

THE ADVENT REVIEW,

AND SABBATH HERALD.

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

VOL. VII.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER, 11, 1855.

No. 11.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.,

BY
HENRY LYON, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

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Terms.—ONE DOLLAR FOR A VOLUME OF 26 NUMBERS.

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.

RELIGION—WHAT IS IT?

Is it to make our daily walk,
And of our own good deeds to talk,
Yet often practice secret crime,
And thus mispend our precious time?

Is it for sects and creeds to fight,
To call our zeal the rule of right—
When what we wish, is at the best,
To see our church excel the rest?

Is it to wear the Christian dress,
And love to all mankind profess—
Yet treat with scorn the humble poor,
And bar against them every door?

O no! Religion means not this,
Its fruit more sweet and fairer is—
Its precept this—To others do
As you would have them do to you.

It grieves to hear an ill report,
And scorns with human woes to sport—
Of others' deeds it speaks no ill,
But tells of good, or else keeps still.
[Bishop Heber.]

IS THE SOUL IMMORTAL?

An Examination of the Scripture Testimony Concerning Man's Present Condition and his Future Reward or Punishment.

BY J. N. LOUGHBOROUGH.

[Continued.]

THE RESURRECTION.

The sentiments we have advanced in the preceding pages, deprive us of all hope of future life aside from the resurrection. And as this is the point where the Christian is to receive the accomplishment of his hopes, and the true event to which our faith should reach forward for the reward of obedience, we shall approach the investigation of it with pleasure. We shall claim in this investigation, that the resurrection is literal.

There are some that would talk about the resurrection of the soul in heaven, or a spiritual resurrection, that is a resurrection from death in trespasses and sins, or being made holy. But the resurrection of which we wish to speak is the resurrection of those that sleep in their graves. And in claiming that it is literal, we wish to be understood. We claim that the resurrection brings up the man, possessing the same identity as the man that goes down into the grave. We shall not attempt to follow the fine spun philosophical argument in regard to the passage of matter into the formation of other bodies, after decomposition. We consider it no objection to the doctrine of the resurrection. If the particles of matter of which Abraham, Isaac and Jacob were composed have entered into the formation of other bodies, God has promised, that they shall live again. If in the resurrection, three men are brought up, preserving the identity of Abraham, Isaac and Jacob, they will be Abraham, Isaac and Jacob, and no

one else in the universe; for they will think the same thoughts which they thought, remember that they had performed the same acts which they performed in their lives, and realize that they are the beings, that (as it seems to them) a short time before were struggling in the agonies of death.

This same class of reasoners who claim that the matter of our bodies enters into the formation of other bodies when decomposed, contend that there is a constant change going on while we are living. Some claim that our bodies are all renewed about once in the space of seven years. According to their reasoning, my body has been changed three times, at least, since the period of my remembrance. But still I am conscious that I am the same being that I was before. What produces this consciousness? I answer, the memory of those events connected with my life in past time. So in the resurrection, the remembrance of the events of this life at the period of the resurrection will produce in us the consciousness that we are the same beings.

The mass of minds at the present time cavil with the doctrine of a literal resurrection and are ready to inquire, as Paul said, "some man will say, How are the dead raised up?" To such we reply, They are raised by the power of God. Says Christ, "God is able of these stones to raise up children unto Abraham." It is a lamentable fact, that even the greater portion of the professed church of Christ at the present time deny the doctrine of the resurrection of the body.

We design in the investigation of this subject to follow the testimony of Scripture. Paul testified of himself on this matter in Acts xxiv, 14, 15, as follows: "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Before we can understand fully the means God has employed to bring about the resurrection, it will be necessary to inquire a little farther in regard to the condition of those who are to be raised.

Where are the dead? For an answer to this inquiry, we will look at the testimony of Jeremiah concerning Rachel. Jer. xxxi, 15-17. This weeping of Rachel was fulfilled in the weeping of the bereaved mothers at the time Herod slew all the children in the land. See Matt. ii, 15. But we will quote the testimony. "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because (they have gone to heaven? No. To hell? No, but) they were not." What! were they out of existence?

Our ministers at the present day would not have told those mothers so, if they had been called to preach the funeral sermons of their children. Their consolation would have been something like this: "Thou art mother of angels then. They are yet yours, only gone before! Rejoicing in the heavenly pastures, guarded by the good Shepherd—little lambs of the heavenly fold! Earth, then, is less attractive. Those invisible little spiritual cords wind around you and draw your soul upward. Like, still small voices ever whispering, 'come to the world where spirits live!' Mother of cherubs! Walk softly! Little angel-eyes watch thy steps! Spirit-forms stoop to listen! Keep thy soul free from earth; thou shalt go to them, though they cannot return to thee!" And it is very probable that before finishing their discourse they would tell those fond mothers, that "An enemy hath done this."

What consolation did God offer to those weeping mothers whose children were not. Read Verse 16; "Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord: and they shall come again from the land of the enemy." Why? says one, I thought children went right to heaven. Is that the land of the enemy? If it is, then the children went there. Well, say you, I can't admit that those children, under two years old, went to that hell we hear so much about. Neither can I, but I believe they went where the Bible says they did, viz., "To the land of the enemy." Where? Into the grave. Verse 17, The Lord says, "And there is hope in thine end, saith the Lord, that thy children shall come again to their own border."

From the above we learn, that the dead go to the land of the enemy instead of heaven. We now inquire, Who is the enemy, into whose land they have passed? We may gain an answer to this inquiry by reading Paul's testimony to the Hebrews [Chap. ii, 14]. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is the devil. From this we learn, that the Devil had the power of death. Then the enemy into whose land men pass at death is the Devil.

He is brought to view by the testimony of Isaiah [Chap. xiv, 12]. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Lucifer has been explained by most commentators to be the Devil. Verse 13, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the North; I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms: that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners! (Margin Or, did not let his prisoners loose homewards.)"

We have already shown upon another page, that the grave is called a prison. From the testimony above we learn that the Devil had power over those that had passed into the prison. And he "let not the prisoners loose homewards." Then those who are to be raised are under the power of the Devil. In the grave the worthies of past ages have been sleeping. Over them Satan has triumphed, as one after another they have sunk to the tomb. Like an enemy returning from the field of battle with a great spoil, he rejoices as he hides away that precious treasure (the saint of God) in the earth. But they are the Lord's. Although they are prisoners in the land of the enemy, God has a care for them and will resort to some means to get them out of the prison.

Said the woman of Tekoah, when she disguised herself and came before David, (as recorded in 2 Sam. xiv, 14), "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again: neither doth God respect any person; yet doth he devise means that his banished be not expelled from him." In the above is a clear testimony concerning the condition of the dead. 1st. They are "as water spilt on the ground, which cannot be gathered up again."

2. They are represented as "banished" from the Lord. A very different sentiment from that which is com-

monly taught, that God's people go immediately into his presence. If it is true that the dead go into the presence of the Lord, David, the one before whom the woman of Tekoah was speaking, must have understood it. He says, [Ps. xvii, 15,] "I shall be satisfied, (when I go to sleep? No, but) when I awake with thy likeness." He could not have believed that he should enter into the presence of God when he died; because he says [Ps. xvi, 17,] "Thou wilt shew me the path of life; (the resurrection,) in thy presence is fullness of joy; at thy right hand there are pleasures forever more." If David was going into the presence of God at death, then he is represented as looking forward to the resurrection for satisfaction, when he had fullness of joy before. Or in other words, he could be where there was fullness of joy, and not be satisfied.

