

THE ADVENT REVIEW,

AND SABBATH HERALD.

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

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BABYLON.

THE gathering storm of her impending fate,
In threatening clouds, around now darkly lowers,
Confusion is the name upon her gate;
Her creeds are various as her costly towers.

THE' heavenward point her scores of spiral fanes,
That rise in rich and gorgeous display,
Yet in religion, pure, her glory wanes,
As nature's in the sun's last setting ray.

SUCH gilded temples for Devotion's shrine,
With gaudy trimmings decked, so finely wrought,
But ill accord with many a sacred line,
Inscribed by holy Seers, divinely taught.

WHO 'neath no roof but heaven's blue vault could pray,
And words of wisdom pour on desert plains,
Where echoing forests swelled the gushing lay
Of feelings, melted by their simple strains.

THE streams of wealth thro' all her channels run,
And numbers, more than worth her ranks o'erflow;
Her theme—the record of her honors won—
Not how it stands above, but how below.

NO fearful conflicts with the Prince of death;
No rude assailings of the world's abuse;
Her armor rusts in friendship's fetid breath—
Not for the lack of need, but lack of use.

IN all the pomp of equipage and show,
The mass, in gay attire, resort to hear
The pealing organ's notes melodious flow,
And sermons fashioned for the pop'lar ear.

THE sound of chiming bells, to call the crowds,
Falls heavy, like some lone funeral knell;
For darkness, like a deathly pall, enshrouds
The class who dream of Heaven in paths to Hell.

THERE vile Hypocrisy secures a screen,
And Sin, unchecked, infects her ample fold—
Impassable the steps that lie between
The poor and those who revel in their gold.

THERE Peace, with siren song, has spread her charm,
And many a victim lulled in fatal sleep;
No faithful sentinels to give alarm,
While dangerous foes around insidious creep.

NO more of fervency disturbs their ease
Than party sect and party zeal inspire;
The wayward fancy strive alone to please—
The love of souls exchanged for love of hire!

THERE widely is diffused the baneful wreath,
They choose to cull from Error's devious maze,
While plain and saving truths are hid beneath
The pompous flow of ornamental phrase.

THE burning thoughts that once could light the brow,
And lips that fresher eloquence impart,
To break the magic spell, are powerless now—
Affecting still the head, but not the heart.

THE' nations lavish praises on her shower,
And worship long within her sculptured wall,
'Tis but a form—Pride saps the vital power,
And leaves her crumbling to her final fall.

A cry shall yet be heard, unknown before,
In breadth and depth, and on swift pinions fly,
To penetrate corruption's inmost core—
"Come out of her my people," lest ye die.

Her sins, of blackest hue, have reached the throne,
The blood of saints her cup of guilt has lined,
Afar resounds a fellow sufferer's moan,
In fetters her own hands have helped to bind.

IN night her day of splendor soon will end,
And wailings loud, arise o'er land and sea;
For wrath, unmixed with mercy, will descend,
And seal her woful doom eternally.

Wilton, N. H.

ANNIE R. SMITH.

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 FALL OF BABYLON.

What constitutes the fall of Babylon? Those who contend that the Babylon of Revelation is the city of Rome, answer that the fall of Babylon is the burning of Rome; while those who make Babylon a symbol of the church of Rome only, answer that this fall is the loss of her civil power—the fall of the woman from the beast. We dissent from both these positions, believing that the fall of Babylon is a moral fall, and that it denotes her rejection as a body, by God. That the fall of Babylon is not the burning of Rome appears from the following facts:

1. The cry "Come out of her my people," is made after the announcement that she has fallen. Rev. xviii, 2, 4. It is therefore evident that Babylon exists after her fall, and that the people of God are still in her midst. Hence it is evident that her fall is distinct from her destruction.

2. When it is said, "Come out of her my people," it is added as a reason, "that ye be not partakers of her sins, and that ye receive not of her plagues." Her fall had taken place; but she still existed to sin against God, and her plagues were yet future; therefore her fall and her destruction were events entirely distinct.

3. When her plagues are named in verse 8, they are said to be death, mourning and famine, and utter destruction by fire. Her plagues were yet future at the time of her fall; consequently her fall is not her destruction by fire. Between those two events the people of God make their escape from her.

4. The burning of Rome would not cause that city to become the hold of foul spirits and the cage of every unclean and hateful bird. Indeed, the only effectual cleansing that wicked city will ever receive will be by fire. These facts clearly evince that the fall of Babylon is not the burning of Rome. Beside this, we have clearly proved that Rome is not the Babylon of the Apocalypse, which is sufficient of itself on this point.

That the fall of Babylon is not the loss of civil

power by the Papal church, the following facts clearly prove:

1. This would make the angel say, Babylon is fallen, that is, has lost her civil power, because she made all nations drink of her wine. Such a statement would be false; for it was by this very means that she obtained her power.

2. Babylon becomes the hold of every foul spirit and the cage of every unclean and hateful bird in consequence of her fall. Rev. xviii, 1, 2. It would be perfectly absurd to represent this as the consequence of her loss of civil power.

3. But the greatest absurdity appears in this fact, that it makes Rev. xviii, 1-4 utter a sentiment like this: Babylon has lost her civil power; therefore come out of her my people.

We understand that the fall of Babylon is her rejection by God. That the Holy Spirit leaves her in consequence of her alienation from God and union with the world, and that thus she is left to the spirits of Devils. As an illustration we will refer to the fall of the Jewish church, the barlot of Eze. xvi. This fall is distinctly stated in Rom xi. Its particulars may be gathered from Matt. xxi, 43; xxiii, xii, 43-45. That fall was her rejection by God; her destruction was deferred for a considerable period.

1. The nature of the reasons assigned for the fall of Babylon proves that it is a moral fall. For it is because she has made the nations drunk with her wine. In other words, it is her wickedness that has caused God to reject her.

2. The consequences of her fall, testify that that fall is her rejection by God, and not her destruction. For her fall causes her to become the hold of foul spirits, and the cage of unclean and hateful birds. This shows that God has given her up to strong delusions. For this reason it is that the voice from heaven cries, "Come out of her my people."

The cause of the fall of Babylon is thus stated: "she made all nations drink of the wine of the wrath of her fornication." Her fornication was her unlawful union with the kings of the earth. The wine of this, is that with which the church has intoxicated the nations of the earth. There is but one thing that this can refer to; viz., false doctrine. This harlot, in consequence of her unlawful union with the powers of earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine, has intoxicated the nations. A few instances of her corruption of the truths of the Bible must suffice:

1. The doctrine of the natural immortality of the soul. This was derived from the Pagan mythology, and was introduced into the church by means of distinguished converts from Paganism, who became "fathers of the church." This doctrine makes man's last foe, death, the gate to endless joy, and leaves the resurrection as a thing of minor importance. It is the foundation of modern spiritualism.

2. The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush.

3. The corruption of the ordinance of baptism. Burial in baptism is the divinely authorized memorial of our Lord's burial and resurrection. This has been changed to sprinkling, or pouring, the fitting memorial of but one thing, viz., the folly and presumption of man.

4. The change of the fourth commandment. The

pagan festival of Sunday has been substituted by the church for the Rest day of the Lord. The Bible plainly teaches that the sanctified Rest day of the Lord, is the divinely authorized memorial of the rest of Jehovah from the work of creation. But the church has changed this to the first day of the week, to make it a memorial of our Lord's resurrection, in the place of baptism, which has been changed to sprinkling.

5. The doctrine of a thousand years of peace and prosperity before the coming of the Lord. This doctrine will probably prove the ruin of as many souls as any heresy that ever cursed the church.

6. The doctrine of the saint's inheritance beyond the bounds of time and space. For this fable, multitudes have turned from the scriptural view of the everlasting kingdom in the new earth.

7. The spiritual Second Advent. It is well known that the great majority of religious teachers and commentators of the present time openly advocate the view that Christ's second advent, as brought to view in Matt. xxiv, took place at the destruction of Jerusalem; and also that he comes the second time whenever any person dies.

