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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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THE THREE ANGELS OF REV. XIV, 6--12.

BY J. N. ANDREWS.

[Continued.]

THE SECOND ANGEL.



"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

The first important inquiry relates to the time when this proclamation is to be made. As this angel follows the one who proclaims the hour of God's judgment, it is evident that this proclamation is the next event in order. And as it has been shown that the proclamation of the hour of God's judgment is addressed to those who live in the last days, it is certain that the second message belongs to the same time, and that it was not fulfilled centuries in the past. And the fact that at the time when this proclamation of the fall of Babylon is made the plagues and utter destruction of Babylon, which come under the seventh vial, are then immediately impending, is also conclusive proof that this proclamation belongs to the last days. Rev. xviii, 1-10; xvi, 17-21. We conclude therefore that the generation that shall be alive when the plagues are poured out on Babylon, is the one to whom the second angel's message is addressed.

Our next inquiry relates to the meaning of the term Babylon. What is designated by the word Babylon in the book of Revelation?

The word Babylon signifies confusion, and is derived from Babel, the place where God confounded the inhabitants of the earth in their impious attempt to build a tower to heaven. Gen. xi, 9, margin; x, 10, margin. This word, being the chosen term of the Holy Spirit to designate "that mighty city," which is so prominently noticed in the book of Revelation, was doubtless selected with especial reference to its signification and to the circumstances that originated the word. That Babylon does not comprise the whole wicked world, and that it does not consist of some one literal city, but that it is composed of professed worshippers of God, we think can

be clearly shown. This is not an abstract question, but is eminently practical, and is intimately connected with our duty towards God.

BABYLON IS NOT THE WHOLE WICKED WORLD.

Rev. xvii represents Babylon by the symbol of a woman seated on a scarlet-colored beast. It therefore the woman Babylon represents the whole of this fallen world, the entire empire of the Devil, what does the beast represent upon which the woman is seated? Is it not a fact that the beast represents the fourth empire of our earth in its Papal form? And, that being the case, is it not a certainty that Babylon does not include the whole wicked world? That the beast and the woman are two distinct symbols, is evident from verse 7.

The same chapter represents the unlawful connection of Babylon with the kings of the earth, and that she has made the inhabitants of the earth drunken. She is also represented as that great city, that reigneth over the kings of the earth. Babylon is therefore distinct from the kings of the earth, and does not include all the wicked of the earth.

It is also stated that this great harlot sat upon many waters. In the explanation it is stated that these waters are peoples and multitudes and nations and tongues. Rev. xvii, 1, 15. Certainly we should not confound the harlot with the waters or nations upon which she is said to sit. Further when Babylon is destroyed, thrown down as a millstone is cast into the mighty deep, and utterly burned with fire, the kings of the earth, the merchants, the sailors, &c., are still spared and mourn and lament over her. It is plain therefore that the utter destruction of Babylon is not the destruction of those wicked men who have lived in iniquity with her. Hence it follows that Babylon does not comprise the whole wicked world.

BABYLON NOT THE CITY OF ROME.

As some have strongly advocated the view that Rome is the Babylon of the book of Revelation, we will examine the reasons that are adduced in support of this view. The argument stands thus: The angel told John that the woman which he had seen was the great city which reigneth over the kings of the earth. And that the seven heads of the beast are seven mountains upon which the woman sitteth. This explanation of "the mystery of the woman," is regarded as decisive testimony that Rome is the Babylon of the book of Revelation. To the foregoing reasons some add the statement that a woman is used in every other instance in the book of Revelation as the symbol of a literal city, and consequently must mean a literal city in this case. But we are compelled to dissent from this view, by the following reasons.

The grand principle assumed by the foregoing view is this: the interpretation of a symbol must always be literal, and can never consist in the substitution of one symbol for another. Hence the interpretation of the woman as a city, and of the heads of the beast as mountains upon which the woman sitteth, must be literal. That there are exceptions to this rule, and that the case in question furnishes a manifest exception, we will now show. In Rev. xi, 3, the two witnesses are introduced. The next verse is an explanation of what is meant by the two witnesses: "These are the two olive trees, and the two candlesticks standing before the God of the earth." There can be no question that in this case the explanation of the symbol consists in the substitution of other symbols. In other words, the explanation consists in transferring the meaning to

other symbols which are elsewhere clearly explained.

That this is the case in Rev. xvii, we will now show. The angel introduces his explanation of the heads by saying, "Here is the mind which hath wisdom;" plainly implying that wisdom was needed in order to understand what he was there communicating. With the fact before us that in Rev. xi the explanation consists in substituting one symbol for another, and with the caution of the angel as he gives the explanation in this case, let us consider what he utters.

"The seven heads are seven mountains, on which the woman sitteth." "The woman which thou sawest is that great city, which reigneth over the kings of the earth." Verses 9, 18. The wisdom which is needed to rightly comprehend the words of the angel, would doubtless lead us to compare the different instances in which the same facts are referred to in the book of Revelation. If we do this, the following points will appear.

1. Chap. xiii informs us that one of these seven heads was wounded unto death, and that this deadly wound was healed. Or, as the same fact is stated again, it had a wound by a sword and did live. Now it would be supreme folly to assert this of a literal mountain. Hence the heads are not mountains of earth.

2. Each of the seven heads is represented with a crown upon it in Chap. xii, even as each of the ten horns are thus represented in Chap. xiii. Each of the heads must therefore represent a kingdom or government, even as the horns represent governments, or else we must understand that each of the seven hills of Rome is represented in this prophecy with a crown upon it! And the lion's mouth of this beast would be a singular feature indeed, if joined to a mountain of earth! The ten horns upon the head of this beast are not set in mountains of earth.

3. It is evident that the seven heads are successive (that is, the beast has but one head at a time) in distinction from the ten horns which are contemporary. But the seven hills of Rome are not successive; for it cannot be said of them, "five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." The beast itself is the eighth, and is of the seven, which proves that the beast is a literal mountain, or that the heads are not.

4. The heads of the beast must, according to Dan. vii, 6, compared with Dan. viii, 8, 22, be explained as kingdoms or governments. Mountains, according to Dan. ii, 35, 44; Jer. li, 25, denote kingdoms. But the version of Prof. Whiting, which is a literal translation of the text, removes all obscurity from Rev. xvii, 9, 10. "The seven heads are seven mountains on which the woman sitteth, and they are seven kings." Thus it will be seen that the angel represents the heads as mountains, and then explains the mountains to be seven successive kings. Thus we see that the angel transferred the meaning from one symbol to another, and then gave the explanation of the second symbol.

Having proved that the mountains are not literal, but symbolic, it follows that the woman which sitteth upon them cannot represent a literal city. For a literal city cannot sit upon symbolic mountains. Hence it appears that the angel transfers the meaning from one symbol to another, as in verses 9, 10; Chap. xi, 4. And it is certain that the woman of Chap. xii, represents the church, and not a literal city. Hence it is a mistaken idea that a woman in the book of Revelation, as a symbol, always represents a literal city.

Another evidence that the city of Rome is not the Babylon of the Apocalypse, is found in the fol

lowing important fact. Rome was and is "the seat of the beast;" therefore the city of Rome cannot be the woman seated upon the beast. For Rome cannot be both the seat of the beast and the woman that sits upon the beast. Lest any should deny that Rome is the seat of the beast, we will prove that point from the New Testament. The seat of the beast is the same that had been the seat of the dragon. Rev. xiii, 2. This dragon is the power that ruled the world at the time of our Saviour's birth. Rev. xii. Consequently it is imperial Rome. The seat of the imperial power, the throne of the Cæsars, was at Rome in Italy. Luke ii, 1; Acts xxv, 10-12, 21; compared with xxvi, 32; xxvii, 1, 24; xxviii, 14-16. The fact being established that Rome is the seat of the beast, it follows that Rome is not the woman Babylon seated upon that beast.

The fact that Rome is not the Babylon of the Apocalypse, may also be demonstrated from Rev. xvi. The fifth vial is poured out upon the seat of the beast, which we have shown to be Rome. But the great city Babylon does not receive her cup of wrath until the seventh vial is poured out. Verses 10, 11, 17-19. Then Babylon and Rome are not the same.

Were Babylon a literal city, but few of the people of God at most could be found in it, and but a portion of any class of the wicked. So that almost all of every class of men would in that case be outside of the Babylon of Revelation. But it is very evident that at the time of the cry, "Come out of her my people," the people of God as a body are in that great city. It is also worthy of notice that if Babylon is a literal city it must be a place of the greatest commercial importance; for in Rev. xviii, it is represented as the great center of commerce; and its destruction causes universal mourning among the merchants and sailors of the world. It is certain that Rome is as far from being a commercial city as any one upon the globe. And the destruction of Rome would not in the smallest degree affect commercial business. Nor could the sailors and shipmasters of the earth lament over her, saying, "What city is like unto this great city!" For New York or London is equal to a great number of such as Rome in commercial importance. And indeed there is not a city upon the globe whose destruction would cause all commerce to cease, and all the sailors and merchants of the earth to mourn. These arguments we think demonstrate that Rome is not the Babylon of the Apocalypse.

BABYLON A SYMBOL OF THE PROFESSED CHURCH UNITED TO THE WORLD.

Babylon is the name of the symbolic harlot which was seen by John. A woman is the symbol of a church. Rev. xii. A harlot is the symbol of a corrupt church. Eze. xvi. It is evident that the woman in Rev. xvii; should be interpreted in the same manner as the one in Chap. xii. As that symbol undoubtedly represents the true church (though spoken of as a woman and her seed) so the harlot and her daughters [Rev. xviii, 5; ii, 20-23] are doubtless the entire corrupt church. We understand therefore, that Babylon is not limited to a single ecclesiastical body; but that its very name renders it necessary that it should be composed of many.