3d. In the testimony of this woman of Tekoah, we learn if God does not devise some means to redeem his people, they will not only remain "banished," but they will be "EXPULSED FROM HIM."

We now inquire, What means has God devised? What is necessary to be done? Something to get the prisoners out of the enemy's prison. This cannot be done by compromise; for "he lets not his prisoners loose homewards." It must then be done by conquest. To make this plain we will suppose a case.

Suppose, during a contest between two nations, we will say England and America, that England getting somewhat the advantage of the American army, captures quite a number of prisoners who are soon confined in the Queen's dominions. The British government still retaining hostile feelings, will not give them up. We cannot enter into a compromise so as to get them. There is but one expedient to obtain those who are banished, that is, to raise a company strong enough to conquer all opposing elements, march to the prison and take them by force.

Mark the testimony of Christ, concerning what is necessary to be done to accomplish this work. Matt. xii, 28, 29. The charge had been brought against him, that he cast out devils through Beelzebub the prince of the Devils. He says, "If I cast out Devils by the Spirit of God, then the kingdom of God is come nigh unto you. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." "The strong man spoken of here we may see by the connection, represents the Devil. Now notice a corresponding testimony in Luke xi, 21, 22. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." This testimony clearly represents the Devil, who has usurped authority over the earth. The spoils he takes from the army of the saints, he puts in his prison house (the grave). But Christ a stronger than he is coming upon him, and he will take the spoil.

According to the testimony we have already quoted from Heb. ii, 14, Christ is to conquer the devil through death. Read the following testimony from Isaiah liii, 10-12. "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Here it is promised that Christ shall divide the spoil with the strong. When he has bound the strong man he will raise the saints of God from their dusty beds, while the wicked dead will be left with Satan to be destroyed with him at last.

We have a view of the fulfillment of this work in Rev. xx, 1. "And I saw an angel come down from heaven, having the key of the bottomless pit and a

great chain in his hand." We understand this was Christ. He is called an angel, [see 1 Thess. iv, 16,] And he is the one that has the key of the bottomless pit, (death.) See Rev. i, 18. "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." In verses 2, 3, John tells us what Christ did. "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit." Here the strong man is bound. Perhaps not literally. He is rendered inactive, cast into death; his own prison house. Said Christ, "When a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." The next John gives an account of after the binding of Satan, is the resurrection of the saints. Verses 4, 5. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

How is this work accomplished? The testimony of Heb. ii, 14, as we have already quoted is, that through death Christ should destroy him that had the power of death. Paul's testimony in Heb. ii, 7, 9, is, that Christ was made a little lower (margin, a little while lower) than the angels, that he might suffer death. "That he by the grace of God might taste death for every man." The means God has devised to accomplish the resurrection is through the death and resurrection of his Son. For [Jno. iii, 16] "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish (everlastingly,) but have everlasting life." Christ died, passed into the tomb, into the Devil's prison-house. But God had promised not to "leave his soul in hell," (the grave.) "An angel came down from heaven and rolled away the stone from the door of the sepulchre and sat upon it. His countenance was like lightning, and his raiment white as snow." Jesus burst the bars of the tomb, conquered the power of Satan, and rose a triumphant victor over death and the grave. There he obtained the keys of hell and of death. There he obtained power to bruise Satan under our feet. By himself escaping from the prison, he has manifested to men that he has power to bring forth his people from under the hand of Satan.

We understand that Christ's death, to a certain extent, affects every man. He by the grace of God tasted "death for every man." He proffers to all men life again. As they have passed into the grave, as a consequent on Adam's transgression, and not as a reward for their own sin, he will give them all a resurrection from that death. See the testimony of Paul on this subject. Rom. v, 18. "Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." This life is not eternal life; for as we have already shown; that is to be obtained by believing in Christ.

Paul's testimony is, in 1 Cor. xv, 22, 23, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's, at his coming." But you inquire, What is the order of the resurrection of the wicked? I answer, according to Rev. xx, 5, They live not again until a thousand years after the resurrection of the saints. We understand the saints will reign with Christ until the last enemy is destroyed. John says they will reign a thousand years. The destruction of the wicked cannot take place until after they are raised; so these testimonies would seem to give the order of the resurrection of the wicked, as in the close of the thousand years after Christ's second coming.

Some have claimed, that at Christ's second coming, there is to be a general resurrection of both righteous and wicked, which is to be immediately followed by a general judgment. But we have already shown that the promise of Christ to Peter

was, that "in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel." And Paul asks in 1 Cor. vi, 2, 3, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" From these testimonies it would appear that the judgment of the wicked, and of fallen angels, is to be placed in the hands of the saints, when they are made immortal and reign with Christ.

One thing is very plain, if we allow ourselves to reflect upon it; that is, that the judgment of the saints must be prior to their resurrection. If we claim otherwise, we have them judged after they are rewarded; for the testimony of Christ is, "Thou shalt be recompensed at the resurrection of the just." According to 1 Peter, [chap. iv,] they are judged before the end of all things, or Christ's second coming. "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand."

We do not understand Peter to testify, that the end of all things was at hand, when he wrote, but, when the end of all things is at hand, Christ is ready to judge the quick (living) and the dead. Verses 17, 18. "For the time is come (when the end of all things is at hand) that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The above seems to convey the idea that God's people are judged before the wicked, and before the time comes for them to be rewarded.

The last work of Christ while a priest, (for when he comes he is no longer a priest, but a king,) is to blot out the transgressions of his people. Of course there can be no condemning them, after his blood has been applied to cancel their transgressions. No! They will be remembered no more against them for ever. If the view we have briefly spoken of concerning the judgment is correct, it weighs strongly against the common idea of a general resurrection of both righteous and wicked at the time Christ comes.

Others have taken the position, that there is to be no resurrection of the wicked. This view is not only absurd, but contrary to Scripture. If the wicked are not to be raised, how can God punish the sinner? Why, say you, all men die, and the wages of sin is death. But all men die because they are mortal. If they are to die because of their sins, they must be raised from that death which they die because of Adam's sin, before they can die a death for their personal sins. The death men are to die for personal transgression according to Rev. xx, is the second death. How can men die the second death before they have been raised from the first? And according to verse 15, "Whosoever is not found written in the book of life," is to die the second death. Then all the wicked will have a resurrection from the first death.

But we will present Scripture testimony on the subject. We have already referred to Paul's statement in Acts xxiv, 15, that he had "hope toward God," * * that there shall be a resurrection of the dead, both of the just and unjust." Also 1 Cor. xv, 22, that, "As in Adam ALL die, even so in Christ shall ALL be made alive." And, that "the free gift should come upon all men unto justification of life." We will now show that Christ taught the same sentiment. See John v, 25. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." It was but a short time after this (as we see by chapter xi) that he raised Lazarus. In verses 28, 29, Christ adds, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the

resurrection of life; and they that have done evil, into the resurrection of damnation."

The testimony of Peter compared with that of Job, shows clearly that the wicked must have a resurrection. See 2 Pet. ii, 9. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Says Job, [Chap. xxii, 29, 30,] "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath."