8. The right to hold human beings in bondage and to buy and sell them, is now made out in the most confident manner from the Old and New Testaments, by the leading doctors of divinity of most denominations; and some of the most distinguished and skillful are able to make out this from the golden rule. The professed church to a fearful extent, is the right arm of the slave power, and our own nation is a perfect illustration on the subject of slavery, of a nation drunken with the wine of Babylon. That most infamous law, "the fugitive slave bill," was vindicated by our most distinguished doctors of divinity as a righteous measure.

9. Finally, the lowering of the standard of godliness to the dust. This has been carried so far that the multitudes are made to believe that "every one that saith, Lord, Lord, shall enter into the kingdom of heaven." In proof of this I might appeal to almost every tomb stone or funeral discourse.

God appointed the church to be the light of the world, and at the same time ordained that his Word should be the light of the church. But when the church becomes unfaithful to her trust, and corrupts the pure doctrines of the gospel, as a natural consequence the world becomes intoxicated with her false doctrine. That the nations of the earth are in such a condition at the present time is too obvious to be denied. The world is intoxicated in the pursuit of riches and honor, but the sin lies at the door of the church; for the church sanctions what the Lord strictly forbade, and she sets the example to the world. If the church had not intoxicated the world with the wine of her false doctrines, the plain truths of the Bible would powerfully move the public mind. But the world seems hopelessly drunken with the wine of Babylon.

At the time of the first angel's message, the people of God were in Babylon; for the announcement of the fall of Babylon, and the cry "Come out of her my people," is made after the first proclamation has been heard. Here also we have a most decisive testimony that Babylon includes Protestant as well as Catholic churches. It is certain that the people of God at the time of the preaching of the hour of his judgment were in all the popular churches. And this fact is a most striking testimony as to what constitutes the great city of confusion. In a word, Paul has well described the Babylon of the Apocalypse, and the duty of the people of God with reference to it, in 2 Tim. iii, 1-5. "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Who would dare to limit this description to the Catholic church?

The preaching of the hour of God's judgment and the immediate coming of the Lord, was at once the test of the church, and the means by which she might have been healed. It was the test of the

church in that it showed that her heart was with the world, and not with her Lord. For when the evidences of his immediate Advent were set before her, she rejected the tidings with scorn, and cleaved still closer unto the world. But it might have been the means of healing her. Had she received it, what a work would it have wrought for her! Her unscriptural hope of a temporal reign, her false view of the Second Advent, her unrighteous justification of oppression and wickedness, her pride and conformity to the world, would all have been swept away. Alas that this warning from heaven was rejected! To use the language of the parable, [Luke xiv,] none that in their heart rejected that first call to the marriage supper shall ever appear as guests at that table. The last means that heaven had in store to heal Babylon having failed, God gave her up to her own heart's desire.

It is well known that in immediate connection with the proclamation of the hour of God's judgment, the announcement of the fall of Babylon was everywhere made throughout our land. Its connection with the Advent message is well expressed by the following from Elder Himes, dated McConnellsville, O., Aug. 29, 1844.

"When we commenced the work of giving the 'Midnight cry' with Bro. Miller in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the Advent of the Lord; as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God as a preparation to meet the Bridegroom in peace at his coming. These were the great objects of his labor. He made no attempt to convert men to a sect, or party, in religion. Hence he labored among all parties and sects, without interfering with their organization or discipline: believing that the members of the different communions could retain their standing, and at the same time prepare for the Advent of their King, and labor for the salvation of men in these relations until the consummation of their hope. When we were persuaded of the truth of the Advent at hand, and embraced the doctrine publicly, we entertained the same views and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and to distract them. We had one distinct object, and that was to give the 'cry,' the warning of the 'judgment at the door,' and to persuade our fellow men to get ready for the event. Most of the ministers and churches that opened their doors to us, and our brethren who were proclaiming the Advent doctrine, co-operated with us till the last year. The ministry and membership who availed themselves of our labors, but had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them they would have difficulty with the decided and determined believers. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season' was withheld from them, and the syren song of 'peace and safety' was resounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her, my people.' This state of things placed us in a trying position. 1. Because we were near the end of our prophetic time, in which we expected the Lord would gather all his people in one. 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us, if we should unite in the cry of separation and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first po-

sition until the church and ministry carried the matter so far, that we were obliged in the fear of God to take a position in defense of the truth, and the down-trodden children of God.

Apostolic example for our course. 'And he went into the synagogue, and spake boldly for the space of three months concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.' Acts xix, 8, 9. It was not until divers were hardened, and spoke evil of that way (the Lord's coming) before the multitude, that the brethren were moved to come out, and separate from the churches. They could not endure this 'evil speaking' of the 'evil servants.' And the churches that could pursue the course of opposition and 'evil speaking' towards those who were looking for the 'blessed hope,' were to them none other than the daughters of the mystic Babylon. They so proclaimed them and came into the liberty of the gospel. And though we may not be all agreed as to what constitutes Babylon, we are agreed in the instant and final separation from all who oppose the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly of, or oppose the coming of, the Lord. It is life to come out of all human tradition, and stand upon the word of God and look daily for the appearance of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 2 Cor. vi, 17, 18."—*Advent Herald.*

The testimonies of the churches themselves, given in 1844, are sufficient to establish the fact of their fall. The *Congregational Journal* says:

"At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath-schools, stated that he had been in the ministry for twenty years, and never till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations."

The *Christian Palladium* for May 15th, 1844, speaks in the following mournful strains:—"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the ice-burys of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings? It is but a few passing months since the whole extent of our wide spread country, rang with triumphant peals of joy borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed?"

"GREAT SPIRITUAL DEARTH."—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between,' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily ex-

claim, 'Has God forgotten to be gracious? Or, is the door of mercy closed?'

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a Christian? perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O, she is a follower and imitator of the humble Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."—*Circleville, Ohio. Religious Telescope*, 1844.

About that time proclamations of fasts and season of prayer for the return of the Holy Spirit were sent out in the religious papers. Even the *Philadelphia Sun* of Nov. 11th, 1844, has the following: "The undersigned ministers and members of various denominations in Philadelphia and vicinity solemnly believing that the present Signs of the Times—the spiritual dearth in our Churches generally, and the extreme evils in the world around us, seem to call loudly on all Christians for a special season of prayer, do therefore hereby agree, by divine permission to unite in a week of special prayer to Almighty God, for the outpouring of his Holy Spirit on our City, our Country, and the world. . . . Any who cannot devote the whole week as above proposed, are requested to devote as much of the week as may be convenient.

THOMAS H. STOCKTON, and 30 others."

Bishop Soule says:—"There has been a decrease of 35,732 members in the Methodist church during the past year. [1845.] The preceding year, [1844,] there was an increase of 155,000." *Northern Christian Advocate* says: "In 1845 there was a decrease in the Black River, Oneida and Genesee conferences of 8607."

The Baptist Almanac, for 1846, reports a decrease of 4702 of that denomination in the State of New York. Other facts might be given from the statistics of all denominations equally gloomy.

Prof. Finney, Editor of the *Oberlin Evangelist*, Feb. 1844, says: "We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also through the religious prints, that very extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities, &c. . . . But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord and he has withdrawn himself from them."

How unlike what God designed that his people should be, has this great city become! The church of Christ was to be the light of the world, a city set upon a hill which could not be hid. Matt. v. 14-16. But instead of this, his professed people have united with the kingdoms of this world, and joined affinity with them. They are now established upon the decrees of kings, and the laws of the nations, rather than upon the word of God, the only true foundation of the church. Thus has the wisdom of men taken the place of the power of God. The unlawful connection of the professed church with the wicked world [James iv. 4] has resulted in her rejection by God; for how can the God of truth and holiness recognize as his people, those who in addition to their departure from their Lord, have rejected with scorn the tidings of his speedy coming?