If the harlot to whom the kings of the earth have unlawfully united themselves, symbolizes only the church of Rome, it follows that many of the wicked powers of earth are quite free from this sin. The Greek church is the established church of Russia and Greece; the Lutheran church is the established church of Prussia, Holland, Sweden, Norway, and a part of the smaller German States; a part of the Swiss Cantons have Calvinism as their established religion; England has Episcopacy for her state religion; Scotland has Presbyterianism for hers; and Armenia and Nestoria have their established religions, and zealously oppose dissenters. The United States disclaim a national religion, and yet nearly all her religious bodies are incorporated by the State. Babylon has made all the nations drunken with her wine; it can therefore symbolize nothing less than the universal worldly church.

It will be seen therefore, that we do not exclusively apply the prophecy respecting Babylon to any one of the corrupt bodies which have existed, or

which now exist. In this great city of confusion we understand that the corrupt Papal and Greek churches occupy a large space, and act an important part. War, slavery, conformity to the world, pride, intemperance, politics and the like, identify with sad and faithful accuracy, the great body of the Protestant churches, as an important constituent part of this great Babylon.

In the days of the Papal church, Babylon slew a vast multitude of the saints of God. Nor has the Protestant church since its rise been free from such acts, whenever it has possessed the power to perform them. The Protestants of Geneva, with John Calvin at their head, burned Michael Servetus, a man who had barely escaped the same fate at the hands of the Popish inquisition. They did this for the same reason that the Papists do the like; that is, they did it for a difference of opinion, and because they had the power to do it. Witness also the long continued oppression which the church of England was able to maintain toward all dissenters. Even the Puritan fathers of New England, themselves fugitives from the wicked oppression of the church of England, could not forbear to hang the Quakers, and to whip and imprison the Baptists. In all these cases the civil arm was under the control of these professed worshipers of Jehovah, and they could not forbear to use it.

The Protestant church at the present time holds many hindered thousand slaves. Nor is the fact to be disguised, that the professed church is now the right arm of the slave power. This great fact identifies the Protestant church as a part of Babylon, with absolute certainty. Rev. xviii, 13. Take another fact. Christ forbade his people to lay up treasure on earth. Matt. vi, 19. But the church at the present day, as a body, exhibits greater eagerness in the pursuit of wealth, and in the acquisition of Babylonish treasures, [Rev. xviii, 11-14,] than even worldlings themselves. Consider the following also. In exposing the corruption of the Babylonish church of his time, Christ warned his own people to beware of the like abominations. "But be not ye called Rabbi," says Christ, that is, Master or Doctor; "for one is your Master, even Christ; and all ye are brethren." Matt. xxiii, 8. Apparently to imitate the Romish church, Protestants call their ministers, Reverend. This word which is used only once in the Scriptures, is there applied to God. Ps. cxi, 9. If it is a sin for the church to call her ministers Rabbi, or Master, how much greater one must be for her to apply to them the title of Reverend which belongs to God alone! Not content with this, some of these professed servants of Jesus Christ become Right Reverend, and Very Reverend. And not a few of them become Doctors of Divinity, so great is their proficiency in the doctrines of Christ!

The New Testament speaks in the most decisive manner respecting plainness of dress. But the majority of the professed church, at the present time, walk in all the fashionable follies of life. They are arrayed in all the gaudy attire of Babylonian merchandise. The merchants of Babylon are the great men of the earth. In the fold of the nominal church is to be found a large portion of the lawyers, doctors, politicians and great men of the world. To succeed in business, to become honorable in society, or to rise to high offices in the nation, it is very important to make a profession of religion, and to have a good and regular standing in the church. This is most abominable in the sight of God, and yet it is very apparent that the church joyfully welcomes such members, because it will make the body more honorable.

It may be said that even corrupt Protestants should not be joined with Romanists as forming the great city Babylon; that Romanists claim infallibility, which Protestants never yet have done. We answer that in this, the difference exists only in name. To speak in the language of their several pretensions, Romanists never *can* err; Protestants never *do* err. If Romanists claim infallibility in *advance* for the decrees and ordinances of their church, it is also true that Protestant bodies never *afterward* acknowledge wherein their churches or their councils have been in error. So that Protestant churches have all the advantages of infallibility, and leave to the Romanists all the odium of claiming it.

Babylon is represented as trafficking in the souls of men. Look at the church of England. There the vacant parishes are set up for sale, and the highest bidder becomes the possessor of its revenue, and the pastor of its people! To come nearer home let us look at the various religious denominations in every place where they have sufficient wealth and strength to become popular. They must erect a splendid house of worship, and furnish it in the most expensive style; and the members of the church must dress in all the fashion and pride of life. Then they must have an eloquent man to preach smooth things to fashionable ears. That church which can outdo the other in these particulars, will succeed in securing the fashionable sinners of the place as permanent members of the congregation. Whatever name this is called by, it matters not; the real truth is this: the hearers are to pay a round sum of money, and the preacher in return strows

"The path that leads to hell, with tempting flowers,
And in the ear of sinners, as they take
The way of death, he whispers peace."

The word Babylon, as we have seen, signifies confusion, and comes from Babel, the place where men, in their impious attempt to build a tower that should reach unto heaven, had their language confounded. Gen. xi. The church should be one. This was the will of Christ. Witness his intercession with the Father as recorded in John xvii. He prays that his disciples may be one as he and the Father are one; for this would cause the world to believe in Christ. Since the great apostasy, the majority of his professed followers have busied themselves in attempting to climb up to heaven some other way. They have been confounded in the attempt, and scattered abroad upon the face of the earth, with creeds as discordant as the languages of those who were dispersed at the ancient tower. The Holy Spirit uses the word Babylon on account of its signification, and it is a most appropriate designation for the great city of confusion to which it is applied.

The church was represented as a chaste virgin espoused to Christ. 1 Cor. xi, 2. She became a harlot by seeking the friendship of the world. James iv, 4. It was this unlawful connection with the kings of the earth that constituted her the great harlot of the Apocalypse. Rev. xvii. The Jewish church which was represented as espoused to the Lord, [Jer. ii; iii; xxxi, 32,] became an harlot in the same manner. Eze. xvi. Even the term Solom, which in Rev. xi, is applied to "the great city," is in Isa. i, applied to the Jewish church thus apostatized from God. The fact that Babylon is distinct from, though unlawfully united with, the kings of the earth, is positive proof that Babylon is not the civil power. The fact that the people of God are in her just before her overthrow, proves that she is a professedly religious body. We think it must be apparent therefore, that the woman, Babylon of Rev. xvii, symbolizes the professed church unlawfully united to the world.

THE LECTURES OF ELD. D. P. HALL In the Seventh-Day Baptist Church at Hayfield, Crawford Co., Pa., and their Results.

CHAPTER I.

I HAVE been a member of the Seventh-day Baptist church of this place six years, and clerk of the church about three years, and until very recently believed them in possession of more truth than any other professing christian people. One year ago last August I listened to a sermon delivered in the Meeting-house of the above named place, by Eld. Charles Crawford, of this county, in which discourse he undertook to prove from the Scriptures of the Old and New Testaments, that man in the present life was *wholly mortal*, and that *immortality* was the gift of God through Jesus Christ, to the obedient only, to be put on at the second appearing of Christ, and the resurrection of the just. This resulted in convincing me of the importance of searching the Scriptures for myself on this theme. But the impressions then made were not lasting. The following Spring I commenced reading a work entitled *The Bible vs. Tradition*, for the purpose of obtaining arguments to meet the dreadful heresy of *man's mortality*, but to my own astonishment and that of many of my friends, I found after a thorough investigation that the "heresy" was on the other side of the question.

At this juncture, an old acquaintance, by the name of Y. Harroun, from Fond du Lac Co., Wisconsin, came to our State to make us a visit, and immediately commenced talking to me upon the subject of the Commandments of God and the Faith of Jesus as set forth in Rev. xiv. 9-13, under the third angel's message, especially that part pertaining to the gospel promise of immortality. I soon became much interested in this particular feature of Bible truth, and commenced talking out my sentiments and feelings upon this glorious theme to the church assembled, and also from house to house. The result was that many in the congregation became favorably interested in this truth; but others looked upon it as a great and dangerous heresy, and undertook to vote me down, and not allow me the privilege of discussing this theme in the Meeting-house. This effort, proving a failure, the next resort was to call a church-meeting for the purpose of dealing with the supposed heretics. This also failed, and left me at liberty to speak as the Spirit moved. This favorable opportunity I improved from time to time during the Summer, becoming more and more interested. I then determined to secure the labors of some one who would set these sentiments forth to this church and community in a more public manner than I had been doing, and through the instrumentality of Bro. A. Harroun, a relative of Bro. Hall, we succeeded in securing his promise to visit us and labor a short time in the message.

CHAPTER II.

Bro. Hall reached our State Oct. 5th, and immediately made known the object of his mission. This being but two days before the Sabbath, nothing was done until the Sabbath, Oct. 7th. At our Sabbath meeting, which consisted mostly of Sabbath-keepers, and among them one Eld. by the name of Green, I introduced Bro. Hall, and briefly stated the object of his visit. Bro. H. immediately responded to my statements, and said he would be pleased to speak to the people, provided no one present objected. After waiting a reasonable length of time, and hearing no objections raised, he took the stand, and after a short introduction commenced an investigation of man's nature and destiny, as set forth by the prophets, Jesus and the apostles. At the conclusion of this discourse, liberty was freely granted to any who felt disposed to make remarks, pro or con. No one occupied the time, and the meeting closed, not, however, before Bro. H. proposed a continuation of the investigation if desirable. The house was freely offered, and another appointment given.

At the next meeting the same theme was continued, and so on from one evening to another, until the sixth lecture, when a licensed preacher of the Episcopal Methodist order arose and offered objections from the case of Moses and Elias, the teachings of the Fathers, &c., and wound up by complaining bitterly that a young man should call in question the long established belief of the churches. Bro. H. responded by saying it was not a question of what do you believe, or what do I believe, nor what saith the Fathers; but what saith the Scriptures; and then examined the case of Moses and Elias, and showed it to be a vision of the future glory of the kingdom of God.