The testimony of Christ to the Jews, recorded in John, compared with his testimony to them, recorded in Luke, shows that the wicked Jews must have a resurrection. See John viii, 21. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." Compare this with the testimony of Luke xiii, 28: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." The above testimonies prove conclusively, that at the time Abraham, Isaac and Jacob, are in the kingdom of God, the wicked Jews will have a resurrection, and see them there. Other testimony might be adduced, substantiating the doctrine that all men will live again. But we will now inquire,

IN WHAT CONDITION ARE THE WICKED RAISED? There is no proof that they are to be raised immortal. Some have misapplied the testimony of Paul in 1 Cor. xv, 51, to the wicked, and thus strive to prove that they will live eternally. He says, [verse 50,] "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold! I shew you (my brethren) a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." By a candid reading of the text you will see that it applies to none but the saints.

Paul plainly declares the condition in which the wicked shall be raised. Gal. vi, 8. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." The wicked will be raised corruptible, as we learn from this testimony.

THE BENEFITS OF THE FIRST RESURRECTION, shall now occupy our attention for a little space. Says John, [Rev. xx, 6,] "Blessed and holy is he that hath a part in the first resurrection: on such the second death hath no power." The great and crowning blessing of this resurrection is *immortality*. Those who obtain it can die no more. As we have already quoted from 1 Cor. xv. "The dead (righteous dead) shall be raised incorruptible." Those who have a part in this resurrection receive the consummation of the christian's hope, the crown of righteousness: viz., *eternal life*.

Said Christ, in answer to the Sadducees. [Luke xx, 35, 36,] "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

From this we may learn that another benefit which is to be derived from having a part in the first resurrection, is, those who obtain that resurrection become *sons of God*. Well, say you, we are sons of God now, if we believe on Christ. Let us look at a little testimony on this subject. In Matt. v, 44, 45, Christ says, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Look now at John's testimony, [John i, 11, 12,] when speaking of Christ. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to

BECOME the sons of God." John says in his first epistle, [1 John iii, 1,] "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." If we are now actually the sons of God, what force would there be in saying the Father had bestowed love upon us, in permitting us to be called his sons?

But says the objector, John says in verse 2 of this same chapter, "B loved, now are we the sons of God." Paul explains how we are sons of God now, in his epistle to the Galatians, [Chap. iii, 26,] "For we are all the children of God by FAITH in Christ Jesus." Here is positive proof that we are not actual children; for we are children *by faith*. Our faith looks forward to the time when we shall become sons of God by the resurrection from the dead. Peter tells us in his second epistle, [2 Pet. i, 4,] "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." According to Peter's testimony we have the promise of becoming partakers of the nature of God, which will constitute us his actual sons. Paul testifies on this subject, [Eph. i, 13, 14,] "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Here the Holy Spirit is said to be the earnest (a sample—see *Cruden*) of our inheritance. If the Spirit of God is a sample of our inheritance, then it must be that we shall inherit his nature. We are heirs of that which we are to inherit, and Paul says, [Rom. viii, 16, 17,] "The Spirit itself beareth witness with our spirit, that we are the children of God: (children by faith); and if children, then heirs: heirs of God, and joint heirs with Christ." And in verse 11 he tells us how we shall be made partakers of this, of which we are heirs. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (bring to life) your mortal bodies by his Spirit that dwelleth in you." Here we learn that the saints of God are to be made alive by his nature, and thus they will be raised undying, and become his sons.

Ezekiel describes this resurrection in his vision. Chapter xxxvii, 12-14. "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And I shall put my Spirit in you, and ye shall live, and I shall place you in your own land."

In the above description of the resurrection there is not one word said about a soul coming to animate these bodies, but the breath entered them and they lived. Neither is it said that in their resurrection state they had blood. The Lord says, "I will put my Spirit in them and they shall live." They are then fit subjects of the kingdom of God, having no blood, no corruption. Paul says, [1 Cor. xv, 50,] "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption." Some have supposed this text to prove that the saints would have no bodies in the kingdom of God. But they are to be "fashioned like Christ's glorious body." Christ said after his resurrection, "handle me and see, for a spirit hath not flesh and bones as ye see me have." Then Christ had flesh and bones, but no blood. "He poured out his soul." Life. "The life of the flesh is the blood." So the saints will have bodies of flesh and bones quickened by the Spirit of God.

Paul represents the people of God as adopted children. See Rom. viii, 15. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." When men believe on Christ, they become the adopted children of God. In the ancient custom of adoption, the children adopted, were placed under the rules of the father for an appointed time. At the termination of this time appointed, a great feast was proclaimed, to which the nobility of the surrounding country were called. In the midst of the feast the father brings forward those of his adopted sons who have been faithful to his

laws, and proclaims them his real sons. From that time they are entitled to all the privileges of home born sons.

Thus the saints of God are taken into the family of Christ. If they prove faithful unto death they have the promise of a crown of life. "They will be born from the dead at the time appointed, actual sons of the father, and Jesus before the nobility of heaven (all the holy angels) will say to them, 'Come ye blessed of my Father, inherit (your father's property) the kingdom prepared for you from the foundation of the world.'"

Who can portray the position of those to whom this proclamation shall be made, those who have a part in the first resurrection. Their vile bodies shall be like Christ's glorious body. In the description given of him as he appeared on the mount, "His face did shine as the sun, and his raiment was white as the light." They will see no more sorrow, sickness, pain nor death; but life, joy and happiness will be their eternal portion. Language would fail to portray their glorious state. Says Paul, [1 Cor. ii, 9, 10,] "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit." He calls it in 2 Cor. iv, 11, "A far more exceeding and eternal weight of glory." Dear reader, may the Lord help you to prepare to receive it.

To be Continued.

Extracts from Thomas a' Kempis.

FIRE trieth iron, and temptation a just man. We know not often what we are able to do: but temptations show us what we are.

In temptations and affliction man is proved how much he hath profited.

If God were always thy desire, we should not be so much troubled when our inclinations are opposed.

Occasions of adversity best discover how great virtue each one hath; for occasions make not a man frail, but show what a man is.

It is easier not to speak to all, than not to speak more than we should. It is easier to keep at home, than to be sufficiently upon our guard when we are abroad. He, therefore, that intends to attain to inward and spiritual things, must, with Jesus, retire from the multitude.

Simplicity and purity are the two wings by which a man is lifted up above all earthly. Simplicity is in the intention; purity in the affection; simplicity tends to God; purity apprehends and tastes him.

Jesus hath many lovers of his heavenly kingdom; but few hearers of his cross. He findeth many companions of his table, but few of his abstinence. Many praise and bless him, as long as they receive any comfort from him. But if Jesus hide himself and leave them but awhile, they either fall into a complaint or dejection. But they that love Jesus for Jesus, and not for some comfort of their own, bless him in all tribulation and anguish of heart, as well as in the greatest comfort.

In the cross is salvation; in the cross is life; in the cross is protection against our enemies; in the cross is heavenly sweetness; in the cross is strength of mind; in the cross is the height of virtue; in the cross is the perfection of holiness. Behold in the cross all doth consist, and all lieth in our dying upon it; for there is no other way of life and to true inward peace, but the way to the holy cross. The whole life of Christ was a cross and a martyrdom; and dost thou seek rest and joy? As for comforts, leave them to God; let him do therein as shall best please him.