In Rev. xviii, the message announcing the fall of Babylon is presented again, with additions, showing as we understand, that there is in the future a

mighty movement to take place on this subject. We have no doubt that God has many dear saints united with the various bodies of professed Christians. Those we believe will yet hear the call given in Rev. xviii, 4. There is however one important fact which demonstrates that it was the Providence of God which caused the proclamation of the first and second angels' messages within a few years past. Rev. xiv, 6-8. Chap. xviii, in presenting again the message respecting the fall of Babylon, informs us that she has become the hold of foul spirits, and a cage of every unclean and hateful bird. As a demonstration that we are correct in regard to the application of Rev. xiv, let the present movement respecting the spirits of the dead, answer. An innumerable host of demons are spreading themselves over the whole country, flooding the churches and religious bodies of the land to a very great extent. The immortality of the soul, a doctrine which is held by almost every church in the world, is the basis and foundation of all their work. This extraordinary movement clearly evinces the rapid approach of the hour of temptation, that shall come on all the world to try them that dwell on the earth.

It is an interesting fact that the judgment on the great harlot, which is so fully described in Rev. xviii, is shown to John by one of the seven angels having the seven vials filled with the wrath of God. Rev. xvii, 1. From Chap. xvi, 17-21, we learn that the judgment on the harlot Babylon is inflicted by the angel having the seventh vial. Hence we may justly conclude that the angel, who shows John the judgment of Babylon, is that one of the seven who has her judgment to inflict. In other words, it is the angel who has the seventh vial. It is agreed on all hands that the seventh angel of Rev. xvi, is yet future. It follows therefore that Rev. xviii, which describes the judgment on Babylon, and gives the call to come out of her, belongs to the future. It is manifest that Babylon is rapidly becoming the hold of foul spirits, and of unclean and hateful birds. The call to come out of her is made while her plagues are immediately impending.

The destruction of Babylon, as described in Rev. xviii, takes place under the seventh vial. For it is under that vial that she comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Rev. xvi, 17-21. The people of God are called out of her, just before the seven last plagues are poured out. Those plagues are future, as we shall hereafter prove. Hence it is certain that Rev. xviii cannot be applied to the events of the 16th century. It is manifest that the destruction of Babylon begins before the great battle takes place; for the kings are spared to witness her destruction; [Rev. xviii:] but in the great battle they are all destroyed. Rev. xix. While the saints eat the marriage supper, they behold the smoke of her burning, and in response to the call of Rev. xviii, 20, they rejoice over her. Rev. xix, 1-9.

Babylon is to be thrown down with violence as a millstone is cast into the great deep, and she is to be utterly burned with fire. If this utter destruction were her "fall," there would be no need of the second angel's proclamation to announce the fact, for her destruction is to be witnessed by the kings and merchants, and by every ship-master, and by all the company in ships, and sailors, and by as many as trade by sea. This is conclusive proof that the fall and the destruction of Babylon are not the same, and that Babylon itself is not a literal city; for its destruction causes results that the destruction of no city on the globe could cause. It is evident from what has been said, that the destruction of Babylon takes place in immediate connection with the Second Advent. This fact is of itself a sufficient refutation of the view that locates the call, "Come out of her my people," in the future age. For Babylon is destroyed at the very commencement of that age.

The duty of the people of God is plainly expressed, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Her sins have reached unto heaven, and God hath remembered her iniquities. She has united herself to the kings of the earth, and confided in the arm of flesh, and not in Jehovah of hosts. For the sake of this protection, she has smoothed down the terrible threatenings of God's word against

sin, and she has thrown the mantle of religion over some of the basest of human crimes. As an instance, we will cite the fugitive slave law, which has the sanction of the leading doctors of divinity, with some honorable exceptions. Pride, love of the world, and departure from God, too plainly identify the Babylon of the Apocalypse with St. Paul's description of the popular church of the last days. 2 Tim. iii, 1-5. "From such," says the Apostle, "turn away." If we would not partake of her sins, and thus share in the plagues that are about to be poured out upon her, we must heed the voice from heaven, "Come out of her my people."

[To be Continued]

The Law and the Gospel.

We are living in a time when we hear a great deal said about the law and the gospel. Many are claiming (and those too who are expecting soon to see Jesus) that we are not under the law, but under grace, and that faith is what is required of us without obedience to the whole law, instead of perfect obedience to every precept of the law and faith to establish that law. It seems to me of infinite importance to every christian that they should look at the mutual relation of the law and the gospel in the true light.

The moral law planting itself upon the changeless relations of man to his Maker and to his fellow-man, demands of him love supreme to the former, and impartial love to the latter. God requires us practically to regard the rights of all beings according to their real and relative value. But man through depravity and selfishness has utterly failed to do this. To man in this state of failure the gospel comes. For what end? Is it merely to save him from destruction? or is its great object to restore him to that perfect love which the moral law demands? In other words, does the gospel come to take the place of the law, setting it aside, and saving man without any reference to it; or does it come to put man in a condition to feel the force of motives to obedience, and to bring motives of resistless power to bear upon the heart for the very purpose of securing the absolute sway of the law of love.

If the former be the right view of the matter, then the leading practical question is, Do I certainly repent and believe in Christ, so that I may be saved at last? The heart where this is the ruling idea will not be particularly anxious to know whether he obeys the law of God perfectly; perhaps he does not expect any such thing in the present life; perhaps he deems it enough if he obeys a portion of that law and has occasional desires to obey it more; and, withal, is careful to have seasons of repenting and applying afresh to Christ for pardon. The mind lingers perpetually around its hope and the evidences on which it rests. It loves the gospel—not the law. This is one type of professedly christian experience.

Right over against this lies the experience of the christian whose heart cleaves to the law of God with intensest love—who can say with the sweet singer of Israel, "O how love I thy law! it is my meditation all the day." Who thinks little of the gospel except as a mighty attraction drawing his soul to love God and man, and as affording him omnipotent aid in gaining the victory over his own selfishness, and in attaining a state of complete conformity of heart and life to the great law of love. He does indeed value pardon; but when placed in comparison with purity of heart it almost disappears in insignificance. He loves the gospel, and he uses it abundantly; but its chief glory to his soul is that Jesus came to save his people—not from destruction, but from their sins.

It seems to me that this is placing the gospel in its true relation to the law of God, and I pray God to "sanctify his children wholly, soul, body, and spirit, and preserve them blameless unto the coming of the Lord." We know that if we are saved from sin here, we shall be from destruction hereafter. I thank God that he has yet a people who love his whole law, and though I am a stranger to nearly all the readers of the *Review* and those who keep the Sabbath of the Lord living many miles from any one of like precious faith, yet I feel that they are my brethren and sisters and I look forward with joy to that day when we shall meet in the kingdom of God and join with all the redeemed in praising God and the Lamb. O let us strive to be faithful unto the end, and be found watching so that, that day may not come upon us unawares.

C. R. AUSTIN.

THERE is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces, it is ice still; but expose it to the beams of the Son of Righteousness, and then it will melt.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, MARCH 6, 1855.

CHANGE OF ADDRESS.

FOR the future, all communications, orders and remittances for the REVIEW, should be addressed to ELD. JAMES WHITE, Rochester, N. Y.

We shall soon move from 109 Monroe St; also, there are several by the name of James White in this city. These are the reasons for this change of address.

VISIT TO VERMONT.

We have not yet heard from Bro. Hall, and cannot in this No. state the time we can visit Vt. A definite notice can be given in our next. Will Brn. Hart and Everts state the time that would best suit the Brn. in Vt., after the first of April?

THE AFFLICTIONS OF GOD'S PEOPLE.

By the popular religious teachers of this apostate age, the suffering part of religion, as set forth in the Scriptures of truth, is nearly or quite kept out of sight. The joys and advantages only of a pious life being held forth, and professed Christians looking only on the bright side, it is almost impossible for them to see the afflictions of God's true, humble people, and to love the suffering part of the religion of the cross.

