, "This same Jesus that is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Not death, not conversion, not the Holy Spirit; but the "same Jesus" who left the disciples gazing after him in sadness, will come again in glory to the joy of those who are looking and waiting for him. Mark how the Apostle has guarded the doctrine of the personal second advent of Christ. "For the Lord

himself [not death, not the Holy Spirit,] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. iv, 16.

The personal second advent of Christ and the resurrection, then, is the only hope of the gospel. It is the "blessed hope" which is as "an anchor of the soul, both sure and steadfast." It is the helmet (armor for the head) of salvation. Without this helmet, the head, or mind, is exposed to the reception of the deadly fables of the times, of which modern Spiritualism is the master-piece. Spiritualists deny the resurrection. They, believing that the spirit leaves the body at death to fill a higher office, see no necessity for the resurrection.

THE CAUSE.

WE are cheered with the accounts from different parts of the field of the prosperity of the cause. There never has been such strong union as seems to exist with the remnant at the present time, and there seems to be a general waking up to the work of God. The late scourge to which some refer in this No., will prove one of the greatest blessings to the cause. It will put the people of God on their guard in their future course, and free them from some who have been a burden to the cause, and whom they could not reform. In speaking of such, brethren should seek to "speak the truth in love." We have declined many testimonies on account of their sharpness. For the future it might be better to make no reference to the malice of those who seek to injure us. The REVIEW must be devoted to the truth, and breathe its sweet spirit.

Things to be Considered.

THERE are not a few who have much of this world's goods, and who profess the present truth, who have yet to learn what it is to sacrifice for the cause of God. Such seem to think that if they barely pay the price of their own paper, and hand a few dollars to preachers, they have done all their duty, and are then at perfect liberty to heap up all that they can amass. Such may not be just their thoughts, but it is precisely what they do. They profess to believe that the day of God's wrath hasteth greatly, when the rich men will throw their gold and silver in the streets, and yet, instead of seeking to expend it in getting the truth before perishing men, they hoard it up against the day of wrath. It seems painful to speak on this point, yet we dare not refrain. Can such believe the present truth? How full of meaning was that expression of our Lord, "the care of this world and the deceitfulness of riches, choke the word and he becometh unfruitful." How can the spell which holds such be broken? We invite their attention to the following scriptures:—

"They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." 1 Tim. vi, 9, 10.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. vi, 19, 20.

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. xix, 23, 24.

"They shall cast their silver into the streets, and their gold shall not be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Eze. vii, 19.

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory

of his majesty, when he ariseth to shake terribly the earth." Isa. ii, 20, 21.

Shall not such pointed testimonies as the foregoing be heeded? Listen for a moment to some of their statements. They solemnly warn men of the snare of riches. And that in the day of God's wrath men will cast the gold and silver that has been their ruin, into the streets. They point out also the remedy. Instead of heaping up a treasure which is never secure to you, and which on our Lord's own testimony will, in all probability, be the ruin of your souls, these scriptures exhort you to lay up your treasure in heaven where it will be for ever secure to you. And what is more reasonable than this? If you expect to remove to the paradise of God will it not be a very natural thing for you to transfer your treasure thither that when you reach that place of blessedness you may find all your treasure there? You profess to believe that the day of wrath is at hand when the fearful scenes described in some of the above texts will transpire. You have the means to aid greatly in warning the world of its rapid approach. Now which course will you adopt; sacrifice of your means to aid in getting the truth before men, and thus lay up a treasure in the kingdom of God, or will you retain your grasp on all your worldly possessions until the day of God's wrath causes you to cast your gold into the streets?

Again there are others who have little of this world, who nevertheless can find means for many needless expenditures, while they are too poor to do anything for the cause of God. Such seem to forget that with self-denial they also would find it in their power to do something in behalf of the suffering cause of truth. We quote one or two texts on this point:

"Then said Jesus, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. xvi, 34.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Luke ix, 23-25.

CHRISTIANS SUBJECT TO THE FATHER'S LAW.

"Also I will make him, my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven.

If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Ps. lxxxix, 27-32.

No doubt can exist in the mind of the Bible student, that the first-born spoken of in this text is Jesus Christ, who is the image of the invisible God, the first-born of every creature. Col. i, 15. The promise, that he should be made higher than the kings of the earth, perfectly agrees with Paul's declaration concerning Jesus, in Phil. ii, 9. "Wherefore, God also hath highly exalted him, and given him a name which is above every name."

In order to ascertain the period of the fulfillment of the conditional prophecy which follows, beginning with the words, "If his children forsake my law," it is necessary to know the time when Jesus was thus highly exalted; for his exaltation is first introduced, and after this the consequence of his children's forsaking his Father's law is pointed out.

His exaltation is posterior to his crucifixion—it is a consequence of his becoming obedient to the death of the cross. Phil. ii, 8, 9. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore (for which reason) God also hath highly exalted him." Peter said on the day of Pentecost, "This Jesus hath God raised up, whereof we all

are witnesses. Therefore being by the right hand of God exalted, &c." Acts ii, 32, 33. These texts fix the time of his exaltation, showing that it was after his crucifixion and resurrection. Consequently, "his children," who are in danger of forsaking his Father's law, of breaking his statutes, and not keeping his commandments, were to be believers in the now exalted Saviour; in other words, the prophecy applies to the Christian dispensation. And though this forsaking of the law of God is spoken of only as a thing that *might* be, yet it was afterwards revealed to Daniel that it would positively be so. Dan. vii, 25. "He shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws." This abomination of desolation was in the future when our Saviour gave to his disciples the signs of his second coming; (Matt. xxiv, 15;) and Paul positively declares that that day shall not come, except there come a falling away first. 2 Thess. ii, 3. So that the falling away from, and opposing God's law, by thinking to change it, was to be an act of the professed children of the Father's first-born and exalted Son.