Vain and short is all human comfort. Blessed and real is that comfort which is received inwardly from the truth.

If thou remainest steadfast in all events, and dost not weigh by the outward appearance, nor with a carnal eye, the things which thou seest and hearest, but presently in every affair dost enter with Moses into the tabernacle, to ask counsel of the Lord, thou shalt hear the divine oracle, and return instructed concerning many things, both present and to come.

How little soever the thing be, if it be loved and regarded inordinately, it defileth the soul and hindereth the enjoyment of the Supreme Good.

Prayer is nothing without earnestness and resolution. How can we expect that God should regard supplications, with which we are unaffected ourselves.

He is gainer enough who gives over a vain hope.

THE REVIEW AND HERALD.

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

BATTLE CREEK, THIRD-DAY, DEC. 11, 1855.

The Fourth Commandment and Sunday-Keepers.

THE great desideratum with those who observe the first day of the week as a day of rest, is, by some means to make it appear that the observance of that day is enforced by the fourth commandment; for it is a fact, and an unfortunate one for them too, that there is no precept in the Bible, which commands the weekly observance of a day of rest, and defines the period of its recurrence, except the fourth commandment. Another unfortunate fact is, that this fourth commandment has no more to say about Sunday than it has about "Good Friday."

The fourth commandment as plainly defines the day of the Sabbath, as language is capable of doing it; and it declares it to be the seventh day of each week. The world, that portion of it which flatters itself with the name of "Christian," stands up and says that the day of rest is the first day of each week. Now as Protestants profess to regulate their practice, by the precepts of their Bible, it becomes necessary that these two declarations be harmonized, so that, consistent with their profession, while they practice according to the latter, they may not be violating the teachings of the former. To do this the wits and wisdom of theologians have been taxed to their utmost. Every quibble that sophistry could produce has been marshalled into the field, and the result has been a swarm of theories, each claiming to have settled the difficulty, none of them, however, attempting to do it by leading men from a false practice to the truth of God, but by perverting the meaning of the fourth commandment. A practice grown venerable in their eyes from its supposed antiquity, must not be given over; and they have endeavored to bend the teachings of the Bible to their practice, instead of their practice to the teachings of the Bible. They have propped up their own "Dagons" in their gilded temples, and thrust the ark of God out of their midst.

In illustration of what we have said, we will present a few examples; not because we take pleasure in controversy as such, or in denouncing the course of those who differ with us; but that the power and harmony of truth may be more apparent, from the inconsistency of its opposers. In the *Advent Herald* of Nov. 24, 1855, we notice the conclusion of an article on the fourth commandment, by "Rev. Wm. S. Plumer, D. D.," in which he says:

"1. The term Sabbath signifies rest; and that rest by divine appointment may, without at all changing its nature, be transferred from one day to another. Some other Jewish festivals were called Sabbaths, but never is one of them called 'the Sabbath,' 'the rest.'"

"2. There is nothing in the fourth commandment fixing this weekly rest to the seventh day of the week. The law in the decalogue does not point out any day of the week, but only a day succeeding six days of labor. It is said, 'God blessed the Sabbath day and hallowed it.'"

Here we say is a most manifest perversion of the fourth commandment. If men could but once detach the commandment from the seventh day of the week and render it an indefinite expression, it would then be quite an easy matter to invent a very plausible theory for First-day keeping. But to destroy the definiteness of the fourth commandment is not so easy a matter. What did God bless in the beginning? He blessed something, or nothing. If he blessed anything, he blessed some definite object. We read that he blessed a day; then he blessed some definite day. What day was that? The seventh day and no other: or the Bible has failed to declare the truth on this subject. Here originates the Sabbath institution. The fourth commandment refers us back to the fact of God's resting on the seventh day, as the reason of this institution. This day it tells us to remember and keep holy. "In it thou shalt not do any work."

Mr. Plumer says, "The term Sabbath signifies rest; and that rest by divine appointment may, without changing its nature be transferred from one day to another." Where does he find proof of this assertion? Where does the Bible tell us to rest "one day in seven," but that we may select the day to suit our own convenience? True, on whatever day we refrain from labor, it is a "rest" to us; but it is not the "rest-day" of the Lord. We are commanded to rest for some reason: we must take for this the reason that God has given us; and that reason confines us, and that absolutely, to the seventh day of the week. It will not do for us to take a reason of our own assuming and on that reason set apart another day for a weekly rest than that which God has appointed. This is not only to reject the observance of the day that God has given us, but the reason for that observance also.

We say that the Sabbath institution is dependent for

its existence on the fact that God rested from the work of creation on the seventh day of the first week of time. But who would think of urging that men must now observe the first day of each week because God rested on the seventh? This however, Mr. Plumer attempts to do in his next paragraph, when he says: "There is nothing in the fourth commandment fixing this weekly rest to the seventh day of the week. The law in the decalogue does not point out any day." We hardly know how to reply to so plain a contradiction of the word of God. As we have before said, if language is capable of doing it, the day of the Sabbath is plainly defined. It is certain that God did not bless every day of the week; but if the assertion above quoted be true, one man may observe the seventh day, his next neighbor may observe the first, another, the second, and so on till every day of the week is observed as holy time; they may each appeal to the fourth commandment in justification of their course, and if that commandment is as indefinite as the doctor would have us believe, they would be justified, each in keeping his separate day; for they would each fulfill the requirements of the command in keeping one day in seven; yet there is but one holy day in each week; for God has blessed and set apart one only for the use of man. The idea of God's blessing one day of the week and no day in particular; of his requiring us to remember the day of the Sabbath, without telling us when it comes; of his commanding us to keep a day that is not specified; is too manifestly absurd to need comment. It has become quite characteristic of man since his fall to suggest improvements on the doings of the Almighty. Perhaps Mr. Plumer could tell us what language the Lord should have used if he wished to point out the seventh day in the fourth commandment.

But Eld. P. evidently thinks he has gained his point, and that people will believe after reading his article that the fourth commandment really does enjoin the observance of Sunday; for he says in conclusion, speaking of James ii, 10, 11, "Now if you do not kill or swear profanely, yet if you violate the fourth commandment, you are 'become a transgressor of the law.' Before he reaches this point, however, he introduces another reason for keeping holy the first day of the week; namely, because Christ rose on that day; though he forgot to give us the teachings of the Bible that requires this at our hand.

In the same *Herald* there is also an article on the history of the "Lord's day in Scotland and England," by another writer who believes that the fourth commandment is abolished, and that Sunday is no Sabbath only as made so by the civil and ecclesiastical power. These two articles in the same paper show that the *Herald* is ready to publish anything that militates against the views of those who keep the seventh day according to the commandment, whether it presents a harmonious system of truth or not.

Our limits forbid our saying more on this point in this No. Next week we will make some further remarks bearing on the same subject. We will also, in connection, present our readers with a curious document; a letter purporting to be "written by God himself;" one of the instruments by which that power that instituted Sunday-keeping attempts to enforce its observance.

The "Age to Come."