The same theme was continued on the next evening, when liberty being granted, a disciple of the Baptist order arose, and objected to the whole affair, asked several questions touching the kingdom, man's nature, &c., and closed in a most low and vulgar strain. All the points raised from the Scriptures, or pretended to be based upon them, were noticed in order, and the low slang left to recoil upon the head of the one who vomited it forth.

The discussion was continued on the Sabbath, when a respectable number of the Seventh-day Baptists were present from the Hayfield church, and also from the Cassewago congregation, and among the last named, a Deacon who objected to everlasting punishment's being everlasting destruction, or death. His objection, as stated by himself, grew out of the idea that the punishment threatened was precisely the opposite of the reward offered. This was freely granted by Bro. H., and an offer was made to turn the whole subject upon this point. The question was then propounded by Bro. H. as to what our Saviour promised on the one hand, and the Scriptural answer was found to be in the following language, "The righteous into LIFE ETERNAL." Then came the very important question which was to settle the whole affair, What is precisely the opposite of LIFE? Certainly not miserable LIFE. Only one answer, in the very nature of the case, and according to the Deacon's own proposition, could be given: viz., death, DEATH. The Deacon then arose and invited Bro. H. to visit him at his own house, and investigate the matter further.

The lectures were continued on the first day of the

week, and from evening to evening until the Bible view of *Spiritualism* was presented, when two disciples of the modern wonder arose in the congregation and objected to the teachings of the Bible, quoted several portions, and then took their seats. Bro. H. noticed them as the occasion demanded, and gave another appointment. At this juncture the Methodist licentiate, previously named, arose and gave out an appointment at the Methodist Chapel, which was but a few rods from the place where Bro. H. was lecturing. He announced the theme in a very low tone, and was immediately interrogated as to the subject to be discussed. The reply was the *immortality of the soul*. Bro. H. then withdrew his appointment, and all went to hear the immortality of the soul proved from the Bible. The speaker proved to be the same licentiate. After discussing about one hour and a half upon the properties of *matter*, and *spirit*, in which he gave us some choice thoughts, such as follows: We can determine material substances, from immaterial substances in the following manner, viz., What ever has *reflection*, *perception* and *sensation* inheres in an immaterial substance, soul or spirit; and what ever has *form*, *size*, *weight*, &c., inheres in a material substance, or *matter*.

Here then we had a broad line of demarkation drawn between immortal souls, and material substance, or matter, so that ever after this notable evening, no person need be in doubt. Matter and spirit were very clearly separated by this easy reasoning, and the only fault one could find with the discourse was this, that not one out of a hundred assertions was proved, and no Bible brought to bear upon the theme, so that we were as ignorant of what saith the Scriptures, after this meeting, as before. Liberty being granted, Bro. H. arose and examined some points briefly, especially the idea that inferential testimony was stronger than plain statements. The speaker took the position that inferential evidence was preferable, and then resorted in proof to circumstantial testimony, making inferences and circumstances the same. This was thought to be a very peculiar discovery, worthy of a place with the wonders of the age. This meeting closed by a speech from a member of the same church, in which he undertook to attribute every thing low and sinful to the Advent faith, made a great many assertions, and when called upon for proof, failed to produce one item.

Bro. H. appointed to review the sermon at length in the Seventh-day Baptist meeting-house, in two discourses. At the second discourse in the review, liberty was granted for remarks, when another Methodist minister present arose and found some fault, quoted Paul's tabernacles, and wished Bro. H. to tell him what the image was in which man was created. This being done from the Bible, he then wished a definition given to *moral nature*. This being attended to the meeting adjourned.

The Methodist friends in the neighborhood not being willing to give the matter up so, tried to secure the labors of those more learned in the sublime mysteries of popular theology, when a Baptist minister was brought forward, and an appointment announced, in the Chapel. Bro. H. hearing of the arrangement, took up an appointment which he had standing in the Seventh-day Baptist meeting-house, and attended the meeting. The Baptist minister opened by exalting the Scriptures, and taking the stand that they were all sufficient for faith and practice. He was surrounded by two Methodist ministers, one Seventh-day Baptist, and a host of worthy lay members of orthodoxy. The first point to be proved was, that Christ and the eternal God were one. The next was that Christ and all men *existed before they were manifested*. He came to the conclusion that he, as well as Christ and Adam, existed as far back as God's eternal existence; but Christ was manifested at his birth, Adam at his creation, Eve at hers, and the speaker in 1798. This was the grand basis for the monstrous conclusion that man had an eternal nature. In winding up his sermon he quoted Heb. iv. 12, "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts, and intents of the heart." From this he came to the conclusion that man had a body, soul and spirit. Then quoted the souls "under the altar," and the "spirits in prison," &c., as proof on the last two divisions.

After finishing his sermon, liberty was given for any one to remark, when Bro. H. arose and wished the speaker to tell the audience which was immortal, body, soul or spirit. This he declined doing, adding that it was not a Bible question; that immortal soul was not a scriptural phrase. Bro. H. arose again, and admitted this, and pressed him to acknowledge also that there was no scriptural fact either, an-

swering to this unscriptural phrase, so that the phrase, and the fact, were both wanting in the Bible. This the Elder would not do; said he thought the gentleman (Bro. H.) was very obtuse in this understanding, &c., and added, that if the gentleman would come within the range of Bible, he would discuss the matter with him to his satisfaction.

Bro. H. arose and expressed a willingness to come within the range of Scripture, and wished him to state his faith upon this point. He accordingly arose and affirmed that man was *conscious in death*. This he understood to be scriptural. Bro. H. immediately accepted his challenge, and proposed commencing the discussion the next evening, at the Seventh-day Baptist meeting house. This brought the Baptist Elder to a second sober thought, when, lo and behold! he withdrew his bold challenge, and *backed right straight out!!* The next on the stand was the Methodist minister before named. He was going to show how absurd Mr. Hall's positions were, and commenced by saying, that he (Mr. Hall) believed in a material God, &c., and wound up by saying he had heard Mr. Hall cite Greek at a terrible rate, and quoted Matt. x, 28, as a tremendous blunder on Mr. Hall's part; for, said he, Mr. Hall in his exposition of this text gave *Gehenna* as the original Greek, and exclaimed, "What an ignoramus." Turning to the learned Baptist, he said, "I suppose he (Mr. Hall) meant *hades*." The Baptist smiled and said, "Yes," endorsing all that the Methodist man had said. After this furor had subsided, Bro. H. asked for five minutes to correct some false statements which had been made. This was granted, and no sooner had he commenced speaking, than the Methodist divine commenced interrupting him, and this meeting finally wound up by the Baptist taking the stand and announcing another appointment for the next evening. Bro. H. withdrew an appointment which he had standing at the Seventh-day Baptist meeting house, and all hands attended this second discourse of the Baptist Elder.

The text this evening was from John v, 28, 29. The positions taken were as follows: 1. A literal resurrection. 2. No reward before that time. 3. All, righteous and wicked raised at one and the same time. He came to the conclusion that *immortality* was not an attribute of man's nature; but a title of character. Life did not mean existence, but a condition of character. Death was a condition of character also, and not a cessation of conscious existence. At the close of this meeting Bro. H. was positively forbidden to speak. After the congregation was dismissed, he appointed to review this sermon in the Seventh-day Baptist meeting house.

This review continued three evenings, in which every point was taken up, and exposed, and the plain Bible statements touching life, death, mortality and immortality, brought forward. Our Methodist friends finding all their efforts up to this point a failure, and not being able to destroy the supposed heresy of man's complete mortality, undertook still to draw away the congregation by getting up an opposition meeting and inviting all sorts to their rescue, the Seventh-day Baptists not excepted, one Seventh-day Baptist in the place joining them. At their last meeting they were so reduced in numbers that it was thought best to desist, while on the other hand Bro. H. had a large congregation.

The next First-day, at the regular Methodist appointment at the Chapel, the previously named licentiate took up Rev. xiii, 1-4, and onward, and applied it to Bro. H. and those holding such views. Bro. H. was present, and asked the privilege of correcting several false statements which had been made, and was granted the privilege of correcting but one.

Bro. H. continued preaching in this, and other places near by, up to the time that one Eld. Dean, a noted revivalist of the Christian order, came into the place. He attended Bro. H.'s appointment on the Sabbath, and heard him preach upon the New Birth, as set forth, by Jesus in his discourses with Nicodemus. John iii, 1-13. After Bro. H. had finished his sermon, liberty was granted, and Eld. Dean arose and appropriated the apparent candor of the speaker: but begged permission to differ with the sentiments advanced. Said if he should preach upon this theme, he would take a position straight up and down in opposition. He further said the Second Advent folks had bothered him considerably, and he had rather be dressed out handsomely, than to be so troubled. He was very anxious to discuss the differences between himself and Adventists, with Bro. H. Bro. H. expressed his willingness to discuss the Scripture bearings of the question, with any one whom the community had confidence in, as being able to set forth the orthodox faith in its full strength; and as nearly as he could judge, Eld. Dean was the man, and accordingly his challenge was accepted, and Eld. Dean was to preach that evening, and the preliminaries of th

dis-course to be adjusted. The Eld. came according to arrangement, and occupied one half hour in preaching upon almost every theme in theology, and then called upon Bro. H. to reply. Bro. H. told him it would take at least three weeks to reply to all he had said, and declined saying anything until an issue was fairly made. Bro. H. worked faithfully for more than an hour to bring Eld. Dean to an issue, and finally it was agreed that three themes should be discussed: viz., 1st. Does the New Birth taught by Jesus to Nicodemus, [John iii, 1-13.] take place before man is changed from mortality to immortality? or from corruption to incorruption? Eld. Dean affirmed, Bro. H. denied. 2. Is the kingdom of God set up before Jesus' second coming? 3. The nature of the soul. The discussion of the kingdom and the soul, was not reached on account of Eld. Dean's backing out.