Now mark the language of the text, If his children forsake his law. No! it does not read so. It reads, "If his children forsake my law." This shows that Christ's children are still subject to his Father's law; consequently that Christ was not to enact a law to take the place of the one previously existing. That his children are bound to obey him no Christian will dispute; but what we claim is, that he has made no law that conflicts with, or releases us from, that law which the Father in the days of David denominated *my law*. R. F. C.

The Cause in Michigan.

For the encouragement of the friends of truth abroad, I wish to make a brief statement in regard to the churches I have lately visited, and the general state of the cause in Michigan:

Our first meeting was at Delhi according to appointment in *Review*. The subjects of "Order" and "Purity" were investigated before the church with good result. Five willing souls put away sin by complying with God's own revealed plan; viz., by baptism.

At Locke, the next appointment, we found the church prepared to act in union, and an effort was immediately made to set in order things that were wanting. This church had not been visited by any of the messengers since Bro. White met us in conference there last Spring. The brethren and sisters seemed to be much encouraged and comforted, and we trust much good will result from this meeting.

At Tyrone we found the Sabbath-keepers anxious to hear the word preached: our meeting there was very interesting. Bro. and Mrs. Rathbun came about eighteen miles through the storm to hear once more the warning message, and seemed to be greatly encouraged. One feeble old gentleman about eighty years of age, came eight miles on foot to attend the meeting. He arose and expressed his joy and gratitude at having found the people of God who were taking heed unto the word of prophecy and teaching all the commandments, for which he had been looking more than twenty years. It was truly affecting to hear this aged brother relate his experience, and see him weep while expressing his gratitude for the privilege that he enjoyed.

During our stay in Tyrone we listened to a discourse by a minister of the Christian order, in which he endeavored to show that the law of ten commandments was abolished by the death of Christ. He said the covenant which was old and vanished away was the ten commandments, and left the people with the law abolished and none of it re-enacted. We gave notice that we should review his discourse after fifteen minutes intermission. The truth triumphed gloriously. At the close of the meeting an intelligent man who made no profession, in conversation with a Methodist, made the following remark,

"There is only one way to get around it and that is to throw away your Bible."

At Locke and Tyrone the friends were somewhat disappointed in not seeing Bro. Cranson and Curry at the time appointed. Bro. Cranson's health failed so that he could not leave home, and Bro. Curry's business was not sufficiently arranged to leave at the time; but he sent on appointments, and joined us at Tyrone about one week after the conference. As Bro. Curry came through and filled his appointments, the friends of truth were strengthened and made to rejoice by seeing this dear brother labor so zealously to build up those glorious truths which he once sought to destroy.

From Tyrone we went to Shelby, according to previous appointment, where in company with Bro. Curry, we spent two Sabbaths and First-days in preaching the word. The second Sabbath was occupied in investigating the subject of Church order and baptism, after which four were baptized for the remission of sins.

Previous to our coming to this place, a Baptist minister who had read but one of our pamphlets, stated to one of the brethren, that he could show by our own books that our position was false, and expressed a willingness to enter into an investigation of the matter with us. Accordingly this brother went six miles on foot to give him notice that we were ready to listen to his arguments and reply; but to the brother's deep regret and utter astonishment, this learned man declined, saying, "I am not going to be whittled to pieces by unlearned men." This reminds us of Ezekiel's prophecy of the fox-like character of some of the latter day prophets. Chap. xiii, 4, 5. The fox ventures to bark near the farmer's yard, knowing that if the farmer has a watch-dog he will answer. He continues to bark and wax bolder and bolder until he hears the voice of the dog, and then (lest he be torn in pieces) coward-like beats a hasty retreat. Truth courts, but error shrinks from investigation.

Bro. Curry is now prepared to enter the field and devote his whole time to the ministry. We hope he will have the hearty co-operation of every lover of truth, and his labors be crowned with abundant success.

Notwithstanding the effort that has been made by some to cause division, and thus hinder the work of God, the cause has been steadily advancing, and the churches generally in this State stand firm and united, having no sympathy for the work of those who having despised reproof are left to their own ways.

It is true that in this State a few have left us, but their places have been filled by at least three to one, and by those too, whom we trust will be an honor instead of a reproach to the cause. We see no cause for discouragement. The Lord will defend the right, and the truth will certainly prevail—Amen!

M. E. CORNELL.

Affairs Connected with the Office.

It may be duty to make some further statement relative to matters connected with the office. That the friends of truth may understand its situation, we wish to speak with freedom, and to lay open, as far as possible, the course which has been pursued in the publication of the *ADVENT REVIEW*. It is not for the purpose of uttering complaint against any, but to call the attention of the brethren to several important facts, that we write at this time. We are satisfied that it is not indifference, but a want of understanding relative to the manner in which the *REVIEW* has hitherto been sustained, that renders an appeal to its friends necessary.

We have stated heretofore that the paper and tracts are published at the lowest possible price. With the present number of subscribers, and present price, the *REVIEW* will not meet its own expense. Hence a sacrifice on the part of some has been absolutely necessary all the way along. This has been of two kinds. 1. A sacrifice of means on the part of those who have been willing to pay for the paper for others, as well as to pay for their own. 2. A still greater sacrifice

on the part of those who have had the labor of its publication to perform. With regard to this latter item, it is duty to make some remarks; for it is chiefly the sacrifice made by these persons, that has sustained the REVIEW.