MOST of the readers of the *Review* have doubtless heard of the "Age to Come" in some form or other, as it has been discussed by various bodies of professed Advent believers for a few years past. The main fact in the case seems to be the name, as its general features, even, do not seem to be much understood. The following are a few of the points maintained by different persons or classes:

1. Christ will come and begin the work of restoring and subduing the earth, which will be a work of 1000 years.
2. He will bring the New Jerusalem at his coming, and cleanse a place for its location at Palestine.
3. He will come and superintend the building of Old Jerusalem which will be the capital of his kingdom during the 1000 years.
4. He will sit on David's throne and act as both King and Priest during the period of 1000 years.
5. The immortal saints will be the Priests during that period or age.
6. The sacrifice of Christ on Calvary will be the basis of offered mercy in that age.
7. The blood of animals will be offered, or the types re-instituted in that age.
8. Nations will be put on probation under circumstances calculated to insure their salvation in that age.

9. There will be no probation, but the nations will worship Christ, as King, by compulsion.

10. The new covenant [Jer. xxxi; Heb. viii] will be made with Judah and Israel in that age.

11. The three messages of Rev. xiv, 6-12, will be given in that age.

Of those who believe that there will be probation in that age, very few pretend to offer any revealed plan whereby sinners or the nations may secure salvation; and the majority have no definite views on the point.

This theory has been advocated for many years by Dr. John Thomas, of Richmond, Va., and more recently by the Editor of the *Harbinger*, and many of its correspondents. The Editor of the *Harbinger* published his views of the Age to Come in a pamphlet of 132 pages, by which they are quite extensively known, and accepted by many who have embraced that theory. Those who remain with the *Advent Herald*, of Boston, have always rejected it in every form.

In the West, (Wisconsin and Northern Illinois,) it is generally believed, though not exactly as taught by Eld. Marsh. At conferences held in Fond du Lac and Jefferson counties, Wis., in Oct. last, it was decided to publish their version; and J. M. Stephenson, D. P. Hall, W. Phelps, E. S. Sheffield, W. Wilsie, and T. M. Steward, were appointed a committee to prepare it for the press. By the members of that committee, as well as by the body of believers, different opinions are held concerning it. Indeed, I consider it next to impossible to get a committee of six whose views of the Age to Come are uniform; and this is but what might be expected where so much is to be believed on points on which so little is revealed. It is to be hoped, however, that the committee will come to some understanding by which an authorized version for the West may be published for the satisfaction of both its adherents and opponents.

The *Review* has hitherto aimed to be silent on this subject, as it was deemed by the Editor and Publishing Committee, (and I may add, the body of the brethren,) unprofitable to discuss it. They had noticed that a spirit of controversy was generated wherever it was discussed, calculated to destroy vital piety and brotherly love. They did not deem it "present truth," or "meat in due season;" but as it was held by some highly esteemed in the church, it was not considered best to oppose it, but to let the light of the present truth spread, hoping that it would supersede any future truth in the minds of brethren, however important they might consider it as a future truth. In this they were encouraged by the avowed position of some of its advocates. The following expression from Eld. J. M. Stephenson, given soon after he embraced the Third Angel's Message, is to the point, and we could have no hesitation in co-operating with any of similar sentiments and feelings:—

"By it (the Third Angel's Message) the present churches, or Babylon, will be judged. It is the great test question. I can see no hope for any person who willfully rejects the last message, nor for any who may hear and will not. This seems hard, but it must be so.

"Each distinctive message, in every age, has been present truth, or meat in due season, and nothing else.

"Each message having been present truth, has always been present duty, present test, exclusive of all other tests; and as such must be paramount to all other duties or doctrines, however important in their places: the future age not excepted.

"Each message has had its distinctive messengers to proclaim it. God never confounds his messages or messengers. These messengers have always been the contemporaries of the people for whom their messages were designed. Hence, it must be our paramount duty to faithfully proclaim the message with which God has entrusted us, and leave all future messages for those messengers whom God shall raise up, and who will be personally interested in the truth they proclaim.

"Each message has been essential to salvation. . . . Present truth has always been essential to salvation. A belief in the future age is not essential to salvation; therefore the future age is not present truth nor an essential part of it: hence we may honestly differ on that subject, and both enjoy the approbation of our heavenly Father."

Like expressions were made in 1854 by Eld. D. P. Hall to the Editor of the *Review*, in consequence of which a compromise was made, in which it was agreed that both parties should refrain from preaching, writing, publishing, or teaching, either for or against the Age to Come, but let the present truth engross all their attention, and engage all their energies. This compromise was strictly adhered to by the *Review*; but information deemed reliable was given that the other parties had broken their covenant, by advocating the doctrine contrary to their express agreement, and their acknowledged convictions of duty. During the past season the "Wis-

"consin Tent" has been made the medium for the extensive proclamation of this doctrine, much to the detriment of the cause of present truth, and disappointment of many who assisted in procuring the Tent. The consequences have been what might have been expected from the preaching of an untimely, and of course, lifeless message. A general declension of piety, and disaffection towards the great truths of our present message, has been the result. So nearly is it allied to the cry of "Peace and safety," that the minds of the churches where it has been taught have been diverted from the perils of the times in which we live, and consequently they are not progressing in that preparation which is necessary to meet the soon-coming Judge. I do not speak of all, but in general terms; for some have seen, acknowledged, and deplored this state of things in my hearing.

Though the course pursued in the Review may not have been the most judicious, or beneficial for the cause of truth, yet it was pursued from convictions of right, and feelings of respect and love for those who differed with them on that doctrine. It is always well to oppose error, and never safe to compromise the truth; and we think that time has demonstrated that a different course would have been attended with better results. At all events, the state of things is such, that we can be at no loss as to what our duty is at the present time. The wants and perils of the scattered flock demand that we promptly meet and expose the fallacies of the theory of the Age to Come; not from a desire for, and love of controversy; (for this we have avoided;) but from a desire to uphold the truth of God, and with a firm reliance on the power of truth, and trust in divine aid to vindicate and sustain it.

J. H. W.

"Preach the Word."

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. iv, 1, 2.

A more solemn charge cannot be found in the Book of God. It was given before God, before the Lord Jesus Christ, and in view of the judgment of the living and the dead. It was given under circumstances the most solemn. The great Apostle says: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing."

The language of the text—"I charge thee therefore,"—indicates that this solemn charge—"Preach the word"—was given in view of facts before stated, which facts are recorded in the previous chapter as follows: [verses 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 affections, 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." This is the prophetic description of the professed church of Christ in the "last days." In view of this sad picture, the Apostle gives us the solemn charge, "Preach the word." The word exposes all these sins, and shows the duty of God's people in regard to those who are guilty of them. "From such turn away." The reason why these sins exist in the church is because Christ's professed ministers have not preached the word. They have not fearlessly rebuked those sins which the Scriptures rebuke in the plainest language. Says the Apostle, "Reprove, rebuke, exhort with all long-suffering and doctrine."