Some embrace the truth, and seem to run well for a while; but as soon as they begin to feel the trials and duties of this time, they falter, draw back, and choose an easier way—seek to "climb up some other way." It is generally the case with such that they are not fully established that the present is the period of the message of the third angel, and that the scenes of the awful plagues and the judgment lay next in order before us. Not being established in regard to these events, they hesitate to fully and joyfully embrace the cross of present truth, and show their faith by their works. "Fearful and unbelieving" souls! It is such that Rev. xxi, 8, points out, and not the willing, trembling and conscientious, who choose to suffer affliction with the people of God.

The Scriptures plainly teach that the remnant that will be prepared to stand in the day of wrath, will be from the poor of this world who are purified in the furnace of affliction. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. iii, 12. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii, 5. "For thou wilt save the afflicted people." Ps. xviii, 27. "Before I was afflicted, I went astray." Ps. cxix, 67. "It is good for me that I have been afflicted." Verse 71. "Thou in faithfulness hast afflicted me." Verse 75. "Many are the afflictions of the righteous." Ps. xxxiv, 19.

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another." Isa. xlviii, 10, 11.

Says Paul, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God." 2 Tim. i, 8. "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Chap. iii, 10-12.

"Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 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: if we believe not, yet he abideth faithful: he cannot deny himself." Chap. ii, 7-13. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. i, 29.

Says Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 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." 1 Pet. iv, 12-14. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Chap. i, 7.

James says, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Chap. v, 10, 11.

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. vii, 13-17.

In these texts, and many others like them, we have the portion of God's people in this life, and the future life also. It is affliction and poverty in this world, and glory, honor, immortality, eternal life in the world to come.

The Sabbath.

A CORRESPONDENT of the *Expositor*, (late *Harbinger*), in speaking of "Commemorative Institutions," says:—

"1. When we wish to celebrate the birth of some great man, we are very careful to do it on the same day of the year in which he was born. Wherefore, all such celebrations are yearly commemorations.

"2. The anniversary of the independence of the United States is invariably observed on the fourth of July; it is therefore a yearly institution or celebration.

"3. The institution of the Sabbath. In this we have a commemoration of the creation of the world set forth. 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates.' Ex. xx, 8-10. And why is all this? Verse 10. 'For (because) in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.' Now what do we learn from the foregoing Scripture? Ans. We here learn that the keeping of the Sabbath is a weekly institution, to be observed whenever it appears, which is once in a week. Hence, the day of the week for its observance is given, which is the seventh. 'But the seventh day is the Sabbath of the Lord thy God.' Verse 10."

We could hardly expect to see the truth in regard to the Sabbath of the fourth commandment set forth in so clear and pointed a manner as the above, in a paper that has for years been teaching men to break this commandment of Jehovah; but the writer has taken just the position that Scripture and reason would lead any honest man to take in speaking of Commemorative Institutions.

Communication from Bro. Everts.

DEAR BRO. WHITE:—I have been for two weeks passing around among the towns in this part of Vt. I find the brethren and sisters humble, prayerful and striving to be at peace among themselves; and they

have some encouragement by there being some willingness among the people to hear. Sabbath, 17th, I met a full house of the saints at dear Bro. Churchill's. First-day evening we had a full school-house of deep feeling citizens in Sterling. Some acknowledged the present truth in tears; but, whether the truth will abide or the wicked one catch it away or not, time will determine. Monday evening had a meeting at a school-house in Morristown, and good attention.

Thursday evening had a meeting in the vestry of the Methodist house in the village of Johnson. Bro. Dougherty, the minister in charge, kindly gave the notice and attended: he appears to be a humble man. It is a new field. Bro. Bingham accompanied me through the whole week. We staid one night with Elder Carpenter of Waterville. His dear companion is strong in keeping the Sabbath and the present truth. Her three daughters are with her. Her husband appears favorable; but hitherto has been otherwise. She was brought to the observance of the Sabbath by her niece in Ohio writing a letter to her and sending Bro. Andrew's Review of O. R. L. Crozier. She never heard a lecture nor met with the saints in meeting. O! what great things our Lord condescends to do for our friends, when we put forth our small efforts in faith and prayer. Sixth-day evening we had an appointment at Hyde Park village, in the Congregational meeting-house, by the kindness of Bro. Keeler, an influential member of said church. On arrival for meeting we found the house open and warm, but the "Free Masons" had held a celebration in the place during the day, and there was a "Log cabin exhibition" in the evening at one tavern, and a dance at the other tavern; so we were left without a congregation sufficient for a meeting. O how lamentable is the condition of this generation upon whom the end of the world is come.

Sabbath, 24th, met with the saints again at Bro. Churchill's: a Congregationalist deacon attended, and left at intermission with apparent deep feelings, saying that he would try to persuade his companion to accompany him to our afternoon meeting; but he did not come: he carried with him some books on present truth.

First-day, 25th, we had a meeting at Moretown, a new field—a good attendance—after two discourses, there was an urgent request of the congregation for another meeting in the evening, and a voluntary withdrawal of an appointment for a meeting in said house by a "time preacher" who had listened candidly through the day. We had an old fashioned weeping meeting following a lecture, and one took a decided stand on the whole truth with a testimony that had a sound within a sound; and others took a free part in the meeting, and begged for another meeting, which by the grace of the Lord we intend to hold according to appointment next First-day. Next Sabbath the meeting is at Bro. Lockwood's where I expect to be, the Lord willing.

E. EVERTS.
Northfield, Vt., March 1st, 1855.

To the Brethren and Sisters.

LET me, dear friends, stir up your minds by way of remembrance. What shall be done in this present time of need? Must the precious cause of present truth now suffer for want of means, to aid its advancement? Must thousands that are still in darkness, remain so because our efforts are insufficient to spread it before them? Have we done all that we can for the cause of truth, and shall we now leave all the work for a few care-worn but willing souls to accomplish? Dear friends, do we believe this work to be of God? then let us be more zealous in giving our assistance, and aid all that we can those that have been, and are still sorely burdened. Can we not all do something, or even a little more than we have, and thereby show our faith by our works. We have through the mercies of God, and the exertions of our brethren been permitted to see and rejoice in the glorious light of truth; we ought then to fully appreciate its worth, and all with one accord exert ourselves to the utmost that others might be brought under its purifying influence, and saved from the fatal and delusive snares of the present age. M. S. AVERY.
Locke, Mich., Jan. 29th, 1855.

The End of the World.

This phrase is translated from *sunteleia*, "end," and *aiou*, "world." Other words are translated "world" in the New Testament, but the expression "end of the world," occurs only in those texts where *aiou* is used. Robinson in his Greek Lexicon of the New Testament renders *sunteleia*, "the being brought to an end together," i. e., full end, completion, end, consummation." He defines *aiou* thus: "duration, the course or flow of time, time indefinite, a period of the world, the world, endless duration, perpetuity, eternity."

SUNTELEIA.

Matt. xiii, 39. the harvest is the end of the world;
40. so shall it be in the end of this world.
59. so shall it be at the end of the world:
xxiv, 3. and of the end of the world?
xxviii, 20. unto the end of the world.
Heb. ix, 26. once in the end of the world hath he
Note. The words translated "end of the world" in all these instances are the same.

AION.