Those who have labored in connection with the office, have been willing to sacrifice their time and ease. That the expenses of the REVIEW might not exceed its receipts, they have been willing to labor for a trifle more than their food and clothing, and this too, when their services elsewhere, or in other kinds of business, would command good wages. Some of them in coming to labor in this office, have, for that very purpose, left business that would command twice or thrice what they had offered them here. Beside this, they have been willing, not only to labor hard, but also to toil early and late, frequently till midnight, and on some occasions all night. And this they have cheerfully done that the truth might be published before the world. In addition to the above, that the expense of life in the city might be as small as consistent, those engaged in the office, with one exception have formed but one family. This has made the expense of publication less, but it has been attended with many inconveniences to all concerned.

Nor has the burden of care and toil which has devolved upon the Editor been small. Beginning without means, and with few helpers, it has been his lot to bear the burden in the heat of the day. The oversight and the responsibility of everything connected with the office has hitherto devolved upon him. With the care of a large family, and with much sickness in the family during the past two years, he has had much to prostrate his health and energies. And at the present time his health seems to be seriously impaired.

We have thus stated something of the particulars relative to the sacrifices which those have been making, who have devoted themselves to the work of publishing the present truth. It is not the prospect of worldly gain, but the love of Christ that prompts them to act as they have. But, brethren, we think these things ought not so to be. We suppose that those who have hitherto labored in the office would still cheerfully act the part they have hitherto acted, should they have health and strength; but we are satisfied this will not be the case, if they continue to work as many hours as they have done. How many of our readers are willing that this should be the case? How many would be willing to act the same part themselves that these brethren have so cheerfully fulfilled in time past? The second of the two great precepts of God's law is, "Thou shalt love thy neighbor as thyself." Do we do this, when we leave others to bear alone those burdens which it is equally incumbent on ourselves to bear?

To the young men in the ranks of the Sabbath-keepers we would particularly appeal. Who of you are making any sacrifice in the cause of God? Do you think it enough that you have to bear the reproach of believing unpopular truth? and is this what you think constitutes alone the making a covenant with the Lord by sacrifice? If no one had ever done more than this, how many of you to-day would be blest with the light of truth? And how is the truth to be brought before others hereafter, unless some are willing to sacrifice in deed, as well as word, for the cause of God? Would you be willing to deprive yourselves of the greater part of your present opportunities for reading and reflection, and even to make the sacrifice of business that others (who feel it as deeply as you would) have cheerfully made? Perhaps neither may be required of you; nevertheless it is in your power, and consequently incumbent on you, to aid those who have this sacrifice to make.

To our brethren generally, and to all who are interested in the perusal of the REVIEW, we appeal in its behalf. You are aware, dear brethren, that we are engaged in the publication of unpopular truth, and that we cannot hope for favor from the men of this world, or from the popular churches, and that steady opposition must be expected, and that we can only continue in this work by unrelenting toil and

sacrifice. We look to you for aid and co-operation. Shall we look in vain? Do you ask what can we do? We answer, that with the blessing of God you can do much. The REVIEW can be freed from embarrassment, and the burden of those engaged in its publication much lightened. All can do something. Those who have paid nothing on the present volume, can very materially aid us by each sending \$1, or more. If all such would act with promptness, it would make a great difference in our affairs. We are aware that the present time is one of unusual difficulty in respect to money; yet it cannot be so difficult in many cases for each individual to raise a small sum, as for the publisher to raise the larger sums which he has to pay out from time to time to meet the constant expense of publication. And besides the relief which this would afford the publisher, whose means to pay others is wholly made up in this way, you would experience the blessedness of obedience to that apostolic precept, "Owe no man anything."

And those who have already paid for their paper can render very essential help by each taking some small part of the burden which now devolves upon the publisher. And, brethren, would it not be a pleasure to you to share with him in this matter. A burden sufficient to crush one man, may, by being divided into many parts, be easily borne by a large number. Is it not a greater pleasure to share in the burden as you are able than to leave the whole upon a few?

We know that many have done nobly, and are still willing to do all their duty in this cause. For all their past aid we feel deeply grateful. We are aware also that many are poor and have but small means with which to render assistance in this work. It is required of a man according to what he hath, and not according to what he hath not.

With regard to all these matters, it has seemed duty to speak out with freedom. We shall not trouble our brethren with many things of this kind, but that they may understand precisely how it is with the office, and what their duty in the case is, we have set before them this statement. If they wish the REVIEW to continue free from embarrassment, they must still share in the sacrifice necessary to sustain it. Those on whom the labor of its weekly issue devolves, have been making constant sacrifice, not only of their time, but of their own health, as well as ease. Is God a respecter of persons? Does he require the sacrifice of everything on the part of some and comparatively nothing on the part of others? Certainly not. The Apostle tells us that there should be "an equality," and that a part should not be eased by placing all the burden upon a few. 2 Cor. viii, 13, 14. We are satisfied that so great a sacrifice on the part of those who perform the labor of the office is not required by God. And not only this, but that it is absolutely displeasing to him that they should sacrifice health and strength to perform all the work now devolving upon them. All that is done by them is cheerfully performed; but this is no reason that their task should not be lighter. A less number of hours for labor and a more suitable compensation for their labor is certainly demanded.