Verses 3, 4. "For the time will come when they will not endure sound doctrine." Here the Apostle points forward to the "last days" which he had been describing; to these days when men will not endure sound doctrine taught by prophets, Jesus and apostles. "But after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall be turned from the truth unto fables." Here we learn that the multitude of religious teachers in the last days are the choice of the people, instead of God's choice; and that the people in their choice follow their lusts. The man of God who will reprove them for their worldly lusts; will rebuke them for their sins, they do not want. They will not bear him. They rather "heap to themselves teachers"

who—after they have followed the world, the flesh, and the Devil six days—will preach smooth things on Sunday, and touch their popular sins as lightly as possible. They will not endure sound doctrine. Should the meek and humble Man of Sorrows appear before them in his seamless robe, as he stood forth 1800 years ago, and reprove and rebuke the sins of professed Christian worshippers, as he reproved the professed pious of that day, a thousand voices would be raised against him. Away with him! Crucify him! Crucify him! would be heard from every lip. Should men, filled with the Holy Spirit, stand forth with boldness, as did Peter and John and other of Christ's witnesses, and reprove sin in all its forms, they would meet like persecution. Human nature is no better now than then. The Devil, though he may profess piety, is not converted. When men "preach the word," when a pure apostolic gospel shall be preached, then will Bible Christians be persecuted as they were 1800 years since, and they will stand out separate from the world with apostolic faith, apostolic works, and apostolic power. "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 discernor of the thoughts and intents of the heart." Heb. iv, 12.

But it is a fact, which will not be denied, that apostolic faith, works and power cannot be found in the popular churches of this day. And what makes their condition still more hopeless is, they are taught that those things belonged to that age alone, and that God does not require the same sacrifice and consecration of the Christians of this day, and that to expect the faith and manifest power of God possessed and enjoyed by Christ's earliest witnesses, is heresy, is fanaticism. Thus the professed church of Christ is bound in chains of unbelief, and united to, and overcome by the world. Her ministers, instead of preaching the word, hold forth a powerless gospel, and thus daub Zion's walls with untempered mortar.

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof?" Jer. v, 30, 31.

Let the prophets answer. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest." "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. xxiv, 1-6. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vase. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard; for the Lord hath spoiled their pasture." Jer. xxv, 33-36.

But the expression of the Apostle, "they shall be turned from the truth unto fables," is worthy of especial attention. We will here briefly notice some of the popular fables of the age.

1. The world's conversion, and a thousand years of peace and holiness before the second coming of Christ. Those who cherish this hope, look for its consummation in the seventh Millennium, in the last days. But have the prophets, Christ and apostles, spoken of the last days as a period of peace, prosperity and holiness? Nay, verily. The prophets speak of the last days as a period that waiteth for the wrath and fierce anger of the Lord to "lay the land desolate, and to destroy the sinners thereof out of it." Christ declares that as it was in the days of Noah, so it will be at his coming; that the wheat and tares should grow together until the harvest, and that the harvest is the end of the world. The apostles speak in harmony with the prophets and Christ. Says Paul, "In the last days perilous times shall come;" &c. 2 Tim. iii, 1-8. Compare his description of the last days, with the picture of the good days to come, the golden age now opening before us, held forth from the pulpit and the religious press, and it will be seen that the popular churches are deceived by a false hope. Their ears are turned from the truth unto a pleasing fable.

2. The spiritual Second Advent. The majority of religious teachers hold forth that Christ's second advent is at death, or at conversion. In this case there are as many second advents as there are deaths or conversions, which is the greatest absurdity. Said the angels to the

anxious disciples as they stood gazing at their ascending Lord from Mt. Olivet, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i, 11. "Behold! he cometh with clouds, and every eye shall see him." Rev. i, 7.

3. The saints' inheritance "beyond the bounds of time and space," instead of the earth made new, when the kingdom "under (not above) the whole heavens shall be given to the saints." Dan. vii, 27. "Blessed are the meek," says Christ, "for they shall inherit the earth."

4. The natural immortality of the soul. The Word says that God "only hath immortality;" [1 Tim. vi, 15, 16:] that it is the gift of God, through Jesus Christ; [Rom. vi, 23:] that those alone who seek for it, will obtain it; [Rom. ii, 7:] and that it will be given to those who are Christ's at the resurrection. 1 Cor. xv, 51-55. But the Pagan and Papal fable of natural immortality makes man's last enemy, death, the gate to endless joys, and leaves the resurrection as a thing of little consequence. It is the basis of modern Spiritualism.

Here we might mention the Trinity, which does away the personality of God, and of his Son Jesus Christ, and of sprinkling or pouring instead of being "buried with Christ in baptism," "planted in the likeness of his death;" but we pass from these fables to notice one that is held sacred by nearly all professed Christians, both Catholic and Protestant. It is,

5. The change of the Sabbath of the fourth commandment from the seventh to the first day of the week. The Pagan festival of Sunday has been substituted by the church for the sanctified Rest-day of the Creator. The Holy Sabbath is the divinely appointed memorial of Jehovah's rest on the last day of the creation week. But the church has changed this to the first day of the week to make it a memorial of the resurrection of Christ, in the place of baptism, which has been changed to sprinkling.

But is there no precept from the great Head of the church for Sunday-keeping? There is none. The New Testament is entirely silent in regard to a change of the Sabbath. The Sabbath of the Lord our God is trampled under foot every week by the professed servants of the Most High God, who hold forth the Pagan festival, Sunday, (substituted by Papists for the seventh day,) as the Sabbath of the fourth commandment. The only commandment for the weekly Sabbath found in the Book of God, says, "The seventh day is the Sabbath of the Lord our God."

We might set down and mourn over a corrupted gospel and apostate church, but this would not mend the matter. Then what shall we do? Answer. "Preach the word." Brethren, put on the whole armor. Take the sword of the Spirit, which is the word of God, and go forth in the name of the Master and "Preach the word." If false teachers succeed in turning the masses away from the truth, still "Preach the word," and let those hear who have an ear to hear. A few can be reached and rescued. A remnant will hail a pure, living gospel with joy, and prepare for the coming of the Son of man. And those who faithfully "Preach the word," will receive a crown of life when the Chief Shepherd shall appear.

J. W.

Oswego Conference.

THE Conference at Oswego will be one of the greatest importance to the cause in the State of New York. Bro. J. Hart of Vermont designs to be present. His plain testimony, at the Conference at this place, on many points relative to the present duty of the Church of God, did us all much good. There should be a general gathering of the male members of the church in the county, and delegates from other counties.

We hope there will be vigorous efforts made by the Church in that State to extend the present truth to new fields.

J. W.

A New Work.

"An Examination of the Scripture Testimony concerning Man's Present Condition and his future Reward or punishment."

The above is the title of a new and neat pamphlet of 196 pages, from the pen of Bro. J. N. Loughborough, most of which has already appeared in the Review. By many it has been objected to works which have been published on this subject, that objections to the views here advocated, have not been thoroughly answered. In the work before us we consider all objections to the mortality of man, and the death of the wicked, fairly and fully met. Many have expressed a wish to see it in pamphlet form. Such will be gratified to learn that it is now ready for delivery; and we trust will at once furnish themselves with a copy. We can heartily recommend it to all our Brethren. It can be had of the Author, J. N. Loughborough, Rochester, N. Y., or at this Office.—Price, single copy, 18 cents.—Postage 2 cents. \$12 a hundred.

The Parable of Matthew xxv.

MUCH has been said and written relative to this parable since the commencement of the Advent move; and still there are views that widely differ one from another. We wish now to reason a few moments on this parable. Our Saviour says, Then shall the kingdom of heaven (or the church of God) be likened to ten virgins that took their lamps and went forth to meet the bridegroom. We must here recollect that our Saviour is giving a history of an eastern wedding of which there must be a likeness in the experience of the church. Now if this language was addressed to the church, the church must have both the history of that which our Saviour relates, and also its likeness.