In the discussion, Eld. Dean affirmed that the immortal soul, or deathless spirit, experienced the New Birth. Bro. Hall denied, and predicated the birth of the whole man. That portion of Christian experience which Eld. Dean denominated the birth, Bro. H. showed from the Scriptures to be the *begitting*. Bro. H. followed the Eld. in all his propositions, and took them all out of his hands. Twenty minutes, alternately, was the time of speaking. Eld. Dean in his first speech used but fourteen minutes; the remaining six he promised Bro. H.; but when he commenced using them, the time was denied. In his second speech he used but seven minutes, and then sat down. In his third, he told stories, and indulged in low slang nothing to the purpose. The next evening the Eld. did nothing but repeat over and over again his stories, &c. Bro. H. went on and affirmed, paying no attention whatever to his low stuff. At the close of the second evening Eld. Dean said he had come to the conclusion that it would not be profitable to continue the discussion, and declined going further. Bro. Hall published to go on with the subject the next evening and the Eld. gave out an appointment to preach in an adjoining neighborhood.

Up to this point in the investigation, matters in the Seventh-day Baptist congregation stood as follows: Out of a church of forty resident members, thirteen came out and put on the faith of the Gospel by Baptism, and publicly identified themselves with those keeping the Commandments of God and the Faith of Jesus, as set forth in the message of the third angel, R. v. xiv, 9-13. Several others became convicted of the truth, who have not yet taken this step. Several of the members of the Methodist church also, became much interested, and one of their leading men, who had the charge of their Bible class, came out and was also baptized into the gospel faith and hope, and thus publicly identified himself with the despised commandment-keepers, and the community generally became convicted that the doctrines set forth were Bible.

Just at this point of time, Eld. James White of Rochester, N. Y., was solicited to come and spend a few days in this community, and appointments were accordingly announced at the Seventh-day Baptist Meeting-house. This brings us to notice another feature in this affair.

CHAPTER III.

Its conduct of the so-called Seventh-day Baptist Church of Hayfield.

No sooner were appointments announced for Eld. White, than those holding on to the old platform, or the old Seventh-day Baptist principles, as they termed them, called a church meeting, the object of which was kept entirely in the dark, until the meeting had convened, and then made known only by pieces, as different resolutions were offered. This meeting was convened Dec. 24th, 1854, and consisted in the first place of twenty-one out of forty members who constituted the church; in the next place, of five members from the Cassewago church, and the remainder of miscellaneous, some styled infidel, others Methodists, and some of the world's people. According to current phrase, a congregation entirely unprecedented in the whole history of this church.

There were two Elders present, and one licensed preacher. One belonged to the church, and the other two to the Cassewago congregation. The meeting was called to order by the appointment of an Elder to the chair, belonging to the Cassewago church. The next move was the appointment of a clerk pro tem. from the same church. A resolution was then offered for the church clerk to give up the church books into the hands of the clerk pro tem. The matter was briefly discussed, and the books delivered up. The next resolution offered was as follows: *Resolved: That we go into an investigation of the condition of this church for the purpose of ascertaining who amongst us still hold on to old Seventh-day Baptist principles.*

The query was then raised, as to what was to be

the standard. This threw the old stamp into confusion, and they did not know what to say, or do. Finally it was proposed that the Creed be the standard, and that it be read by the clerk. Those who held on professedly to the old views, utterly refused to read the creed, or make it the standard of character, in deciding who were true. This conduct utterly surprised all the lookers on, to think that a creed church should arraign certain ones for trial, and then refuse to submit the investigation to the decision of the acknowledged basis of christian character in their own communion. They were called on, over and over again, to read the creed of the church, and as often refused, and when pressed to slow any authority for such conduct, either from Bible, creed, or the usages of the church, the Eld. in the chair would respond that it was not a question of Bible, nor of right and wrong; and when it was repeated by some present, that the church had no right to do business after that fashion, the reply was promptly forthcoming from the Eld. in the chair, *It is not a question of right or wrong; that they had no time to discuss that matter.*

It was then stated that the creed said nothing about a Seventh-day Baptist church, and that the old platform was entirely out of order, and amenable to the law abiding portion of the congregation for their conduct. Just here we will insert the creed to show the truth of this assertion.

"Art. 1st. We believe in one only living and true God, who mysteriously exists in Father Son and Holy Ghost, and that these three are one.

"Art. 2d. We believe that the Scriptures of the Old and New Testaments are God's revealed will to man, and that they belong to us and our children forever, and that they are an infallible rule of faith and practice for God's people.

"Art. 3d. We believe that all mankind have sinned, and come short of the glory of God, and that they are unable by anything they can do to restore themselves to his favor.

"Art. 4th. We believe that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

"Art. 5th. We believe that by virtue of the great atonement, a door is opened for the gospel to be preached to every creature, Jew and Gentile, and God can be just in justifying all them that believe.

"Art. 6th. We believe in the doctrine of repentance from dead works, in regeneration, and the necessity of the Holy Spirit in effecting the work, and in justification by faith in Jesus Christ, which includes obedience as its effects.

"Art. 7th. We believe in the perpetuity of the ten commandments, and that no one of them is altered or changed and of course that the fourth with the rest is binding on us, as a rule to walk with our blessed Redeemer, until he comes the second time.

"Art. 8th. We believe in baptism by immersion, and that professing believing penitents are the only subjects; likewise the laying on of hands, and prayer with the right hand of fellowship in receiving members into the church.

"Art. 9th. We believe in the communion of the Lord's supper with such only as keep the commandments of God and have the faith of Jesus Christ.

"Art. 10th. We believe in the resurrection of the dead, and the eternal judgment. And that Jesus will assume the judgment seat, and will divide the righteous from the wicked, as a shepherd divideth the sheep from the goats, and that Jesus will say to those on his left hand, these shall go away into everlasting punishment, but the righteous into life eternal."

The above creed had been the basis of this church for over twenty-five years, and never was so treated before, to the certain memory of some of the congregation.

After the old platform had utterly refused the reading of the creed, they then resolved to withdraw the hand of fellowship from all those who did not adhere to old Seventh-day Baptist principles, as they understood them, but had not as yet from the first defined them. *Note here, that no person had been named, or charged with any crime, or wrong of any description.* No person had been previously labored with; but all were to be cut off without any crime being alleged, or judge, or jury, or witness being heard, or known in the whole transaction.

Eleven of the Old School Seventh-day Baptists voted to cut off some fifteen or twenty of the old stand-bys, whose characters and practices they dare not call in question. And when urged, over and over again, to define the crime, they could not, nor did they attempt to do it.

Next, resolved that the Seventh-day Baptist church (which by this time according to the figuring of the

Old School, consisted of eleven members present) establish regular meetings in the Meeting-house on the Sabbath. And to close up the grand farce, resolved that the (self-styled) Seventh-day Baptists, who hold to old principles, have hereafter the exclusive control of this Meeting-house. Now we can see into it. It will not do to have any more of this new class of Sabbath-keepers preach in this house. *Mark well one very important item. Five persons of the old stamp, as they styled themselves, who had paid not to exceed thirty dollars towards the Meeting-house, voted to deprive some fifteen persons (and in fact all who sympathized in any degree with the so-called new heresy) of the use of a house which they had paid hundreds of dollars towards building; and what is still more remarkable, the Eld. who took the lead in all this affair, did not own one cent in the house. One other man but \$2.50, and a third, but \$5. The Eld. and these two very officious lay members, all taken together, owned \$7.50 in the house from which they undertook after this sham fashion to vote out many others who had put in hundreds of their hard earnings.*

Every move from the first to the last, was an outrage upon all law and order, and was protested against by all those, who had any regard for justice and equal rights. Those who had been so unceremoniously turned out of a house of their own building by others who had done comparatively nothing for the same, were very kindly offered a large and convenient dwelling-house near by for their contemplated meetings; and Bro. White, on his coming, instead of having the use of the Meeting-house to preach in, enjoyed the privilege of speaking to a large and intelligent congregation in a private house.

The Eld. who presided over this lawless banditti, at the close mounted the seats and gave out an appointment for himself at the very hour, and on the top of one which had been previously published for Bro. White.

T. H. DUNN.

In confirmation of the statements herein contained touching the character of the church-meeting of the so-called Seventh-day Baptist church of Hayfield, Crawford Co., Pennsylvania. We do hereunto sign our names as eye witnesses,

D. P. HALL,	MAXON GREENLEE,
S. G. CURTIS,	P. D. DUNN,
GIDEON DUNN,	E. D. CROSBY,
CATH. GREENLEE,	PHILIP DUNN,
DIANTHA DUNN,	ELIZ. GREENLEE,
	RACHEL DUNN.

THE REVIEW AND HERALD.

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

ROCHESTER THIRD-DAY, FEB. 20, 1855.

THE FAITH OF JESUS.

"HERE is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12. This text is the concluding portion of the message of the third angel. We might dwell at length upon the patience of the saints, and the commandments of God; but we design at this time to notice particularly the faith of Jesus. The patience of the saints, or the present time of patient waiting for the coming of the Lord, and the commandments of God, have been presented quite at length in the REVIEW, while the faith of Jesus, in all its particulars, has not been fully discussed.

What is the faith of Jesus? It is that which is to be kept, as we would keep the commandments of God. "Here are they that keep the commandments of God, and the faith of Jesus." We therefore conclude that the faith of Jesus is the plan of salvation through Jesus Christ, with which is connected the requirements of Jesus in person, and those written by his inspired apostles. Then to keep the faith of Jesus, is to obey all the requirements of the New Testament.

Repentance for past sins, faith, baptism, and the performance of the common round of religious duties in meeting, and at the family altar, are but a part of the Christian's duty; it is but a small portion of the requirements embraced by the faith of Jesus. One may keep all these; but if he neglects others, he is occupying a similar position to those professors of Christianity who observe nine of the commandments of God, and every week break the fourth.

Hence it becomes those who profess to be keeping the commandments of God, and the faith of Jesus, to search and see if they are living up to the literal declarations of the New Testament.