The weekly expense of the REVIEW is now stated to be \$60; but this estimation was made more than two years since. Since that time, stock, provisions, &c. &c., have advanced, so as to increase the publisher's expenses \$500, yearly. The item of paper used in the office has advanced at least \$250, from the prices of the same amount two years since. We now inquire, shall this sum of \$500, be made up by those who wish to share in the sacrifices of publishing the "present truth"? It should be made up without delay. This would do much to relieve the office of present embarrassments, and lessen the burden of those in the office. If the friends of truth feel sufficient interest in the cause of God, to aid by donations as the Lord has prospered them the REVIEW will be enabled to continue its weekly course. Our friends should understand that continued sacrifice is necessary if this work is carried steadily forward. It has been continued sacrifice on the part of some all the way,

thus far, and we expect that such must continue to be the case until the end. But we do also expect that all our brethren will feel it a privilege to share in this sacrifice.

It is proper that we state a few facts relative to the Tract Fund. When it was decided, July 1853, that the publications issued from this office should thenceforward be sold, an account was taken of those on hand, which were found to amount to \$211. As these had been paid for by donation, it was thought proper that they should be furnished to the traveling brethren gratuitously; particularly to aid those who had to labor in new fields. Some time since, the friends abroad were invited to aid in this work by donations, and to this they have responded quite freely. The manner in which this fund has been appropriated, has been from time to time set forth in the REVIEW. It will be seen however that the fund now consists of books and not of money.

Without difficulty our friends could raise this fund to \$500. We think that this ought to be done at once. Three important reasons sustain this suggestion. 1. This would place a small capital in the hands of the publisher. And every one who has a just idea of the situation of a publisher must be aware that this is almost indispensable. 2. It would enable us to furnish preaching brethren to a considerable extent with our publications, and thus help them considerably in defraying their expenses. 3. And in addition to the above, it would greatly contribute to the circulation of our tracts.

Who will aid in raising this tract fund to \$500? This would be a material assistance to the office at this time. And as the manner in which it is disposed of in books to the brethren is published in the REVIEW, the whole matter will remain under the eye of the church at large. Brethren can we not look to you for aid in this thing also?

We have alluded to the situation of the Editor. A few words more should be spoken relative to him. He has never desired the position of Editor and Publisher, and has repeatedly urged that some other person should take this responsibility; but it having devolved on him, no small amount of care and perplexity has been his lot. Particularly has this been the case in meeting the expenses of the various works that have been issued from time to time. With a small amount of means it is not easy to meet in advance the necessary expense of the works that have been issued. And besides this, the expenses of sickness in the family have made the pecuniary difficulties of the way much greater. Our brethren will bear these things in mind.

If the traveling brethren will act as agents, it is in their power to aid very essentially in setting these facts before the friends that they visit. We trust that they will each take a deep interest in this matter.

We now submit the case to the brethren at large. Shall we not have the hearty co-operation of all in this work? We confidently expect it, and shall still labor with cherished hope to spread the truth of God.

PUB. COM.

Meeting at Milton, Wis.

DEAR BRO. WHITE:—We have delayed writing that we might give a more full account of our meetings at Milton. We remained there about four weeks and delivered twenty lectures. Our meetings were generally well attended, much interest manifested, and the best of feelings prevailed from first to last, except a few little interruptions not worthy of notice in this narration.

Most of the meetings were attended by three or four ministers of the Seventh-day Baptist connection. They offered but little public opposition, except in the form of asking questions in writing, which was the order of the meeting. We have adopted this plan at all our meetings to prevent the confusion and disorder consequent upon miscellaneous discussions. It works admirably. It gives the people an opportunity of hearing a connected chain of evidence without being confused by disorderly discussion upon points which have not been fully investigated. Their pastor, Elder V. Hull, promises them a review of our position at his leisure; but we have implicit confidence in the God whom we continually serve, that he will take care of his truth, and not suffer any weapon formed against it to prosper.

We are well convinced that many who heard our lectures are fully convinced of the truthfulness of our position, but they fear the proper time has not yet arrived for them to act. They are ready to say with Felix, when convinced of the truth by Paul's preaching, *Go thy way for this time; when I have a convenient season, I will call for thee.* But alas! the convenient season never arrived. We fear that some in this class will be found when our blessed Lord shall return from heaven among the fearful, [Rev. xxi, 8,] of whom it shall be said, "Ye knew your duty but ye did it not." O how bitter must the last plagues be to such persons! How agonizing the pangs of the second death!

"Ye fearful souls fresh courage take,
The storm ye so much dread,
Is big with mercies and will break
In showers on your head."

But blessed be the name of the Lord, there were a few who esteemed the reproach of Christ greater riches than the treasures or honors of this world. They have resolved to serve God let the consequences be what they may; to take up their cross and follow Christ through evil as well as good report. May the Lord in the plenitude of his mercy bless them abundantly, and sanctify their example and influence to the present good, and eternal salvation of many others in that community. May he enable them to hold fast the profession and not let another take their crown. And may he abundantly reward them in the world to come for all the privations and sacrifices they will be called to make in the present world.

On the evening previous to the last we spent with them we had a meeting in Bro. Babcock's upper room. O it was a precious season to us all. While engaged in prayer and all with one accord, the Lord poured out his Holy Spirit upon us, and filled our hearts with joy unspeakable and full of glory. It was a time long to be remembered by all present. That little church agreed before parting to meet together weekly to investigate the Scriptures, and pray with and for one another. Our united prayer to our Heavenly Father is that he may add to their number such as shall be saved.