Now the time for us to make an application of this parable is when the two classes of servants should be manifest: the one saying, My Lord delayeth his coming, while the other would be giving meat in due season. Matt. xxiv, 45-50. These servants in the first place are brought out by the signs that are found in this chapter (in connexion with the prophetic periods) to look for the personal and immediate coming of Christ.

The prophetic periods were then understood to reach no farther than March 21st, 1844. The Church then were all united in looking to this point of time as the extent of those periods. This move was then considered as the going forth of the virgins, and also the midnight cry, until the time had all run out. A few months after it was discovered that there must be a midnight cry, and also there must be a delay of the Bridegroom, in order for the fulfillment of the parable as well as some other portions of revelation; such as, Hab. ii, 3: "Though it tarry wait for it; because it will surely come, it will not tarry;" and many other portions of Scripture, that could not have had a fulfillment unless there had been a delay of the coming of the Lord.

It was also discovered that if the command to build Jerusalem went forth the first day of 457, B. C., the 2300 days would run out the last day of 1843; for it would take all of 457 and 1843 to make the full number, 2300; but that decree did not take effect until after five months; because Ezra was five months in going up to Jerusalem, and it was some days after that, before he gave orders for the restoration of the city and its true worship; which worship seemed to be the first in order, to be done, and also of the most importance.

And while the light was in this way shining out, it was seen that it would correspond with the typical service of the Jewish high priest on the tenth day of the seventh month, which type could be fulfilled in no way only in Christ in the antitypical Sanctuary in heaven. Thus we looked on the tenth day of the seventh month for Christ to come out of the Most Holy Place and bless his people.

Here the midnight cry was raised, Behold the Bridegroom cometh, on the tenth day of the seventh month. This cry came up in different parts of the field, almost at the same point of time. Then according to the history all the virgins are to be aroused; which did take place in the Autumn of 1844. While this cry was being given that class of individuals engaged in "the going forth" of the parable, rose and with redoubled efforts went forth filled with zeal and with the Holy Spirit to give the cry. Their faith and works corresponding, gave an edge to their testimony. While they preached from home the coming of the Lord, their unharvested fields, at home, as loudly preached the same sentiment. Men were stirred under this cry as they never had been before. This we understand to be what answers to the midnight cry in the parable.

Then the objector asks, Why did not the Lord come? Because this parable is not to illustrate the coming of Christ; but it is to be a likeness to a certain wedding of which our Saviour had been giving a history. Now it could not have been all fulfilled had the Lord come at that point of time; because, if the Lord had come on the tenth day of the seventh month, where would have been the time for those who came afterwards: this could not be the case. The midnight cry of the parable does not carry us to the coming of the Son of man; for we are exhorted to watch. Luke xii 27-38. Here we are to be found like men waiting for their Lord when he shall return from the wedding.

We wish now to speak more particularly of those virgins that came afterward. "Afterwards came also the other virgins." This is also to be a likeness to those virgins in the history of the wedding. They took a literal lamp and really went forth to meet the bridegroom; but this we shall not expect; but we shall expect they will take something that will answer to the lamp, something also that will answer to the oil. For the lamp we shall take the Bible, and

for the oil, faith in the same. Thus the Christian is prepared to discover the waymarks on his way to mount Zion. So while the people of God took the Bible as a lamp, they showed their faith in the same by their works; this being really done in the Advent move of 1843-4. Now there is a class in the wedding that seemed to lack oil; so there will be in its likeness. They lack faith in God's word; do not understand its fulfillment; look for another ending of the prophetic periods; which brings them to the wedding afterward.

We should expect their appearance would be similar to those who came first: not differing materially only in time. How strikingly this has been fulfilled in the move of a part of the virgins, crying, Behold, the Bridegroom cometh on the tenth day of the seventh month, 1854; thus answering to the proclamation behold he cometh, in 1844. In addition to this they have a shut door as the true church previously had; and in like manner they hold that the Sanctuary, which they believe to be the people of God, is now being cleansed. The true church also believes the Sanctuary is now being cleansed, but understand better what it is by the instructions of Heb. viii. and ix.

We wish now to look at the character of these classes of virgins, denominated wise and foolish. Many take the position that there are none of the foolish who will ever get into the kingdom. Now if we take the position that all of the foolish are to be lost, we must also admit that all of the wise will be saved. This will never answer; but that the greater part of the virgins that are finally saved will be among those that maintain the first move of the Advent in the main—the midnight cry and the ending of the prophetic periods. The foolishness of those who came after was manifest in their going forth with so little evidence as to that being the true cry: claiming that the Lord was in the going forth as in 1843-4 but at the same time changing the starting point of every prophetic period, embraced at that time to make them harmonize with the coming of the Lord in 1855; and then assuming the cry of 1844 to be a false alarm. Now we shall take the position that we have had the midnight cry, and that it was given in the Autumn of 1844, when all those virgins, who had light on the Advent, and did not reject it, arose and trimmed their lamps, and not a part as in the last move. Whatever may have been given as the midnight cry since 1844, must be a counterfeit.

Perhaps our time brethren may think us severe; but we think them foolish in claiming that the counterfeit existed before the true coin. May God help us square to keep up with the light of prophecy as not to look for a second fulfillment, but call to mind God's dealings with us in the past and hold on by faith in his word, and look to the Third Angel's Message [Rev. xiv.] and the Sanctuary for an explanation of God's dealings with us in the past.

J. HART.

Northfield, Vt.

"Be ye Angry and Sin not." Eph. iv, 26.

By a misapprehension of the true meaning of the above Scripture, and also of some others of a similar received import, some have doubtless been led if not into a fatal error, at least into a very injurious practice.

It may be proper here to examine some of that class of Scriptures, referred to above, in order to ascertain their true meaning. The Lord says, [Matt. v, 22.] But I say unto you, that whosoever is angry with his brother, without a cause, shall be in danger of the judgement. But the inquiry is made, What if he has a cause? The inferential reply is, anger in this case would be admissible. This however is not according to truth. There is satisfactory proof from numerous other passages of Scripture, that no such inference should here be drawn. It is true, the first careless thought, without thinking of other Scriptures, might lead us to infer as above; but we should be careful not to draw an inference, till we know there is no positive declaration of Scripture to contradict it.

Here the critical will inquire, if the phrase, "without a cause," in the above quotation, is to be left without any meaning. I answer, It shall have its true and full meaning. It is admitted that the conduct of a brother may be such that there is cause for anger; or else the phrase would be without meaning. But the only question on this point now is, Who has a right to execute, or even exercise that anger? Truly none but the Lord has any right to execute it; since it is written, Vengeance is mine, I will repay, saith the Lord. Rom. xii. 19. And none but the Lord has any right to exercise it; for again it is written, "Let all bitterness, and wrath, and anger be put away from you."

Again, [Mark iii, 5,] it is said that Jesus looked

round about on them with anger. This passage is sometimes adduced to show that Christ himself indulged in this passion; and of course it would not be improper for us, his followers, when there was sufficient provocation, to imitate his example in this as well as in other respects. If this were correct reasoning, then we might as well assume the prerogative of judging; this being also the Master's prerogative; for he expressly says, [John v, 22,] that the Father judgeth no man, but hath committed all judgment unto the Son.