As love for this present world, and the acquirement of riches, is the great sin that is drowning the present generation in perdition, it may be proper to first notice the New Testament testimony on this point, and the duty of God's people in regard to this world's goods as pointed out by Christ and the apostles. In presenting this subject, we design to notice,

1. *The declarations of Christ.*

2. *The acts of the apostolic Church in regard to this world's goods.*

3. *The declarations of Christ and the apostles which apply to all ages of the Church.*

4. *Those which apply especially to the present time.*

1. *The declarations of Christ.* We first call attention to a portion of Christ's sermon on the mount. "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 and steal. For where your treasure is, there will your heart be also."

Notice with care the plain declaration, and the reason given. If men lay up treasures in this world their heart will be set upon them, to the neglect of preparing for the future life. If they seek to lay up treasure in heaven, their hearts will be there, and they will prepare for immortal life in the kingdom of God.

Christ said to the young man, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions."

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of God. 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. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."

"Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." Matt. xix, 21--29.

We now inquire, How did the disciples and the apostolic church understand our Lord in these declarations? Did they understand him to mean literally just what he said? or did they understand him to mean something else, perhaps the reverse of what he said? Their acts must answer this question. This brings us to notice,

2. *The acts of the apostolic Church in regard to this world's goods.*

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostle's feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is be-

ing interpreted the son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostle's feet." Acts iv, 32-37.

It is proper here to notice the order observed. The "prices of the things sold" were laid at the apostle's feet, "and distribution was made unto every man according as he had need." Possessions were not sold and the price distributed to indulge in idleness; but to supply "need."

It may be said that trials would arise, if such a course should now be pursued, with the slothful and with impostors. To this we would reply, that the course taken by the apostles in such cases, and the rules laid down by them, would prove as good a remedy now as then. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall establish you and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received from us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable unto any of you: not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thess. iii, 1-15.

The apostle in Rom. xii, has said many excellent things, and among them may be read, "Not slothful in business; fervent in spirit; serving the Lord." He also says [1 Tim. v, 8] "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Now let all these principles be carried out, and the needy will be cared for, there will be an equality in bearing the burdens of the way, the bleeding cause of truth will not want for means to sustain it, and the church will not be burdened with drones and impostors.

We say that the acts of the apostolic church show that they understood our Lord to mean just what he said. The first apostles heard words from the lips of their divine Lord; they participated in the Spirit poured out on the day of Pentecost, which was to guide them into all truth, and it must be supposed that their views and acts in regard to this world's goods were correct. If incorrect here, why not on all points?

3. *The declarations of Christ and the apostles, which apply to all ages of the Church.*

We have before cited the words of Christ in his sermon on the mount, "Lay not up for yourselves treasures upon earth," &c. That sermon has a general application to all time since it was spoken, and this portion must be understood literally as well as other portions of the same discourse. Our Lord would not have his followers become idlers; but has presented laying up an incorruptible treasure in heaven, in contrast with laying up treasure on earth. Christians should be the most active people living. They should cheerfully wear out in doing others good. Such will ever find enough to do.

The parable of the unjust steward [Luke xvi] is designed to teach men how they may lay up treasure in heaven. We give it at length, and our Lord's application.

"And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do, for my lord taketh away from me the stewardship? I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, an hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score. And the lord commended the unjust steward because he had done wisely: for the children of this world are in their generation wiser than the children of light."

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him." Verses 8-14.

We wish to remark upon this important portion of Scripture as follows:

1. Those who have this world's goods are here represented by a steward, managing the goods of another. God, (not man,) is the real owner, and he requires faithfulness.

2. The close of this mortal life by death, or the Second Advent, is illustrated by the steward being deprived of his stewardship.

3. Securing the friendship of those who can receive the saints into "everlasting habitations" in the kingdom of God, is illustrated by the unjust steward making friends of his lord's debtors, that he might be received into their houses, when turned out of his stewardship.

4. The "mammon of unrighteousness" is this world's goods, or riches. So our Lord was understood by the covetous. See verse 14.

5. The "friends" to be made, who will receive the faithful into "everlasting habitations," cannot be mortals. God, Christ, and angels alone will participate in that work.

It is therefore evident that this parable was designed to teach that those who have this world's goods are the Lord's stewards, and that he requires of them faithfulness in using his goods to promote his glory in the earth. By doing this they secure "friends" in heaven who can receive them into "everlasting habitations." Those who take an opposite course, and lay up treasures here, do it in violation of the words of the Son of God who said, "Lay not up for yourselves treasure upon earth," &c., and are left without a promise of being received into "everlasting habitations." Christ says, "In my Father's house are many mansions;" "I go to prepare a place for you." These are the "everlasting habitations" which the covetous and rich will lose. But, thank Heaven, there is a chance for those who have this world's goods, to act the part of faithful stew-

words, and with the "unrighteous mammon" spread the truth before dying men, glorify God in the earth, and make friends in heaven. This, dear reader, this, is one way by which you may lay up a "treasure in heaven."

But it may be said by some that they can love and serve God, while their minds and hands are engaged in laying up treasures on earth. To this view let the Master reply. "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Luke xvi, 13.

We have not space for many testimonies from the epistles, touching this subject. One to the point must suffice at this time. A more solemn charge cannot be found in the Book of God, than the following from Paul to Timothy touching this subject. Read it with care, and may God help you, dear reader, to feel its weight. In it are words of vast importance to the poor, as well as the rich. "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But 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: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."

"Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi, 6-19.

4. *Those declarations which apply especially to the present time.*

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke xii, 32-37.

Notice with care that this is addressed to the little flock who are waiting for their Lord's return from the wedding. It is addressed to the remnant of this time who profess to keep the commandments of God and the faith of Jesus. The words, "Fear not little flock," imply danger, that some, at least will be found with the "fearful and unbelieving," whose fate read in Rev. xxi, 8.

In the days of Noah and Lot the people were forgetful of God, and were occupied in the pursuit of wealth and this world's pleasure. "Even thus," says Christ, "shall it be in the day when the Son of man is revealed." By this the men of this generation are most solemnly warned. Noah occupied one position, the world another. Reader, which are you imitating?

The epistle of James seems to be especially applicable to the present time. In fact, from many expressions in this epistle, it seems very evident that it applies just prior to the coming of the Son of man. "Be patient, therefore brethren, unto the coming of the Lord." "Be ye also patient: stablish your hearts, for the coming of the Lord draweth nigh." "The Judge standeth before the door." Chap. v, 7-9. Such expressions can apply to no other generation than that to whom they are facts.

The accumulation of wealth is presented in this epis-

tle as a sign of the last days. The following language can apply to no others than the men of the present generation. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Chap. v, 1-3.

We have now briefly called attention to a portion of the declarations of Christ and the apostles touching the dangers and duties of God's people in regard to this world's goods. We have also seen that the apostolic church understood these declarations to mean literally just what they said. With this view the earliest, and purest church acted, and God was with her in great power. And if the early church who had more than eighteen centuries before them, during which time a portion of this world's goods would be needed to sustain life, and to advance the glory of God in the earth, were required to act thus, and cheerfully obeyed the literal declarations of the Master on this subject, what must be required of Bible Christians at the very close of the gospel dispensation, in the period of the awfully solemn proclamation of the last angel of mercy? Just before the seven last plagues shall sweep away all earthly treasures? Let the people of God answer.

"Here are they that keep the commandments of God, and the faith of Jesus." How do we keep the commandments of God? Ans. By obeying the ten commandments as they were spoken by their Author, and engraven in the tables of stone. How shall we keep the faith of Jesus? Ans. As we keep the commandments of God. Every precept from the mouth of Jesus, or written by the inspired apostles, must be obeyed to the letter. We must seek with the whole heart to obey every requirement of the New Testament, on all points, before it can be properly said that we keep the faith of Jesus.

It is a fact that many who claim to be of the "remnant," and also claim to be keeping the commandments of God, and the faith of Jesus, not only hold good their property, but are adding to it, and some are accumulating considerable wealth; getting rich. In the profession, and the course of such, we see a perfect contradiction. If any think they can harmonize the two, we invite them to labor with us on the point. We are open to conviction. But at present it seems as contradictory, to us, to claim to be keeping the faith of Jesus, while neglecting plain injunctions of the New Testament, as to claim to be keeping the commandments of God, while every week breaking the Holy Sabbath.

We hope these plain remarks will offend none, but lead to a careful investigation of duty on this subject, and to obedience. It is one of those subjects which should be presented with care, yet the servants of God must be plain. If they keep back a portion of gospel truth, or the faith of Jesus, for fear of offending, the blood of souls will be found in their garments.

We lose by turning back to a thought previously expressed in this article. Order was observed in the apostolic church in the distribution of means. The prices of the things sold were laid at the apostles' feet, and distribution was made in cases of need, and not to indulge idleness. Activity and proper industry is the Christian's greatest blessing, while idleness is his greatest curse. We appeal to the Lord's stewards in behalf of the bleeding cause of Bible truth. It has need now of a portion of those goods entrusted to your care. Will you not immediately obey the plain declarations of the New Testament on this point, and relieve those servants of the Lord, who are called to preach his word, from embarrassment, and help them out into the white harvest field, to preach the word of life to dying men, and spread our publications throughout the land? If you hold on to your Lord's goods, and still "heap up treasures for the last days," what account will you give of your stewardship? and what will be your feelings when it is said, "Go to now ye rich men, weep and howl," &c. With the deepest emotions of love for you, and for perishing fellow-men on whom the light of present truth has never shone, we entreat of you to carefully seek for duty on this subject, and in the fear of God obey his holy word.

Tent for New York.

HAVING had some experience in holding meetings in Tents, we feel confident that this is the best mode of getting the truth before the public in the warm season of the year. We think there should be a large and commodious Tent in this State the coming Summer. As we have not means to procure such a Tent, we call the attention of the friends of truth to the subject, that the necessary sum may be raised by donations to purchase a suitable Tent. We introduce the subject at this early date, that the means may be raised in

season to commence Tent operations early in the season. The sum necessary to purchase a Tent, and commence operations will be about \$250. Please send in your donations to the Review Office, or state the sum you will give, and when, as soon as convenient. It is necessary that we should soon know what to depend upon, and, probably a Tent could now be purchased cheaper than in May next. A statement of Donations and expenditures will be given in the Review, from time to time. We cheerfully use our time and strength to advance the cause of truth, and think we should not take the responsibility of the Tent, unless the means are promptly furnished.