On the next day Bro. Sunrock was buried with Christ by baptism. May the Lord enable him by the influence of his Spirit to walk in newness of life. On the next day we took our leave on the morning train of cars for Palmyra, where we have spent four days and delivered four lectures. Prospects are encouraging. Our meetings are well attended under the circumstances, there having been other meetings during every evening since we commenced. Three families have about made up their minds to keep the Lord's Sabbath. Others we think will follow their example. Pray for us dear brethren and sisters that the Lord may bless our labors, and preserve us blameless unto the coming of his Son.

For the encouragement of the scattered and persecuted flock of Christ, we would say, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Our confidence, in the truthfulness and speedy triumph of the third angel's message, is unshaken by the efforts which are now being made to divide the church of God, and scatter the influence of the remnant to the four winds. We believe this message to be the work of God. If so, no weapon formed against it shall prosper. Divine goodness inspires, Infinite wisdom guides, Almighty power sustains, and it must and will prevail. "Be patient therefore brethren unto the coming of the Lord." James v, 7.

In patient waiting for the kingdom.

J. M. STEPHENSON.
T. M. STEWART.

Palmyra, Dec. 15th, 1854.

COMMUNICATIONS.

From Bro. Rhodes.

DEAR BRO. WHITE:—It has been in my mind for several days to say to you and all the saints for our encouragement, that the Lord has been, during a few weeks past, and is now at work in Oswego County, delivering his church from those influences which have been against his people somewhat, and hindered the work of God among them.

Our meetings have been interesting, and the Spirit of the Lord has been freely poured out to melt our hearts, and to remove all hardness and cement his saints in holy union, and to prepare them for the work of the Lord. The fruit of our meetings shows clearly that God has been with us, and that the ark is in the camp, especially at Roosevelt, for the Lord has brought six or seven to see, believe and confess the light of God's holy law, the Sabbath not excepted. I take courage and hope to see God's work prosper in the hands of his servants.

Bro. J. N. Loughborough came to our help last

Sabbath, and is doing us good with the word of the Lord in Oswego city.

The last scourge and device of Satan down to the present, in this vicinity, calculated to divide and distract the flock of God, is the heaven of the unhallowed "Messenger of ——" (should be called messenger of folly.) This influence has of late met with a severe, and we trust permanent, rebuke here. It is the mind of all with whom I have conversed in this section, that in order to escape the corruptive influence of the sheet referred to, that it be returned as not wanted.

I would add upon my own responsibility that, if any who have been with us in the present truth, can relish such food as that paper furnishes, they must first have backslidden from the faith, lost sight of the latter rain, and lost their relish for the word of God. You may be sure, Bro. White, that you have the prayers, sympathies and confidence of the pure in heart in this region.

I am your companion and brother in tribulation and in the kingdom and patience of Jesus Christ.

S. W. RHODES.

Oswego, N. Y., Dec. 21st, 1854.

From Bro. Stone.

DEAR BRO. WHITE:—The little church in this place are gradually advancing in the love and practice of the truth. We were comforted and refreshed by the recent visit of Bro. Hutchins and Sperry. The tent and other public meetings held in this place during the past season have been the means of much good. Several individuals in this section have exchanged error for truth, and are blest in a good degree with its sanctifying influence.

We highly appreciate the *Review*. Much light is being reflected on those deeply interesting subjects, the Sonship of Christ, the Atonement, Immortality alone through Christ, and other kindred subjects. My prayer to God is, my dear Brother, that its columns may still continue to feed the flock of God, that its Editor may be sustained with bodily, mental and pecuniary aid, adequate to the work in which he is engaged.

Eden, Vt. Dec. 18th, 1854.

From Bro. Hebner.

DEAR BRO. WHITE:—While many of my dear brethren and sisters who love our Lord Jesus Christ, are identified with his cause on earth, and rejoice in hope of the glory to be revealed at his appearing and kingdom; while many of such are on his holy day gathered together exhorting and comforting each other, and realizing the faithfulness of the Coming One who has said, Where two or three are gathered together in my name, there am I in the midst; there are others like myself whose language is,

"I'm a lonely traveler here;
Weary oppressed,
But my journey's end is near,
Soon I shall rest.
Dark and dreary is the way,
Toiling I've come,
Ask me not with you to stay,
Yonder's my home."

The *Review* comes to us a welcome messenger richly laden with the truths contained in the Bible, and the warm communications from the dear brethren and sisters scattered abroad. I am still striving to keep the commandments of God the Father, and the faith of Jesus the Son, that I may have right to the tree of life and may enter in through the gates into the city, although there are many trials and difficulties to pass through. Daniel said, Many shall be purified and made white and tried. Jesus said, they that endure to the end shall be saved—the end of his priestly office in the heavenly Sanctuary where he is making the last atonement for guilty man. My prayer is that we may endure.

I remain your unworthy brother waiting his kingdom to come.

JOSIAH HEBNER.

Canada West, Dec. 1854.

From Bro. Pettingill.

DEAR BRO. WHITE—I have been greatly blessed by reading the *Review*, and it is a welcome messenger. We like to hear from the brethren and sisters who are scattered abroad. We have no privilege of attending meeting. We live in a cold wicked place. There are four of us here who are trying to keep God's holy Sabbath. Although poor in this world, we want to be rich in faith, and heirs of the kingdom.

JAMES PETTINGILL.

Cleveland, Dec. 17th, 1854.

From Bro. Dorcas.