Matt. vi, 13. the power and the glory for ever.
xii, 32. forgiven him, neither in this world
xiii, 22. and the care of this world,
39. the harvest is the end of the world;
40. so shall it be in the end of this world.
49. so shall it be at the end of the world:
xxi, 19. grow on thee henceforward for ever.
xxiv, 3. thy coming, and of the end of the world?
xxviii, 20. unto the end of the world.
Mark iii, 29. against the Holy Ghost hath never (lit. not for ever)
iv, 19. the cares of this world and the
x, 30. in the world to come eternal life.
xi, 14. No man eat fruit of thee hereafter for ever.
Luke i, 33. over the house of Jacob for ever;
55. to Abraham and to his seed for ever.
70. which have been since the world began: (lit. from ever)
xvi, 8. the children of this world are in
xviii, 30. in the world to come life
xx, 34. The children of this world marry,
35. worthy to obtain that world, and
John iv, 14. shall give him shall never thirst; (lit. not for ever)
vi, 51. of this bread, he shall live for ever:
58. eateth of this bread shall live for ever.
viii, 35. abideth not in the house for ever: but the Son abideth for ever.
51. my saying, he shall never see death. (lit. not for ever)
62. my saying, he shall never taste of (lit. not for ever)
ix, 32. Since the world began was it
x, 28. they shall never perish. neither (lit. not for ever)
xi, 26. believeth in me shall never die (lit. not for ever)
xii, 34. that Christ abideth for ever:
xiii, 8. Thou shalt never wash my feet (lit. not for ever)
xiv, 16. he may abide with you for ever;
Acts iii, 21. holy prophets since the world began. (lit. from ever)
xv, 18. from the beginning of the world.
Rom. i, 25. the Creator, who is blessed for ever.
ix, 5. is over all, God blessed for ever.
xi, 36. to whom be glory for ever.
xii, 2. be not conformed to this world:
xvi, 27. be glory through Jesus Christ for ever.
2 Cor. i, 20. where is the disputer of this world?
ii, 6. yet not the wisdom of this world, nor of the princes of this world,
7. God ordained before the world,
8. none of the princes of this world know:
iii, 18. seemeth to be wise in this world,
viii, 13. no flesh while the world standeth, (lit. for ever)
x, 1. the ends of the world are come
2 Cor. iv, 4. the god of this world hath blinded
ix, 9. his righteousness remaineth for ever.
xi, 31. Christ, which is blessed for evermore,
Gal. i, 4. deliver us from this present evil world,
5. to whom be glory for ever and ever.
Eph. i, 21. named not only in this world,
ii, 2. according to the course of this world,
7. That in the ages to come he might
iii, 9. the beginning of the world
11. according to the eternal purpose
iii, 21. throughout all ages, world without end
vi, 12. of the darkness of this world,
Phil. iv, 20. our Father be glory for ever and ever.
Col. i, 26. hid from ages and from generations,
1 Tim i, 17. Now unto the King eternal, be honor and glory for ever and ever.
vi, 17. that are rich in this world,
2 Tim. iv, 10. having loved this present world,
18. to whom be glory for ever and ever.
Titus ii, 12. godly, in this present world;
Heb. i, 2. by whom also he made the worlds;
8. thy throne, O God, is for ever and ever:
v, 6. Thou art a priest for ever after
vi, 5. the powers of the world to come.
20. made an high priest for ever after
vii, 17. Thou art a priest for ever after
21. Thou art a priest for ever after
24. this man because he continueth ever,
28. Son, who is consecrated for evermore.
ix, 26. now once in the end of the world
xi, 3. the worlds were framed by the
xiii, 8. yesterday, to-day, and for ever.
21. to whom be glory for ever and ever.
1 Pet. i, 23. which lieth and abideth for ever.
25. word of the Lord endureth for ever.
iv, 11. praise and dominion for ever and ever.
v, 11. be glory and dominion for ever and ever.
2 Pet. ii, 17. of darkness is reserved for ever.
iii, 18. be glory both now and for ever.
1 John ii, 17. the will of God abideth for ever.

2 John 2. shall be with us for ever.

Jude 13. the blackness of darkness for ever.

25. both now and ever.

Rev. i, 6. be glory and dominion for ever and ever.

iv, 18. behold, I am alive for evermore,

iv, 9. who liveth for ever and ever,

10. worship him that liveth for ever and ever.

v, 13. unto the Lamb for ever and ever.

14. worship him that liveth for ever and ever.

vii, 12. might be unto our God for ever and ever.

x, 6. swear by him that liveth for ever and ever.

xi, 15. he shall reign for ever and ever.

xiv, 11. their torment ascendeth up for ever and ever.

xv, 7. God, who liveth for ever and ever.

xix, 3. her smoke rose up for ever and ever.

xx, 10. tormented day and night for ever and ever.

xxii, 5. they shall reign for ever and ever.

The Christian in Sin.

"ALL Scripture is profitable." There is a simple story in the sacred pages, contained in a single chapter, and yet replete with instructions for every Christian. It is in the Old Testament, that part of the Bible containing the history of God's ancient people, for the benefit of his people in all ages. The story is simply this. The pride of king David is great; to gratify it he conceives the design of numbering his people. His friend and counsellor, Joab remonstrates, but the king persists and accomplishes his design. God sees the sin and determines to punish it. He gives David the choice of three punishments, and he chooses a pestilence of three days. David is deeply humbled, confesses his sin, and his punishment is removed.

These are the impressions derived from a cursory perusal of the history; thousands read it and perceive nothing more. But let us for a moment dive into its meaning, and scan it with a searching eye.

1 Chron. xxi. *It was Satan who provoked David to number Israel.* They were the chosen people of the Almighty, selected to keep alive the knowledge of God upon the earth, and from whom should come forth him, who was "to bruise the serpent's head." Of course, Satan hated them.

There is then, a tempter, the arch fiend Satan, notwithstanding the scoffs and denials of the unbelieving, and he lives, and is permitted to tempt, not only the sinner, but the child of God.

David was "the man after God's own heart." Think not then, O Christian, however advanced in godliness, that you are delivered from the tempter's snare.

Our friends often know us better than we know our selves. Joab foresaw the sin of David; the pride of the king's heart was manifest. Joab strongly remonstrated, and sought to dissuade him from his purpose. Let us then not despise the words of a friend, for they are faithful. Let us distrust ourselves, and lay hold upon a wise counsellor. Let us not be resolved in the pride of our own heart to do all our pleasure, for that pleasure may be accompanied with sin, which shall surely bring its punishment.

Joab was captain of the host, yet was he as a servant before David, and dared not resist his will. Yet to him the "the word of the king was abominable."

Let Christians search their hearts and try their consciences, lest they thus appear in the sight of their inferiors.

God declares his purpose to punish David. Dear as David was to him, highly as he had exalted him before men, he must now feel the rod of correction and be abased. Many are the Fatherly strokes received by God's people, but blessed be his name, they have their punishment, and not their "good things" in this world. For their humbling it is necessary for him to smite them, and when their sins are public, they must be publicly reproofed. Pride, so natural to the heart, of such quick and easy growth, is highly offensive in the eyes of the Lord, and he has declared that "it goeth before destruction."

God is merciful even in his punishments. "He does not afflict willingly." He gives David his choice of three things, famine, war or pestilence. David throws himself into the hands of the Lord and chooses the latter.

"God will not always chide,
And when his strokes are felt,
His strokes are fewer than our crimes,
And lighter than our guilt."

Christians sometimes see their sins visited upon others. His people, dear to David as his own children, are chastened in his stead. "I, it is, that have sinned and done evil indeed, but what have these sheep done? Let thy hands, I pray thee, oh Lord, my God, be upon me." Thus do all God's people mourn and are in bitterness for sin. Thus do they feel that God "is a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation." How many a mother, how many a father has cried, "Remember not the sins of my youth, nor my transgressions against me."

David was quick to confess his sin. Herein consists the true mark of the Christian; he cannot live under the hidings of God's countenance. He exclaims, "my sin is continually before me," and until he can be rid of it in the blood of atonement, he is wretched. But he knows there is forgiveness, and he seeks it without delay. Thus David erected his altar and offered thereon his burnt offerings, and his peace offerings in type of our Great sin offering, whom he saw, and in whom he believed. They were accepted, and his sin was pardoned. We live under a better dispensation; we can go to Christ, to the Fountain, and wash and be clean; Jesus has borne our sins in his own body on the tree, and now lives to make intercession for all who come unto God through him.—*Christian Diadem.*

The Holy Spirit.