JAMES WHITE.
J. N. LOUGHBOROUGH.

THE OFFICE.

THE Committee have spoken in regard to the condition of the Office, and it is thought best to occupy but little space with statements in regard to financial matters; but it may be our duty to make a brief statement at this time. Nearly three years since, we came to this City to establish the Press with only \$15. At that time there were no friends in this vicinity able to assist us, and we were almost entirely destitute of every thing to commence house-keeping. Those who then joined us in this enterprise toiled for no more than food and clothing. Their deprivations at times, and their toils were not small. Prices for the Review, and for Tracts, were fixed upon in accordance with this arrangement. The care of a large family, and of the Review, INSTRUCTOR, and Tracts, has fallen principally on us. In this time we have travelled and labored in the churches about one third of the time. This amount of care and labor, together with protracted sickness and deaths in our family, has brought us very near the grave. In this prostrated condition we have been saddened with pecuniary embarrassment, and the unreasonableness of "false brethren." Our usual hours of confinement to our business in past time have been from 14 to 18 out of the 24. This has well nigh ruined our health, and we cannot expect a tolerable state of health without a complete change in many respects. We are resolved on this change, even if we leave the Office entirely. We hope to live, and, if possible, yet do some little good in the world. Had we a constitution, that could endure care and toil, we would cheerfully wear it out in the holy cause of Bible truth; but having worn out a good constitution in this cause, we can now hope for no more, than that by rest, and care, with the blessing of God, we may yet be able to do something. When we consented to take charge of the Review, it was with the hope that a Financial Committee would relieve us of much care. Since that hope perished, we have hoped that some one of the Lord's stewards would own the Office, and with his Lord's money manage the interests of the publishing department; but we are still left with the whole burden upon us. Without capital, and without health, we cannot much longer bear the burden. We have decided,

1. To take all proper means for the recovery of health, such as proper rest from care, and exercise in the open air.

2. To be free from the care of a large family. In that case the hands in the Office will have to pay the usual prices of board elsewhere, and receive more wages. This will increase the cost of the Review and the price of Tracts. The proper time for this arrangement will be the first of April.

3. To get free from debts as soon as possible, and keep free. Although the Office is \$1000 in debt, we hope the sales of Books the coming Spring and Summer will do much to clear it. It was with the expectation that all the friends of truth would pay for the Review in advance, and that a Tract Fund would be raised in different States, that we were induced to run in debt. But we are sorry to say that only about one-third of our Western subscribers have paid, excepting some portions of Michigan, and the Tract Fund has proved almost a failure. We cannot take such responsibilities, and run risks, as we have done. It would have been impossible to have continued our business, had we not received especial aid from brethren, especially some in Michigan and Vermont. They have our warmest gratitude for their real friendship in time of distress and need.

We cannot close our remarks without introducing the case of Bro. J. N. Andrews, who has been more or less connected with the Review Office. But few persons have any idea of his sacrifices, and present discouragements. For the last four years he has given himself exclusively to preaching and writing. His love and zeal for the truth, and for the salvation of souls, has been such, that he has toiled on, day and night, with little regard for health, till several times he has been brought so low that we could have but little hope of his recovery. He is penniless and feeble, (though attention to his situation, with proper hours of study and exercise is improving his health.) He now thinks of returning to Maine in a few weeks, to labor with his hands, hoping to regain his health and sustain himself. His father is one of the poor of this world, and quite infirm, and his only brother a cripple. Judge of our feelings to see a dear brother, a fellow-laborer, with whom we have toiled side by side for years, placed in his situation.

We appeal to the Lord's stewards in our brother's behalf. He should have a steady boarding-place, where he can be surrounded with all those means necessary to the recovery of

health. He should have (and must have to be useful) a suitable library. To you who know his able defense of the truth, and have been benefited by his writings, we appeal for help. The attention of those in the morning of life, who enjoy the blessing of health, we especially call to the situation of our dear brother. He has tilted so incessantly for your salvation that he is broken down at the age of 25. It must be a pleasure to you to sacrifice something to help one who has so cheerfully labored for you. His sacrifices have been great. Relatives have offered to give him a collegiate education free, or place him in a situation to acquire wealth; but these he refused, to follow in the despised path of Bible truth. Bro. Andrews is ever opposed to our speaking in his behalf, but we have felt called upon to introduce his situation in this manner, though it be without his knowledge. And here we would say, that from money sent in to relieve the Office, \$50 shall be given to Bro. Andrews. Let others give as the Lord hath prospered them, and it shall be acknowledged in the REVIEW.

The New Hymn Book.

We now hope to have the New Hymn Book ready for delivery as soon as the first of May. Those who have Hymns for the Book, original or select, should forward them immediately. We are carefully collecting Hymns from a large number of Books, some of them very old. We want a greater variety of Hymns on the following subjects: the Sanctuary, Priesthood of Christ, time of trouble, last plagues, &c., &c. We hope that this Book, like the Israelites' clothes, will last the journey through.

A beloved brother inquires, "Will it be best to have the Hymn Book of a size and quality to cost more than 50 cents? Many of our brethren are poor, and all will want a Hymn Book." To assist the poor is certainly a commendable object; but there is no need of pinching the Hymn Book in size or quality to gain this worthy object. If there was a Book Fund raised in the several States, and in different portions of some States, sufficient to take the entire edition of 4000 copies off our hands when completed, they could be afforded for \$40 per 100. Probably not more than 2000 copies will be called for the first three or six months. Now if we are to take the whole responsibility of the Book, (and probably one half of the edition lay on our hands some time,) we must receive on the first 2000 more than one half first cost. Now if any one brother, or brethren, in different parts of the field, will take a portion of this burden, and send us \$100, we will pay them in the Hymn Book when completed, at the rate of \$45 per 100. It will contain 320 pages, with 50 or 60 pieces of music, printed on fine, firm book-paper, and well bound. At this price the poor could have the Hymn Book at 30 cts., and an equal number of the more able would have to pay but 60 cts. Now if brethren who are worth their thousands, will take a portion of this burden off from us, they will relieve us, and be able to supply poor brethren with the Hymn Book at a very low price.

Bro. C. W. Stanley of Baraboo, Wis., writes:—"We have no sympathy with the so-called 'Messenger of Truth.' Our little band of fourteen is all united in the third angel's message. Bro. O. Rider of Baraboo is a useful man. We believe he ought to go with the message. He was in the '43 movement. This great field, west of the Wisconsin river, is lying waste, for there is no one to bear the last great message of truth to the scattered Israel. This is an intelligent and able field. The inhabitants are from all the States and countries: they have broken away from the old church disciplines, and are free from that yoke of bondage, and are now ready to receive the truth; but how shall they hear without a preacher? Where is Bro. Waggoner? this is his field, and we feel hurt that he should go away and forsake his own dear friends, and leave them to perish. Bro. W. Phelps is now in this field, but only for a few days. Wonderful success is with him in his labors. The inhabitants are starving for the truth.

I received 50 books on the Law of God, by J. H. Waggoner. They are doing great good here. We now want the Atonement and Bro. Hall's work, and many other works we see noticed in the paper. I wish there was a depository within our reach, that we might have all the advantages of the truth to help us on as it may appear, or be developed. I fear we have not enough of the sacrificing spirit here."

The last we heard from Bro. W., he was laboring with his hands to support his family. As to the Books, we have them on hand, and have done all we could to get them out in the reach of the friends of truth.

In publishing the three works: "Law of God," "Atonement," and "Man not Immortal," we incurred debts of about \$500. And there are at least 4000 of "Law of God," 2200 of "Man not Immortal," and 1200 of "Atonement" now in the Office, or in the hands of Agents, not circulated. These books are what the cause demands, and the scattered friends are anxious to obtain them. We have recommended to raise a Tract Fund in the several States, to be kept good by the sale of Tracts, and have books deposited in those places easiest of access.

In sending Tracts by Mail, time and expense is required in preparing them for the Mail, and postage is quite a bill. While penning this note, we have received an order for Books to be sent to Wis. The books, if we could fill the entire order, would cost at the Office \$79, and the postage on the same is \$16.75. Common freight on these books would probably

be about \$4. Our anxiety to get our Tracts out before the people is great, and we do not wish to dictate as to the way they shall go; but, brethren, let them go forth and do their work.

Meeting in Vermont.

Bro. J. Hart writes, Feb. 9th:—"As we were gathered together in a church-meeting, the subject of having you come to Vt. was spoken of, and thought best to have a general meeting at Waitsfield, calling in the male members of the churches. There are many points which it seems necessary the church should take into consideration for the spirituality of the people of God. We therefore request you to come. We have made provision for your expenses to visit Vt. We hope to see you here the first Sabbath in March. We shall expect to see you here if you can do it and not grieve the Spirit of God. If the time of the meeting will make any serious difference with you, you may make the appointment. We cannot throw out a general invitation because it is impossible to find room to hold them."

REPLY.—We are sorry to say that feeble health, the duties of the Office, and cares at home at this season of the year, will prevent us from meeting with our dear Brn. in Vt. at the time above stated. We shall be obliged to move the first of April, and till after that time, cannot leave home. We think we could meet with the Brn. in Vt. the 7th and 8th of April. The Hymn Book will be completed by that time we hope. We expect Bro. D. P. Hall [now in Pa.] to visit this State, and we think it would be for the good of the cause for him to accompany us to Vt. A definite appointment can be given in next REVIEW, after we hear from Bro. Hall, and Brn. in Vt. Ed.

OBITUARY.