DEAR BRO. WHITE:—Having a desire to contribute my mite toward the advancement of this glorious work of repairing the breach in the covenant of our God, I drop you these few lines; thinking that

it might not be uninteresting to some, especially to those who have some acquaintance with the friends here. For my own part, for the last three Sabbaths I have been keeping them at home, by examining carefully by the Bible, the doctrines taught in the *Review*, and in Bro. Storrs' sermons; and I frankly acknowledge that it is a matter of astonishment to me that we have been so long in the dark. I have, for about ten years been as it were, dreaming that there might be a better way; but never, till Bro. Bates came has a door been fully opened so that I could escape from Babylon.

On the east side of the Sandusky river, the work is progressing: on this, there is such a heavy, foggy atmosphere that the present truth moves heavily, yet we are encouraged to believe that the heaven is working, and that much good will be done. Notwithstanding all manner of contempt is heaped upon the few who have had moral courage to step aside from the old beaten path of popular error, yet my constant prayer is, that the Lord will give us wisdom and grace to walk circumspectly, in the midst of this crooked and perverse generation.

Dear brethren and sisters, let us all endeavor to be burning as well as shining lights in the world: for it seems to shine clearer and clearer still, that the day is at hand, let us therefore watch and be sober. Is our trust in the living God? then we have nothing to fear though all the world should rise up against us.

Yours in Christian love. JESSE DORCAS.
Sandusky Co. O., Dec. 18th, 1854.

From Bro. Wiard.

DEAR BRO. WHITE:—I thank the Lord that I ever heard the truth. It is about three years since I felt the importance of keeping all the commandments, and I am no less determined to keep them now. When I first began to keep the Sabbath, a neighbor told me that I should lose one day's work every week; but I told him I should trust in the Lord for food and raiment; and there has not a First-day passed which I have not had enough to do. I still trust in the Lord, and mean to unto the end. The church in this place are trying to arise and come up on higher ground.

The paper that has been sent out from Michigan has been sent to this place, but it was sent back. It finds no friends here.

You have the prayers of the church in this place that the Lord will sustain you in your labors of love in sending out the *Review* to the world. Your work is for the Lord; then let not your enemies hinder you by their devices; for the Lord is for you, and who can be against you?

Yours striving to keep the commandments.

E. V. WIARD.

Dec. 16th, 1854.

From Sr. Strong.

DEAR BRO. WHITE:—The little church in this place feel the necessity of being awake, and in some degree realize the importance of the time in which we live, and the need of buckling on the whole armor in order to stand against all the wiles of the enemy. I feel that if there ever was a time when we need the gospel armor on, it is now, just as we are nearing the port of eternal blessedness, the haven of everlasting rest; and remember that we are on enchanted ground, where if we stop to rest there is danger of falling asleep.

I feel for one that I cannot stop short of, the prize. I am resolved to travel on until I see the inside of the golden city, the new Jerusalem, which John saw coming down from God out of heaven. Look up brethren for now are we nearer than when we first believed; for his salvation is near to come and his glory to be revealed; who is the blessed and only potentate, the King of kings and Lord of lords; and if faithful a little longer we shall be where death can never come, and sin and sorrow no more be found, but where will be one eternal round of glory. Eternity will not be too long to praise him in; for,

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

O let every one who sees this glorious prize just before them, try and see if they can get some one to go along with them. Every one can do a little good, there have been a few of late added to our number here and more are investigating the subject. The Lord will favor his righteous cause. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. I want to live in that low, humble place where I can have the smiles of my blessed Saviour, and meet with his approbation from day to day, that I may gain strength in his strength and grow in grace and a more thorough knowledge of the truth: in a word, I want the whole faith of Jesus: it

is the commandments of God and the faith of Jesus which will enable us to stand through the time of trouble such as never was, when we shall have to stand before God without a mediator. Then he that is holy, will be holy still, and he that is filthy will be filthy still; and behold I come quickly, and my reward is with me to give to every man according as his work shall be.

There have been some of the messengers of Satan sent here, or the so-called "Messenger of Truth," but they found no place among us, no not for an hour. I would say to those who have turned aside from following the truth, retrace your steps, mend your ways, and make your peace with God now, yes now, before it is everlastingly too late, before the Judge shall arise and shut the door, and ye begin to knock, and say, Lord, Lord, open unto us.

Yours in hope, and love of the truth.

FRANCES STRONG.

Milton, N. Y., Dec. 14th, 1854.

From Bro. Lyon.

DEAR BRO. WHITE:—We truly sympathize with you in your deep afflictions at this time. The loss of a beloved Sister from your family circle, and one who filled so important a station among you must be severely felt by you all, but you sorrow not as those that have no hope. She sweetly sleeps in Jesus; and in the morning of the resurrection she will come forth, not with a sickly body, but in immortal youth to live for ever. What a glorious prospect lies before us! Be patient, be faithful, dear brother, and we shall soon stand an unbroken band upon mount Zion. Amen.

If we can judge by the fervent prayers offered by our dear brethren at the Creek, they deeply sympathize with you, not only in the death of a dear Sister, but in the unholy attack made upon you. Be assured that their sympathy is with God's called and faithful ones, who have borne the burden and heat of the day. Instead of disbelieving the gifts of the church, we believe they will all be restored. We are thankful to our heavenly Father for what he has given us. Our brethren here are firm and unshaken on the present truth, and have no fellowship with those that have gone out from us, and are endeavoring to divide and distract the flock. Now brethren, shall we leave the last message of mercy, and go down to meet that low and degraded work of the enemy? No, no! never! We have got the truth. Brethren, you have nothing to fear. Go forward in the great work that God has assigned to you in these last days of peril and apostasy. The number will soon be completed. The Saviour will leave the Sanctuary. The destiny of all will be fixed. Dear brethren, let nothing turn you aside from the one object of getting ready to meet Jesus. Be firm, be steadfast, and may the God of peace sanctify you wholly, and preserve you blameless unto the coming of our Lord Jesus Christ. Amen.