THE presence and agency of the Holy Spirit should be recognized, sought, cherished and gratefully acknowledged; for upon this agency the Church is dependent for prosperity, progress and power. Without it our prayers are not answered, the ceremonies of worship are formal and powerless, and the preaching of the gospel is comparatively in vain. The terrors of Sinai and the sweet accents of Calvary, divested of living power, fall upon listless ears, and the hearers remain insensible under the discipline of mercies and of judgments. Every thoughtful Christian knows that when the Spirit of God is present in a congregation, Christians are instinct with life, they labor for Christ, they agonize for souls, they bear the cross cheerfully, devise and execute plans for the glory of God, they consecrate themselves, with all that they possess, to the service of Christ, they co-operate cheerfully in every good work, and the preaching of the gospel becomes the power of God in conversion and sanctification. But when the Spirit of God is not present, Christians are characterized by spiritual insensibility, they are no more alive and devoted, their prayers are listless and formal, they complain of the burden of the cross, they turn aside from the straight and narrow way, and seek a path to Heaven strewn with flowers; they devise no liberal plans of usefulness, and oppose those devised by others, they withhold their gifts from the treasury of the Lord and invest their substance in stocks, and mortgages, and bonds. But the Church languishes, the benevolent agencies are not prosecuted vigorously, the treasury of the Lord is not filled, colleges and seminaries are not endowed, expediency is made the rule of action, prudential maxims constitute the standard of morality, the ritual and the form are the chief manifestations of Christianity, religion is an incident, rather than an essential element of life, and in reference to the great interests of the soul, immortality and retribution, the relation of cause and effect is disregarded.—*Selected.*

A Servant of the Church.

HUMILITY and labor are implied in the appellation. We are servants hired, nay, bought. "Ye are bought with a price." Humbly, then should we fulfill the duties of our position. Nothing is more unbecoming in a servant than pride. Nothing more essentially unfits him for a proper discharge of the duties of his calling. But labor, too, is expected from a servant. Member of the church of Christ! are you living to serve the interests of that church; is its prosperity and efficiency the object of your earnest solicitude, of your ardent prayers, of your persevering endeavors? Are you found among its servants when plans are to be devised, and labor performed for its enlargement and spirituality? Is your voice heard in its counsels and petitions? Is your purse always open to its pecuniary claims? Are you striving to fit the opening minds of the young to receive and obey the truth by your service in the Sabbath School? Is the knowledge of the beauty and the blessedness of the church increased by your circulation of tracts and publications, and by your own personal instructions and appeals to your kindred and friends? What department of labor is entrusted to you as a servant of the church? There is service for every one. To what position are you appointed? Have you not yet found it? O! on your knees, before the Master implore him, "Lord, what wilt thou have me to do?"—*Selected.*

PRAYER IS POWER WITH GOD.—Is man helped by prayer, solely by the effect of it as an exercise of his thought and feeling?—The Bible does not read so—nor the best experience teach so—nor a judicious philosophy intimate so. Nay, prayer loses its power as an intellectual and moral exercise, if pursued merely as such, and the devotees of a cold rationalism soon weary of the spiritual gymnastics that aim only to stir their own faculties. The Gospel teaches the pow-

er of prayer to win good from God, and the experience of all ages and lives illustrates the truth of the doctrine. But look to the very nature of things—the nature of the soul and the attributes of God. Are not all the best gifts of Heaven contingent upon some act of man? The earth is the Lord's and the fullness thereof; but must not man sow, and reap, and garner, in order to enjoy the harvest? Nay, the simplest and most essential gifts, light, water, air, man truly enjoys when he truly uses. Shall any earth born philosopher presume to say, in the face of revelation and experience, that in the mysterious region in which God moves, this law of conditionality so entirely ceases that no thought nor effort of the soul can win any peculiar blessing from the Father of our spirits? Absurd idea! Far better the philosophy of the Bible, which says, "Draw nigh unto God, and God will draw nigh unto you."—*Osgood's "Mile stones."*

Negative Religion.

In these latter days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved, without much cost. There is one class of professors, and they are by no means a small one, made up of those who have received a religious education, and been trained up to an outward conformity to the precepts of the Gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a NEGATIVE RELIGION.

They do not defraud their neighbor.
They do not neglect the poor and needy.
They do not run a round of gaiety and folly.
They are not drunkards.
They are not swearers.
They do not bring up their children without some regard to religion.
They do not cast off the fear of God.

BUT

They do not love him.
They do not experience his love shed abroad in the heart.

They do not enjoy vital, heart-felt religion.
They do not give God their hearts.
They do not delight themselves in Him.
They do not esteem his word more than their necessary food.

They do not love the habitation of his house, and the place where his honor dwelleth, though they attend it.

They do not enjoy the peace of God, which passeth all understanding.

They are not the temples of the Holy Ghost.
They are not habitations of God through the Spirit.
They have not passed from death unto life.

Reader, are you a Negative Christian?

Babylon.

I HAVE neither time nor space to waste in useless apologies, heads or divisions, but shall come directly to the question, What is Babylon?

The scripture definition is confusion. Now if among all the sects which exist professing faith in the Bible there is not confusion I confess that I should not know where to look for it.

I take the position that the nominal churches are Babylon one proof of which, I have given above. That she is fallen needs no other proof than to compare her spirituality thirty years since with what it is at the present time.

Where are the nursing fathers and mothers? Where are the meek, the pure, the merciful, the peace-makers and those who hunger and thirst after righteousness?

That all these characteristics exist in mystic Babylon, I admit, or the call would not be, Come out of her my people. This call must be obeyed if we would not be partakers of her sins, or receive of her plagues. That she has become the hold of every foul spirit and a cage of every unclean and hateful bird, I could multiply proof but I will select only one. John Wesley after having been conversant with the system and practice of American slavery, pronounced it the sum of all villainies. The churches are the strong holds of this sin in which every other is embraced inasmuch as they apologize for and commune with it. Every intelligent person whether in the church or out, knows that if the church had taken the right position when she first understood her relation to this sin, it would long since have been numbered with the things that were not; but alas for her and the poor bondmen, it is not so. She has nursed a viper in her bosom, whose poison has diffused itself through the whole system, till the whole head is sick and the whole heart faint, without sufficient vitality to restore a healthy action.

The physicians have healed the hurt slightly till

disease has sapped the constitution, and ruin is sure. It may, like a decayed tree, stand and spread itself out in a calm, and even in a gentle gale; but when the wind and storm come, fall it must. It cannot stand; and every sign and prophecy must fail if the storm is not at hand. That there are honest, pious souls in the churches, I have no doubt. I believe they are receiving their last call to come out. Flee, O flee, to the mountain of holiness and take refuge under the shadow of the Almighty.

A. P. LAWTON.

Herkimer Co., N. Y., 1855.

The Seventy Weeks.

In 1656, a dispute occurred in Poland between some distinguished Jewish Rabbins and the Catholics, respecting the 70 weeks.

The Rabbins were so hard pushed by this argument, that proved Jesus to be the Messiah, the time of his sufferings being at the end of the seventy weeks, that they broke up the discussion.

The Rabbins then held a meeting, and pronounced a curse upon any Jew who should attempt to ascertain the chronology of this prophetic period. Their anathema was this: "May his bones and his memory rot who shall attempt to number the 70 weeks."

There are plenty of such Rabbins in the Christian church at the present day. Meetings are being held in some of the sectarian organizations, to determine what course to pursue with those members who attempt to number the 2300 days. Their anathemas have gone forth, and are growing louder and louder; but Jesus rides above the storm, and will see that his word is faithfully fulfilled.—*Midnight Cry*, 1843.

Description of our Saviour.

The following epistle was taken by Napoleon from the public records of Rome, when he deprived that city of so many valuable manuscripts. It was written at the time and on the spot where Jesus Christ commenced his ministry, by Publius Lentulus, the governor of Judea, to the Senate of Rome—Caesar, Emperor. It was the custom in those days, for the Governor to write home any event of importance which transpired while he held office.