DEAR BRO. WHITE:—It becomes my painful duty to announce to the readers of the REVIEW, the death of Sister Eusebia Paine, of Morley, who embraced the present truth one year ago last Sept. She fell asleep in Jesus on the 19th of Jan., aged 21 years 7 months and 21 days. Her disease was consumption, and her sufferings in her last sickness were great; but she fell asleep without a struggle or a sigh. She loved the truth dearly, and stood for it stoutly, but meekly. She leaves two sisters and a widowed mother to mourn her loss; but they are not without hope of soon meeting her again in a better country.

Within ten years Sister Paine has buried a husband, an only son, and four daughters. Oh sin! when wilt thy effects cease! May it be soon!

The funeral sermon was preached by the writer, in the Wesleyan Chapel in Morley, to a large and attentive congregation, Rev. xiv, 13 being the text for the occasion. I think much prejudice was removed from the minds of many present who had been misinformed with regard to our views of life and death.

Your brother in affliction. H. G. BUCK.
Buck's Bridge, N. Y., Jan. 25th, 1855.

My dear sister, Delina Loper, now sleeps in Jesus. She died Dec. 23d, 1854. In her last moments she was triumphant, and among her last words she whispered, "Blessed Jesus, blessed Jesus." Although her company was dear to us here, I cannot wish her back. She is done with sorrow done with suffering; and when I contemplate the awful scene just before us, I feel that she is taken away from the evil to come. Although she suffered much, she was patient and her trust and confidence was in God. She has left a companion and three children to mourn the loss of a kind affectionate wife and mother; but he who tempers the widow to the shorn lambs, hears also the orphan's prayer.

For months before her death she felt a great anxiety and concern for her children; but as she drew nearer the grave she became more resigned, and on being asked what would be done with her children, she calmly replied, I leave them in the hands of God.

Though she is now laid in the cold and silent tomb if we are faithful a little longer, we shall soon see her, clothed in glorious immortality, and with her, and all the redeemed, enter that glorious rest prepared for the finally faithful.

Barre, N. Y., Feb. 1855. E. J. PAINE.

COMMUNICATIONS.

From Bro. Mellberg.

DEAR BRO. WHITE:—Your letter dated Oct. 11, should have been answered long ago; but circumstances have been unfavorable for me to write before. I have had much sickness and trials in my family this Winter, and my own health has been feeble, and is so yet; but I have all occasion to be thankful to God that our health is restored as it is, that we again can enjoy the blessed privilege to bow down together and praise our Maker and Preserver.

You proposed in your letter to write a Sabbath Tract of 16 pages for me to translate for the benefit of, and circulation among, the Norwegians. It is impressed upon my mind that the present truth must be presented to this people; and if we refuse our service God will call other laborers into this vineyard.

I have had some short conversations in reference to the Sabbath with few individuals of this people, living about two miles from here. I have exhorted them to search the Scriptures with prayer and not

take my words for granted that it must be so; but see for themselves. The result is, that three out of four have acknowledged the truth and keep the Sabbath of the Lord; the fourth is convinced too, but he is waiting for his family to decide. They all belonged before to the Methodist church, and were noted for their piety and moral influence in that society. I met with them last Sabbath for the first time after they decided, and it made my heart glad to hear their rejoicing in the Lord, who had opened their eyes to see and their hearts to receive and obey the truth. Dear brother, pray for this people.

They told that their former minister, a Danish missionary, supported by the Methodist society, had requested them to attend a church meeting. This minister anticipating that he should gain a large number of this people, prevailed upon the society to erect an expensive meeting-house at Cambridge, eight miles from here, at a cost of about \$5,000 although the whole congregation consists of only a couple dozen families. This disturbance about the Sabbath has caused quite an alarm in the camp. Three families, and what is the worst of all, the most influential among his flock, have deserted him and weakened his ranks considerable. He has planned to reclaim them by stratagem. He proposes to compromise with them and suffer them to remain in the church and "keep their Jewish Sabbath, if they will agree to keep the Christian Sabbath also." I told them at the meeting last Sabbath the force of the third angel's message; they saw the weight thereof and put the armor on.

Now, beloved brother, excuse my digression from the subject, and let us return to the before mentioned Sabbath Tract and what appends thereto. I must inform you that the Norwegian and Swedish languages are so near related, and have such an affinity that we always understand each other perfectly, although each of us speaks his own language. There are, of course, several idioms in each language; but when such occur, we can without difficulty conclude from the connection of the subject. This is the reason that I never took any trouble to study that language or speak it. I think it will answer just as well that I translate the Tract into Swedish, and I know that they will understand it about as well. Their Bible version is very old, and their language has undergone considerable change during the subsequent time. They are of course acquainted with their own old Bible language. The Swedish translation is of a much later date, but differs considerable from the modern language: I suggest therefore to quote the Scriptures from their own Bible and mention the reason in a short preface or note. I believe it would be good that you in concluding the Tract would make a short appeal to their duty, their reason and their feelings founded on the third angel's message. It is necessary that it be printed with German types. The younger generation can read the Latin types, but the older cannot, and it would make the Tract useless for them. About the pecuniary affairs to defray the expenses for the printing, I will inform you that Bro. E. S. Sheffield [alive for the cause] has collected five dollars and the remainder will come from some quarter. Let us find the wood and the fire and God will provide the sacrifice for the altar.

Dear brother, (I love to repeat this appellation,) I love you as a brother in Christ. May God support you in all your duties. Pray for me and my family. The tears of love we mingled together at our adieu, are not dried up from my cheek yet, they are dropping on this paper still. May God bless you and your family with every blessing he sees you stand in need of, and grant that I and my family may meet you and all his children at the morning of the first resurrection.

Your friend in the blessed hope.

GUSTAF MELLBERG.

Koskonong, Wis., Jan. 22, 1855.

NOTE. Bro. M. first proposed translating some one of our Sabbath Tracts into Swedish. We then stated to him, that as no one of our Tracts covered the whole ground of the Sabbath question, it would be best to prepare a Tract for that special object. We would prefer that Bro. M. write the Tract; but as he requests us to write it, if health permits we will prepare it soon, subject to any revision he may think proper.

We shall never forget the season when we wept together by the road-side on parting last June. God bless the dear brother in his labors with those that no others of us can reach.

From Bro. Curry.

BRO. WHITE:—Some six short months have rolled away since I saw the light of the holy Sabbath. It has been a source of joy and much gladness to unworthy me. In my last letter I stated that I had not examined all points in the message. I had seen that there was a sanctuary in heaven, and that the Earth or the land of Palestine was not the sanctuary, but

only the place where God designs locating it in the glorious Restitution.

I am now satisfied that the work of cleansing the sanctuary has been in progress since A. D. 1844. Important events mark the beginning and ending of the seventy weeks, and our faith is based on conclusive evidence that the seventy weeks are the first part of the 2300 days. Therefore whoever would disconnect those two prophetic periods must give clear light for so doing.

I have been out some six weeks in company with Bro. M. E. Cornell, visiting the brethren. This dear brother has met the strong tide of prejudice through this country. Most of the time he has been alone in the field, yet by the grace of God he is a terror to the enemies of the present truth, and a praise to its lovers.

I return to my little family with the following impressions relative to my new class of brethren. 1. That while they are very zealous for the truth, there is nothing like fanaticism countenanced among them. Their highest joy is the triumph of truth, not a single point merely, but all the truth of our holy religion. True, their sympathies are largely drawn out for that holy precept of our heavenly Father's divine law; viz., the Sabbath of the Lord our God, that is so much hated by this degenerate age. God has promised many good things to that people that tremble at his word, and say, "Speak, Lord thy servant heareth."

2. That they are not so much attached to party, as to fellowship iniquity. They believe in, and carry into practice the strictest kind of Bible order in their churches. Not only do they require men to keep holy the Sabbath day, but every other precept of that law. And this is not all: the faith of Jesus must be obeyed to the letter. And while obedience to the whole truth is made a test of fellowship, our brethren make a proper allowance for the traditions handed down from our fathers. The fable schools of these modern times have poisoned and bewildered the public mind. Honest souls that are disposed to receive all the truth as God is developing it, have a great sacrifice to make, and much wisdom is needed as well as patience to lead them understandingly into all truth.

I have conversed with a number of ministers in my late tour. It is enough to convince any honest man that they are opposing truth, to hear their fable arguments relative to the Sabbath. Some take one position and some another, and when I hear them in their sermons resort to blackguard and bar-room vulgarity, it shows that they lack for argument.

It was truly strengthening to my faith in the truth of the Sabbath, to hear Bro. Cornell reply to two of the popular ministers, who came out against the Sabbath, and other features of the Advent faith. I could but think of the foxes in the desert. I am glad that while our faith is opposed by strong and popular influences, that the Lord of truth has made it the high privilege of his people to be thoroughly furnished, with strong weapons to slay its enemies. My prayer is that God will send forth more laborers into the vineyard. By the grace of God I hope to be an honor to this last message of mercy to a fallen world. Although I am poor in this world, yet the Lord requires of us according to our ability. My prayer is that God may keep his little flock unspotted, amid the perils of the approaching storm. At the present time I find myself tied at home by the sickness of my family, yet I can use the time in studying the word of God.

I am making some effort to get the ears of my old congregation that was badly scattered last July when their earthly shepherd was slain by the mighty power of God's two-edged sword. I find some that are disposed to hear. It does appear that there is an overruling hand creating a strong desire in many to hear on the present truth.

Yours in hope, MANNING CURRY,
Delhi, Ind. Co., Mich., Jan. 25th, 1855.

From Bro. Ingraham.