Yours in hope of soon seeing Jesus.

HENRY LYON.

Battle Creek, Dec. 19th, 1854.

From Bro. Dunn.

[Continued from our last.]

From that time I commenced exhorting and pleading with my friends and neighbors, to break the bands of tradition, and obey the plain teachings of God's Book. The labors though put forth in weakness, were blessed of God, and some were led to believe.

The church having no pastor, held regular prayer and exhortation meetings from Sabbath to Sabbath. In these meetings I commenced presenting the plain Bible to them. This raised considerable excitement, the greater part of the congregation were not prepared to embrace the plain teachings of Scripture unmythified by tradition. The next move was to debar me from reading the plain Bible to the church. This entirely failed: the vote of the congregation gave me the privilege to continue. Things were in this condition; Oct. 5th, 1854, when Bro. Hall came to our place. I became acquainted with some of his relations, and through them urged him to come and spend a few days, or weeks with us.

Bro. Hall commenced holding meetings in the Seventh-day Baptist meeting-house, Oct. 7th, and has continued them from Sabbath to Sabbath in the meeting-house ever since; and in the community, in school-houses and private dwellings from evening to evening. The result, up to this present date, has been that opposition of the most bitter and malignant character has been developed, by the various sects during the whole period of meetings; but praise God, the truth has been steadily and firmly progressing. A large number have confessed the commandments of God and the faith of Jesus, and thirteen have practically espoused the cause of God and present truth, by being buried in the likeness of Christ's death. There are a number more, who are now deeply convicted of

duty in this matter. God help them to do duty and prepare for the coming of Jesus and the kingdom.

Yours in haste and love of truth.

T. H. DUNN.

THE REVIEW AND HERALD.

ROCHESTER, THIRD-DAY, DEC. 28 1854.

Publications.

THE ATONEMENT.—No one who hopes for salvation through Jesus Christ, should neglect to study the great plan of salvation as revealed in the Holy Scriptures. This work opens a wide field of Bible truth, and will be found a valuable assistant in the study of the great theme on which it treats. We commend it to the notice of the friends of truth.—196 pp.—15 cts.—postage 2 cts.

MAN NOT IMMORTAL: THE ONLY SHIELD AGAINST THE SEDUCTIONS OF MODERN SPIRITUALISM.—Without the great truth that man is not immortal, and that the dead know not anything, none are prepared to stand against wicked spirits in high places. We commend this work on the Immortality question, as an able discussion of the subject.—148 pp.—12½ cts.

THE FOUR UNIVERSAL MONARCHIES OF THE PROPHECY OF DANIEL, AND THE KINGDOM OF GOD; to which is added a condensed view of the Sanctuary and 2300 days.—84 pp.—8 cts.

THE SABBATH, or Remarks on the following subjects:—Who is our Lawgiver?—2 Cor. Chap. iii.—Colossians ii, 14-17.—The two titles of Matt. v, 18.—Consistency.—Thoughts on the Sabbath—5 cts.

THE CHURCH NOT IN DARKNESS, OR, THE DUTIES OF THE TIMES. This is a valuable Tract of 24 pp., published by H. L. Hastings, Peace Dale, R. I.

A portion of this Tract was copied in the last Review, and notice of the work should have accompanied it.

THE WORD OF THE LORD.

We have printed the following texts of Scripture on cards, in very large type, 10 inches in length, and 8 wide; also, the ten commandments the same size. We have some of each printed on nice paper that they may be sent by Mail.

Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. xii, 36, 37.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke xxi, 36.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Eph. iv, 29.

If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. James i, 26.

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Chap. iii, 2.

But the end of all things is at hand: be ye therefore sober and watch unto prayer. 1 Pet. iv, 7.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. Chap. i, 13, 15, 16.

Be ye sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist steadfast in the faith. Chap. v, 8, 9.

We should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus ii, 12-14.

We think these may well take the places of pictures of Presidents, Generals, and Daguerreotypes in the houses of the saints. We sent several to Bro. R. F. Cottrell, and received the following:—

"Thank you for the cards containing 'The Word of the Lord' I determined to put mine up where it could be seen, but how was it to be kept clean? Franklin had a picture of Buonaparte crossing the Alps, which was presented to him some years ago, and which I had wanted out of sight this long time. I opened it and slipped the card in next to the glass and it eclipsed the hero completely. Three others of the cards which I have distributed to-day have been framed in like manner. I could recommend this course to brethren who have pictures in their houses. Two desirable objects are attained by it. Useless things are put out of sight, and the word of the Lord kept before the eyes, serving as a monitor to check our faults."

We also have the above texts, and ten commandments, printed in very small type, on cards and on nice paper, 3½ inches in length and 2½ wide. These may be sent conveniently in letters.

Progress of Spiritualism.

It is computed that nearly two millions of people in our nation, together with hundreds of thousands in other lands, are already believers in Spiritualism. No less than twelve or fourteen periodicals are devoted to the publication of its phenomena and the dissemination of its principles. Nearly each succeeding week brings, through the press, some new books treating exclusively upon this subject. Every day, and much more than daily, lectures are given in the presence of audiences quite respectable as to both numbers and character. Oracles are held by day and by night in nearly every city, town and village throughout our country.