"Conscript Fathers: There appeared in these our days, a man named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted as a Prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead, cured all manner of diseases. He is a man of stature somewhat tall and comely, with a very ruddy countenance, such as the beholder may both love and fear. His hair is the color of the filbert when fully ripe, plain to his ears, whence downward, it is more orient of color, curling and waving about his shoulders; in the middle of his head is a seam or partition of long hair, after the manner of the Nazarites. His forehead is plain and delicate; his face without spot or wrinkle, beautified with a comely red; his nose and mouth are exactly formed; his beard is of the color of his hair, and thick—not of any great height, but forked. In reproving, he is terrible; in admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have seen him laugh, but many have seen him weep. A man, for his surpassing beauty, excelling the children of men." *Selected.*

Losses of the Past Year.

HENRY WARD BEECHER, preached a masterly discourse at his church in Brooklyn, on Sunday, on the disasters by sea and land the past year, to an immense audience. From the report of the discourse in the *New York Times*, we copy the following:

"God is chastising us for our unwise legislations which will preserve peace without regard to justice. To show how God has shown his displeasure, Mr. Beecher said he had obtained the following statistics: During the past twelve months, more than 4,000 American vessels, including those on the lakes and rivers, have been lost. This is no minister's calculation who is not expected to know anything of such matters, but has been computed by those who are expected to feel these losses most severely. During the same length of time, the number of vessels lost throughout the whole world was 10,000. Can it be said that it was chance alone that has caused the United States to furnish 4,000 out of the 10,000 that have been lost? Up to the year 1850, the average number of vessels lost all over the world, averaged 3,000 a year. The amount of insurance paid by the Marine Insurance Companies in New York, last year, amounted to twelve millions. The losses on land by rail roads and otherwise, amounted to eighteen millions of dollars. It is to be remarked that God has in most instances struck directly at the pride of our strength. The noblest, the newest of our vessels are

the ones taken, as if he meant to prove that it was himself that had done it: and that men might not say, they fell by their own weakness. Let men therefore depart from their infidelity, and put their trust in Him, and He will gather them under his wings and "no evil shall come nigh them."—*Morning Star*, Nov., 1854.

OBITUARY.

DEATH has again entered the little band here in Hastings, and torn from our midst a dear sister, a kind companion, and an affectionate mother. She sweetly sleeps in Jesus—blessed sleep from which none ever wake to weep. She died in the full triumph of faith, in hope of a glorious resurrection; which, of all hopes is the most cheering: it buoys up our spirits even in death to know that the voice of God is soon to sound and call forth from their dusty beds the sleeping saints; and Christ our life-giver (Col. iii, 3-4) will soon appear to fashion our vile bodies like unto his most glorious body.

Her last moments were made glad with the blessed hope of soon being united with her family in the everlasting kingdom of God, where death and affliction will not come near, and where all weeping hearts will be made glad. O may her friends and relatives prepare to meet her on the blissful shores of eternity where they may not be parted a second time. Her funeral discourse was preached by Bro. J. B. Frisbie, from Rev. xiv, 13, from this was shown when those who sleep will receive their reward.

"Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more wilt join our number,
Thou no more our songs shalt know.

Dearest sister thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the days of time are fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Sister Conkright died on the 10th day of January, 1855, aged 34 years. J. M. McLELLAN,
Hastings, Mich., Feb. 18th, 1855.

COMMUNICATIONS.

From Sister King.

DEAR BRO. WHITE:—It is with feelings of deep gratitude to God for his merciful dealings with me, that I now address you. When I look back upon my past life, and consider how narrowly I have escaped many of the delusions of these last days, and how I was brought to realize and receive the present truth, I am almost overwhelmed with emotions of gratitude and love, and feel to humble myself under the mighty hand of God in that he was thus mindful of me while disregarding and trampling on his holy law; which I did ignorantly in unbelief: I hope therefore to obtain mercy; for the Lord is long suffering and of great mercy.

Until within two years I was but little acquainted with the Advent people or their doctrine: knowing that they were looking for the soon coming of the Lord the second time. But although they were evil spoken of and called fanatical, &c., I had for some time felt to sympathize with them for when I looked around and saw the condition of the world and church, I could but think that the prophecies were being fulfilled and that the conversion of the world which we everywhere heard taught was not a doctrine of the Bible. In the Spring of 1853, I for the first became aware that a class of Adventists kept the seventh day as the Sabbath, which seemed to me at the time to be breaking rather than keeping the commandments of God; for I had never before had the thought but that the first day was the true Sabbath; or rather, that Sunday was in reality the seventh day. After a few weeks investigation, my father commenced keeping the Sabbath. I did not investigate the subject at that time, because I thought it an error, and that those that did, were in danger of being "carried about with divers and strange doctrines."

However my mind was ill at ease and I sought in vain for the truth elsewhere; for when I went to the churches of any denomination, I found naught but cold formality and a worldly display; and the doctrines there taught were no longer food to my hungry soul and I almost despaired of ever knowing the truth. There was spiritualism advanced and highly spoken of by some of my friends, but as I read in my Bible that the dead know not any thing, I believed it and was thus saved from this delusion.

In Dec. 1853, I first heard the new-time theory and not having a right understanding of the cleansing of Sanctuary I was almost ready to receive it; but

on searching the scriptures I found many passages relative to the commandments of God, and that it was on condition of keeping his commandments that we should have eternal life or enter the kingdom of God. I was told that it was not the ten commandments that were meant, for they were done away and we had nothing to do with them and also that the Sabbath-keepers held to many foolish and absurd doctrines and that they believed that the door of mercy was forever shut, &c.

The Lord only knows the anguish of my heart at that time. Clouds and thick darkness surrounded me and I knew not which way to turn. My Time friends told me that by keeping the Sabbath I should get into bondage and that I never should be free until I ventured wholly upon the time. Thus I continued halting between two opinions for several months reading all I could obtain on both sides, until last July, when a Sabbath-keeping brother visited us, and while talking upon the subject he made it appear so clear to my mind, that I resolved that God being my helper, I would henceforth keep the Sabbath.

The *Review* is always welcome for it brings glad tidings from the scattered flock, most of whom I never expect to see till Jesus comes. And O that I may then meet them all on mount Zion and sing with them the new song is the prayer of

Your unworthy Sister,
Florida, Mass., Jan. 1855. S. M. KING.

From Bro. Hilliard.

DEAR BRO. WHITE:—When I commenced taking the *Review* I was keeping Sunday for the Sabbath of the Lord. It was very reluctantly that I embraced the seventh day as the Sabbath of the Lord, although I could not see how the first day of the week was the Sabbath from God's holy word, yet I thought it must be, as I had been taught to keep it, and all the world around as far as they observed any day kept Sunday as the Sabbath of the Lord. Why should I not think it right to keep it? Well, I saw that the word of the Lord blessed and sanctified the seventh day, while there was no blessing promised for keeping the first day of the week. "The law is holy, just, and good," and "great peace have they that love thy law, and nothing shall offend them." I formerly used to believe (and thought sincerely it was taught from God's holy word,) that the wicked existed eternally in misery; and if they do, they must have eternal life in misery; for if the wicked have not conscious being, how can they have eternal misery? It is now plain to me from God's holy word, "that the wages of sin is death," and that a second death is threatened to the wicked, while the righteous have eternal life promised through Jesus Christ our Mediator and Redeemer.

I am now striving to keep the commandments of God (too much in the letter I fear) that I may be prepared for the coming of our Saviour who will return to those who love his appearing, the second time without sin unto salvation.

HENRY HILLIARD.

Madrid, Feb. 10th, 1855.

From Bro. Barden.

DEAR BRO. WHITE:—I feel very thankful to the Lord our God that I have the privilege of hearing from the remnant of the Lord's children, who are striving in these "last days" to keep the commandments of God and have the faith of Jesus; and while opposition to the truth is raging among the world and the professed churches, and while "they are willingly ignorant" of "those things that are coming upon the earth," how carefully ought we to walk before the world, who say that peace and safety is coming; and that all the world will be converted to God; and some in this place say that the seventh day Sabbath ought not to be preached: now, I ask, brethren, How does the case stand with such men who are professed Christians? They will not come to the light, lest their deeds should be reproved: they have a form of godliness, but they do deny the power: from such turn away.