DEAR BRO. WHITE:—I have just returned from Mc. Kean Co. The work of the Lord is progressing in this Co. Since my last letter in the *Review* twelve precious souls have embraced the truth. I have met with much opposition of late, when cold hearted professors are tested by the searching truths of the third angel's message. Some of them [preachers not excepted] spare no pains in opposing the truth, and in stirring up the baser sort to do the same. For all these things they will have their reward. With the Apostle I can say, None of these things move me. The word of God is sweeter than honey or the honey comb; and it is sharper than a two edged sword; and by it we are able to vanquish all our foes. The promises I find recorded in the word of the Lord, have been cheering to me in time of trial. I have often thought of the words of Peter, "If ye be reproached for the name of Christ, happy are ye; for

the spirit of glory and of God resteth upon you: on their part he is evil spoken of; but on your part he is glorified." I feel much of the time like a pilgrim and stranger, but my heart is fixed on the land of rest; and I hope to live to see the King in his beauty. I expect we shall be a tried people. It will be through much tribulation that we enter the kingdom; but it is beneath the dignity of a Christian to try to shun the suffering part of religion. It is a faithful saying, "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him: if we deny him, he also will deny us." 2 Tim. ii. 11, 12.

I firmly believe the coming of Christ is very near perhaps much nearer than many of us are inclined to believe. Let us heed the exhortation of the Apostle: "Let us not sleep as do others."

WM. S. INGRAHAM.

Ulysses, Pa., Feb. 13th, 1855.

Letter from Sr. Rice to Bro. J. F. Byington.

MY DEAR YOUNG FRIEND AND BROTHER:—Prompted by duty, I address you with these few lines. I have received the *Review* for some months past, and have learned that it was through your or Bro. White's liberality. It has become a welcome visitor to me, and I do not wish to receive it gratis. I wish to contribute my mite to build up the faith I once destroyed. Truly I can say, The commandment of the Lord is pure, enlightening the eyes; for since I commenced keeping all his commandments, my eyes have been enlightened to see how far I have been led by false teaching, from the word of God; I believe the *Review* teaches the same doctrines that the Prophets and Apostles taught. It was with caution and much prayer that I embraced these truths.

Heathen philosophers tell us we have immortal souls. Paul tells us corruption does not inherit incorruption; but that life and immortality are brought to light through the gospel. Which shall we believe? O, I prize my Bible more than ever. I am alone, and yet I am not alone; for God is here, and I know his grace will be sufficient for me, if I trust in him: and he will bring out others, I trust, to see things in their true light. I hope if your Father comes to Rochester, the way will open for him to come here. I should be glad to see Bro. Cottrell again; but I hope to meet the redeemed in the kingdom of our Father. Yours in the hope of the gospel.

Feb. 14th.

CORNELIA RICE.

GOD'S LAW

WHILE musing on the present day,
We view the sects how far they stray
From law and gospel faith;
You ask them what the gospel means,
And three-score comments they will bring,
To mystify the truth.

Now what conclusion can we draw,
From such divines as shun God's law,
And boldly teach men's creeds?
Can I lay by the word of God,
Deny the path the Saviour trod,
To please their will and deeds?
No! I will try to firmly stand,
And keep the law that God commands,
While here on earth I roam.
They persecute me more and more,
Because I say God's law is sure,
And ever will remain.

They say the law that God has given,
Says we must keep one day in seven;
But God to man hath said,
That thou shalt keep the seventh day:
And while I view his word so plain,
I cannot turn aside.

J. D. HOGAN.

Rochester, Mich., Dec. 1854.

FOREIGN NEWS.

The *London Times* of Jan. 20th, in a leading article declares, that in the face of the increasing mismanagement in the Crimea, and the helplessness of the Government at home, it would be criminal to hide any longer the full truth from the British public. And then it starts John Bull with the information that of the 50,000 or 60,000 men who went to the East, not more than 14,000 infantry, and perhaps 1,500 artillery and sappers and miners are fit for duty, the remainder being dead, sick or wounded, while the cavalry, as a force, is broken up, the horses having been turned over to the ordnance to convey guns and provisions to the trenches. And even of these 15,000 men the great majority are only by courtesy fit for duty; they are weak and exhausted, harboring the germs of disease; they are disabled by sickness at the rate of a thousand a week, and the deaths number from 300 to 400 a week; there is no chance of this mortality decreasing for the work to be done by a force which becomes weaker and weaker every day, remains the same, and over-working is as great a cause of disease among these soldiers as any; and of the less than two thousand men who are reported to have been actually in good health on the 1st January, very many must have been reduced to helpless fever and dysentery by this time. Another article from the same journal on Jan. 25th, again sums up the dreadful facts of the case by saying, that at the existing rate of diminution, Lord Raglan and his staff would, by the middle of March, be the only survivors of the expedition; and Lord John Russell, in his speech in Parliament in explanation of his resignation, stated that the accounts from Sevastopol were "not only painful, but heart-rending." The number of deaths in the camp, Lord John also states at from 90 to 100 daily. It is therefore impossi-

ble to suppose that the allegations of the London journals on this subject are mere partisan exaggerations, as has been pretended in some quarters.

"The Bible Examiner" Office

Has fallen by the devouring fire, and all its contents destroyed!

DEAR SIR:—Yesterday morning the Office of the *Bible Examiner*, located in No. 140 Fulton St., was totally destroyed by fire: not a vestige of our Books, Pamphlets, Tracts, or *Examiners* for this or past years, bound or unbound, escaped; all are gone. A delay will, necessarily, be caused in answering orders for Books, but we trust it will be short. We shall print immediately "*Bible vs. Tradition*," and our New Edition of the "*Six Sermons*." Of other works we will speak more particularly hereafter. The regular issue of the *Bible Examiner* will not be interrupted; though we cannot at present, if ever, supply new subscribers with the back numbers of the present volume.

The special object of this Circular is to ask a favor of those to whom it may come. Our Mail Book, and all the Letters of our Correspondents containing subscribers' names, have been lost in this fire. We are therefore without the address of a large portion of our subscribers; and a serious delay must occur in sending their papers unless you will help us immediately by furnishing us anew with all the names of subscribers you have sent us for 1855. Will you therefore, with the least possible delay, give us again their names, written out, full and plain, with the Post Office, County and State; and also the amount each has paid for this year?

You will thus much oblige,

Your Servant in Christ,

Geo. Storrs, Ed. *Bible Examiner*.

New York, Feb. 6th, 1855.

Appointments.

PROVIDENCE permitting, I will meet with the brethren in Conference at Washington, N. H., Feb. 23d, and 25th, commencing at 7 P. M. Also in Irasburg, Vt., as Bro. Barrows and Churchill may arrange, March 2d and 4th, commencing on Sixth-day at 2 P. M. We hope to see a general attendance of the brethren in the above places, strongly desiring Church Order and Gospel union.

Brethren acquainted with open doors for the presentation of the position of the remnant of Israel, will please address me at Irasburg. Brethren let us come up to the help of the Lord against the mighty.

JOSEPH BATES.

Bro. Andrews' work on the Three Angels of Rev. xiv, 6-12, will probably be completed in two or three weeks. He has been hindered by other matters, is the reason why it is not ready as soon as was expected.

EVERY BODY'S BOOK, by Phineas A. Smith, published 1850. We have had some orders for this work recently, and have obtained a few copies to supply orders. Price 10 cents.

We have many excellent communications on hand, which we cannot publish for want of room. We have a sufficient amount of excellent matter to fill the *Review* weekly.

We shall have the lengthy article from Bro. Dunn in this No. printed in a 16 page Tract in a few days, and for sale at this Office at \$1, per hundred.

The great cause of mistakes in business matters at this Office, is, correspondents frequently mix up such matters with a long letter. We ask all to put business matter on a separate sheet, or on a part of the sheet that can be torn off as soon as their letters are opened.

Business.

J. W. MARSH.—We have not received your letter containing \$3.

D. BAKER.—Your MS. has been received, but we cannot publish it.

F. WHEELER.—Your letter containing \$7 has not been received.

OLIVE A. WHEELER.—We have received your letter, but it contained no money.

Receipts.

C Rice, J Thomas, C Webb, E A Averill, D R Palmer, P Dickinson, J P Kellogg, C Smith, C Weed, M F Cook, B Marks, M L Kellogg, M G Kellogg, S Kellogg, A A Marks, J D Morton, A A Dodge, W B Heald, O Brink, A Rowell, A Arnold, G W Bryant, A Easterbrooks, H Nichols C Herring, H Holmes, J Smith, C Monroe, C Pitts, S Titus, A Loveland, (omitted by mistake) N H Brooks, E L Brooks, J U Streetor, A Friend of truth, (for R Russell) A Friend of truth (for M Dart), C W Stanley, S Vanloon, I Dorance, (should have been received in last No.) Mrs. Dr. Cowles, I V Mack, Wm B Parsons, O Parmenter, B Hamilton, J E Titus, M Brown, L Harris, Wm Merry, A M Babcock, I C Burdick, B R Walworth, J Jnbs, R Moran, A Pierce, S Kingstun, M Edson, E Richmond, L J Richmond, T Hale, D S Marsh, T I Giddings, A Southwie, S Duntun, H Hilliard, each \$1.

E Hutchins, E Comroy, B Thomas, R B Kellogg, R Griggs, F Stees, E Goodwin, S Howland, Henry Emmons, each \$2. Wm H Laughhead \$3. A Cartwright, (\$1 each for Wm and B Cartwright), \$5. D Howard, \$2.50. J P Rathbun, \$1.75. R Adams, N Gibbs, each \$0.50. E B Thomas, \$0.39. N Colby, \$0.25.—\$95.50, behind on the *Review*.

To raise the Tract Fund to \$500.

P Dickinson, \$1. D R Palmer, J P Kellogg, each \$4. This Fund now stands at \$267.79.

To raise \$500 to relieve the Office.

C Smith, C Weed, S Kellogg, J P Hunt, E M L Corey, A Lover of truth, each \$1. P Dickinson, J D Morton, A S Coburn, M Edson, each \$2. M S Avery \$4. D R Palmer, J P Kellogg, R Godmark, each \$5. Church in Vermont, by J Hart, \$90. L McLeellan, \$4.84. L Titus, \$2.75. A Loveland, \$2.50. M Jones, 50 cts. H Norton \$4.75.—Amount raised, \$236.39.

Receipts for the Extra.—Expense.—\$10.

E P Below, J A Feoler, E Goodwin, G Cobb, S Howland, I Abbey, J Marsh, each \$1. J Wilcox \$0.24.