Already it makes itself the companion of the farmer in his fields—the mechanic in his work-shop—the sailor in his cabin or fore-cabin—the judge on his bench—the senator in his legislative chair—the clergyman in his desk—the philosopher in his study; it goes with man through all his varied walks in life, and it nestles fondly with woman, whether in the kitchen, the nursery or the parlor. Nor is it a mere companion—it assumes to be teacher and helper—it tells of matters beyond doubt and the grave, and concerns itself with things of deep and universal interest. It gains a ready hearing, and sows its seeds of truth or of error, of fact or delusion, in many a fertile spot. Its words are already moulding the condition of millions of immortal souls, not while they shall dwell in the body merely, but after they shall have gone to the invisible mansions in the Father's house. *Christian Spiritualist.*

DEPRESSION OF BUSINESS.

PRINTING.—Experienced men say they have not known so great a depression of the Printing business for many years. Many of the leading offices have discharged two-thirds of their employes, and have reduced the remainder to two-thirds of a day's work. A large number of journeymen printers have left the City—others are working a day or two in a week as substitutes in the offices of the daily journals; but many more are totally destitute of work. The scale of prices, as established by the Union, has not been materially departed from as yet, that we can learn, although employers say that a considerable reduction must take place unless business improves, and that right speedily.

DIFFERENT TRADES.—From different parts of the country the prevailing cry of "hard times" is echoed and re-echoed far and near.

In Detroit, Michigan, several hundred workers in iron have recently been thrown out of employment.

In Buffalo, between 300 and 400 men in the iron business have been thrown out of work. In Albany, provisions are cheap, but little distress has yet manifested itself. The Saratoga and Sackett's harbor Railroad, after \$150,000 has been expended upon it, and debts to the amount of 250,000, been contracted, has been discontinued, throwing out of work some 5,000 laborers, who are said to be suffering greatly in the northern wilderness. The snow is upon them, and it is feared that many, particularly women and children, will die of cold and starvation.

In New Jersey, the same stagnation is apparent. *The Burlington Gazette* says:

"A large proportion of the hands at Cooper's Rolling Mill, at Trenton, were discharged a few days since, in consequence of the proprietors turning their attention to another branch of iron work. On Saturday last, a man fell down in the streets of Trenton from faintness and exhaustion caused by hunger. He had not tasted food for three days. At Newark, the manufacturers are complaining, and at Plainfield, where hundreds of thousands of dollars worth of clothing is annually made, there is but little doing. We understand that the shoe-trade is also suffering. It is well known that at least one-tenth of the inhabitants of our city are engaged in the manufacture of ladies' shoes, and that tens of thousands of dollars are paid out in the course of the year to binders and journeymen. Prices are lower, and work is less abundant than it was a few months since."

Pennsylvania, suffers no less than her sister States.—*N. Y. Tribune.*

Business.

C. S. UPSON. We have for some time past sent papers regularly to D. Upson, F. Robinson, J. Kimball, C. S. Upson, J. Bailey, and D. Sprague to *Callin Center*, as you directed. Learning that you did not receive them we have several times sent the back Nos.; but as you still do not receive them we change them all back to their former address.

Will Bro. D. C. Babcock of Milton, and E. Bontell of Astoria, Wis., please act as agents for the Review?

NOTE TO BRO. STEPHENSON.—The plan of Bro. in Wis. to raise means to obtain Tracts for gratuitous circulation in new fields of labor is in harmony with ours, to raise a fund for the same object. The Committee in the remarks on "Buy the truth and sell it not," had no idea of condemning such a course; for it would be condemning what they on another page of this week's Review, recommend. The Committee wished to meet the influence and course of such as one Ira Wyman, who obtained Books in our absence on credit, which he sold—all the while crying out in private and public against the sale of Books, backing up his position with the text, "Buy the truth and sell it not," then left for Michigan some dollars in debt for Books!!

The conductors of the Review feel the deepest interest for the cause in Wis., and ardently desire to co-operate with the friends of truth for the advancement of the cause in the West. En.

Since Dec. 1st we have had 47 new subscribers. During this time we have had 26 stoppages, but none to our knowledge, who have stopped the Review ever kept the Lord's Sabbath.

There will be no Review next week. The INSTRUCTOR will be out in a few days.

Receipts.

H. Cobb, P. A. Gammon, G. D. Cook, I. C. Snow, S. Snow, S. Horton, E. V. Wiard, M. Slayton, A. Hart, J. Pettigill, J. Hebner, J. Cady, A. Stone, T. R. Irons, E. N. Durand, E. Temple, H. Bingham, T. Baker, A. G. Phelps, S. Phelps, E. W. Phelps, C. M. Rew, each \$1.

K. H. Elliot, E. J. Newton, J. Bodley, each \$2. A friend, \$0.75. M. Foster, \$0.69. N. N. Nutt, \$0.40.

To raise the Tract Fund to \$500.

A. Luce, \$5. A. Hart, \$4. J. Perkins, \$0.66. A friend of truth, \$10.

To relieve the Office.

A friend of truth, \$10. D. R. Palmer, J. M. Lindsay, each \$5. J. M. Avery, \$4.75. M. North, A. B. Pearsall (by A. A. D.), each \$3. I. D. Perry, \$2.75. L. Kellogg, C. Cole, M. Tyler, each \$1. M. Brown, \$0.50. Minerva Brown, \$0.25.