I have made up my mind, brethren, that Satan with all his malice will make war with the remnant of God's children. Shall we shrink and murmur against the Lord? No: by the help of the Lord we will stop our ears to the siren songs of the world, and go on crying, Life, life, eternal life! But who may abide the day of his coming? and who shall stand when he appeareth? only such as have clean hands and pure hearts. "Unto you that fear my name shall the Son of Righteousness arise with healing in his wings." When the Son of man cometh shall he find faith on the earth?

Brethren let us examine ourselves carefully by the word of God and see whether we be in the faith or not; to the law and to the testimony—contend earnestly for the faith which was once delivered to the saints.

Says Jesus, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go to the Father." John xiv, 12. "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi, 17, 18. Let us hold fast the present truth, keep all the commandments, and love one another with pure hearts fervently; and bear one another's burdens and so fulfill the law of Christ. There are many that would hinder the work of God, and there are some that profess to be standing on the present truth, that have been and still are drawing away to perdition. The Lord is proving his people. The Lord will sift the house of Israel and all the sinners of his people shall die with the sword. Amos ix, 9, 10.

The Lord will bruise Satan shortly under our feet. Soon the voice will be heard from the throne of God, saying, It is finished. Brethren, in patience let us possess our souls. Trials may press heavily upon us, but the Lord will be the hope of his people and the glory of Israel. The Devil has come down having great wrath for he knoweth that he hath but a short time to do his work. The nations are getting very angry. God's wrath is coming, and the time of the dead that they should be judged. May we so live that when the Lord comes, we can say, Lo! this is our God, we have waited for him.

JOHN BARDEN.

Hermon, Me., Jan. 14th, 1855.

From E. M. L. Cory.

BELOVED BRO. WHITE:—I feel thankful that I ever heard the sound of the third angel's message. It pleased the Lord about nine months ago to send one of his messengers into my neighborhood; viz., Elder S. T. Cranson, to give a course of second advent and Sabbath lectures, three of which I attended. I had formerly belonged to the Christian connection, and used to take the *Christian Palladium*, in which paper I had read considerable on the subject of Christ's second advent, especially during the latter part of Eld. Joseph Marsh's administration of that sheet, but among it all I never found any thing that I could so readily endorse as the explanation of the Sanctuary, which so satisfactorily accounts for Bro. Miller's disappointment in not meeting the Saviour in 1844; though I never felt disposed to deny or question the doctrine that Christ would at some point in time re-visit this earth; for several passages in the New Testament plainly inform us of that fact. Though I was immediately convinced on hearing Bro. Cranson lecture, that the Sabbath had never been changed by divine authority, but by papal, or human; yet, so strong is the power of custom, that I did not practically yield to my convictions of the truth (that the seventh day of the week was designed by the Creator from the beginning to be kept as the Sabbath until the end of time) until the 29th of April or nine weeks from the time that I heard the lectures. My brother, who became convinced at the same time, commenced keeping the Sabbath immediately.

I feel determined henceforth while I dwell in this turbulent world, to try to keep ALL of God's commandments and the faith of Jesus.

I have been a reader since last Spring of the *Review and Herald* and the *Youth's Instructor*, and am well entertained with their contents. How it cheers and encourages me to perseverance in the christian warfare to read the communications from the dear brethren and sisters in different parts of the country, wherein I can learn the state of the cause of present truth in their several vicinities; also their hopes, fears, and determinations. May the Lord help us all to be faithful in the discharge of every known duty, and constantly watchful that that day overtake us not as a thief.

Yours in hope of eternal life.

EBER M. L. CORY.

Meridan, Ingham Co., Mich., Jan. 28th, 1855

From Bro. Bruce.

DEAR BRO. WHITE:—The *Review* comes to me a welcome messenger. It has been the means of opening the Scriptures to my understanding, and my prayer is that it may be sustained. I was formerly a member of the Methodist Church, but have been a believer in the second advent near at hand, for twelve or thirteen years, and I am still waiting with patience to see my Saviour coming in the clouds of heaven with power and great glory. I have been keeping the Sabbath since the first of last June. Brethren and sisters, pray for us.

SOLOMON BRUCE.

Ingham Co., Mich.

From Sr. Lawton.

DEAR BRO. WHITE:—We are glad indeed to learn through the *Review* that you are comfortable. If the prayers of the lonely sheep scattered abroad prevail with the great Shepherd, your life, health, peace, and purity will be preserved. The harvest truly is great, and the laborers are few. My prayer is, Lord! send forth laborers into the harvest.

I see and feel the importance of purity with the remnant. The eyes of the world are upon us. They watch for our halting, and eat our words as they would bread. We must be pure, our own poor hearts, the world, the church, and the cause of the dear Saviour demand it. There are five in this place who have embraced the third angel's message recently, and are trying to keep the commandments of God, and the faith of Jesus.

My husband, his brother's wife, and myself, are all who usually meet on the Sabbath personally, yet, the form of the fourth has never failed to grace our meetings with his presence. O how unworthy of such condescensions. He permits our poor hearts to drink of the pure river of life. Glory to God in the highest; I have felt within a few months, that I was caught away a little with Christ, and did indeed feed on the heritage of Jacob. We had a short visit from Bro. Holt a few days since, through whom we were greatly encouraged and strengthened. We are anxiously waiting and watching the openings for the messengers to labor in this community in word and in doctrine.

Your sister patiently waiting for the coming of the Just One.

A. P. LAWTON.

West Winfield, Herkimer N. Y.

From Sr. Carly.

DEAR BRO. WHITE:—I can truly say thus far the Lord has been my helper. When I look back on my past experience and see how the Lord opened the way for me to keep the commandments; I feel to praise his name. When I first became interested in the truth it seemed almost impossible for me to keep the Sabbath. But I felt it was truth and I must obey. But still I neglected it. Opposition and pride kept me back. O how unhappy I was. I soon found there was happiness for me in no other way but in obeying God, and finally came to the conclusion that I must keep the Sabbath. O what peace and happiness then came into my soul. The Bible became my companion by day and by night. Praise the name of the Lord.

I thought I could make my friends and neighbors see as I did, but soon found they turned a deaf ear to what I had to say. There are but two in this town that keep the Sabbath. I feel lonely, but I am happy. I have never heard but one lecture on the Sabbath. Sr. Harvey sends me now and then the *Review*, which I receive as a welcome messenger, but as she lives some ways from here I do not get them often. I cannot get along without them. Will you please send the *Review* to me?

Your unworthy sister striving to keep all of God's commandments.

SELINDA CARLY.

Lunenburg, Jan. 25th, 1855.

From Bro. Chase.

DEAR BRO. WHITE:—As it has been almost three years since I began to keep all of God's commandments, and never as yet have written to you. I would at this time write a few lines to inform you and the brethren of like precious faith that I am still striving to be an overcomer by doing the will of God, and we are informed in the Scriptures that it is his will that we keep his commandments, not nine only, but the ten.

I thank God that the *Review* was ever sent to me. It brought such a flood of light on the Scriptures to my understanding, especially on the Sanctuary and 2300 days, and on the Sabbath of the Lord our God. When I read the letters from the brethren scattered abroad, it encourages me. I hope the paper will be sustained. Notwithstanding I have no opportunity of meeting with the commandment-keepers to worship God, by his grace I will try so to live as to meet you in a better world.

Your brother, striving for the kingdom.

JONATHAN CHASE.

Columbia Co., Wis.

From Bro. Richmond.

BRO. WHITE:—Enclosed you will find one dollar for the *Review*. I have received it the past year gratis, for which I feel truly thankful. It has come as a welcome messenger to us, and I trust it has not come in vain. There are a few here that keep the Sabbath, and are striving to keep all the commandments. Pray for us that we may hold fast that which is good, and strive to enter into the New Jerusalem.

M. M. RICHMOND.

Clinton Co., Mich., Jan. 9th, 1855.