Should we follow him in this respect also? Most certainly not; for he expressly commands us not to judge. Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged. We understand by this, that in this imperfect mortal state, we are wanting in capabilities to judge rightly. Hence by making one unjust decision, we expose ourselves to God's judgment for that wrong, though the guilt of no other sin lay upon us.

Although Christ has not, in so many words, given us, with his own mouth, an express command not to indulge in anger, yet inspiration has given, explicitly, this command by Paul and David. Hence it is no more our privilege or right to be angry at our fellows, than it is to judge them. We have the same authority respecting one that we have respecting the other.

The important inquiry now is, What is the true meaning of the Scriptures above quoted from Matt. v, and Mark iii? Respecting the first: Jesus was commenting on the instructions of Jewish teachers. They had taught that whosoever should kill, would be in danger of the judgment. But he informed them, that only to be angry with a brother, without a cause, would expose them to that. If there were a cause, no doubt the sin would be mitigated, and if they had no more light, on this subject, than this Scripture imparts, it might possibly be commuted to a sin of ignorance; so that if they lived up to their best light; and lived previous to the time of cleansing the heavenly Sanctuary, and the blotting out of the sins and errors of God's people, they might perhaps possibly escape the judgment of God, by having this sin of ignorance blotted out, "when the times of refreshing shall come from the presence of the Lord."

As to the second in Mark iii, The inquisitive will doubtless inquire, Why are we not allowed to imitate Jesus in the exercise of anger? The question might as well be asked, Why are we not allowed to execute anger? or why are we not allowed to judge? The reasons are obvious:

First, to have our minds subject to the exercise of that passion would be a source of continual disturbance to us, and could effect no possible good to ourselves or others; but rather be a perpetual source of evil to all concerned.

Second, in either case we expose ourselves to the judgment of God. Our ignorance and imperfections wholly disqualify us to act in these capacities. Nor do I apprehend we have a very clear perception of what that anger was, which Christ exercised; for, after mention was made, that, "he looked round about on them with anger," it is added, "being grieved for the hardness of their hearts." From this, it is reasonable to conclude that the word, anger, does not exactly express the emotion, which at that time exercised the mind of Jesus. Wherefore this qualifying phrase was thrown in to modify the sense of that expression. The paucity of language was unquestionably the cause of this. To be grieved at the hardness of men's hearts, would be nothing wrong in us; but to indulge in anger, according to the common acceptance of the word is contrary to divine requirement.

It is reasonable to our understanding, that the Master of the house has duties and prerogatives peculiarly his own. And though his servants and children are required, on general principles to imitate his excellent example, and have many privileges and duties in common with him; yet, whenever his acts are disciplinary; or are used in the administration of justice; in these he stands unique and alone. "The government shall be upon his shoulder." "One is your Master, even Christ; and all ye are brethren," He is the great Teacher, we are the learners.

It is objected that "Jesus was made under the Law," and "knew no sin." And whatever would be erroneous or sinful for us, would have been so for him, while he was here as our example. It has already been shown that our extreme ignorance disqualifies us to have anything to do with that which pertains, absolutely, in any way, to discipline or government. On the other hand his immensely superior knowledge and understanding, perfectly qualified him to perform all that pertains to both of these. Hence, as he "knew what was in man;" rather as he "knoweth all things;" he knew, when, for what

reason, and in what sense, kind and degree, to be angry, on the principles of perfect justice and righteousness. Was there any sin in this? None. He knew full well how to exercise a just and holy anger. We know not how to exercise anger without its being mixed with sinful passions. Therefore this indulgence is forbidden us by strict commands, but was perfectly fit and right for him, on the principle, that it is perfectly right and just for a teacher of a school to administer salutary discipline and government, even though it be mixed with corporeal punishment. But has any scholar in the school, a right to do this? Certainly he has not. We know not how to do the thing right: He does; therefore it will do for Him, but not for us.

It is said by some, that anger has very little to do with the spirit of love, meekness, gentleness, quietness and forbearance. We understand that it has nothing to do with it. It is their complete opposite. They continue, and say, "But when manifested, it should be against sin or wickedness with which it has no fellowship." I think that anger has some fellowship with sin and wickedness: it being part and parcel of the same. But if the pronoun *it* which next precedes the word fellowship, represents the word *spirit*, the remaining sentiment is then correct; for the spirit of love and meekness, &c., truly has no fellowship with sin, or wickedness.

The same subject is continued, and it is said "In this view of the subject anger is no sin, but a virtue." The above quotations were adduced from the fact that Jesus was said to look round with anger; and that God is angry with the wicked every day; and the argument is, that it is a virtue to imitate the example of these divine personages. But who has ever assumed the privilege of imitating the example of Christ in making the scourge of small cords, and using it in the manner he did? John ii, 15. And who would argue from hence, that following this example was a mark of deep piety, or unusual virtue? This, in the Master of the house, who had power to command and enforce, and whose peculiar right it is to punish all offenders, is perfectly fit and right; but in us, his dependent subordinates, it would be an assumption of power, not at all justifiable.

The idea that we should not imitate him in all his prerogatives, may be new to some; it is a thought quite modern to the writer; but the Spirit and Word have reproved respecting the subject, until it was thought best to investigate more fully, the word of truth respecting it. As some may inquire to know wherein we should, and wherein we should not imitate the Master, the proper reply, is, We should imitate him in all things which the Bible enjoins; and we should not imitate him in any thing which the Bible prohibits.

Some may object to the sentiment just expressed from an expression in Rev. xiv, 4. "These are they which follow the Lamb whithersoever he goeth." This passage has been understood by some, to mean that the class of men referred to, would imitate the example of the Lamb in all his acts, and that to perfection. That they will follow him thus in all his imitable example may be inferred; but it is not expressed. If we look at the meaning of the word *whithersoever*, which Webster defines,—to whatsoever place; then this objection at once vanishes. The passage will then read, These are they which follow the Lamb to whatsoever place he goeth. Thus we see, this passage has reference more particularly to localities, to which they follow him, than to example, in which they imitate him.

Here the inquiry is made, What localities? It can be made to appear that the class of men spoken of in Rev. xiv, 4, is the last generation of saints, the remnant of Israel. Zeph. iii, 13. Therefore they live at a time, when having an understanding of truth pertaining to the heavenly Sanctuary, they will by faith or belief in this truth, follow the Lamb to whatsoever apartment of the same, it may be necessary for the Great High Priest to go, in his work of cleansing it. From thence, out to bless his people. From thence to his location on the white cloud, when the cry will be made, Thrust in thy sickle and reap; for the time is come for the to reap, for the harvest of the earth is ripe.

We now return to a more particular examination of the Scripture which heads this article. Perhaps the commonly received opinion, from the construction of the language is, that we have permission to be angry, but are forbidden to sin. If the language expresses this, it expresses more; yea it even expresses an injunction or command that we should be angry. Do we believe this? I trust not one of us; for God has given in his word, commands, precisely opposite to this. Ps. xxxvii, 8. "Cease from anger, and forsake wrath." Why cease from anger if God enjoins it? or even permits us to indulge in it?

Why forsake wrath if it be justifiable? Such ideas are absurd.

Again Col. iii, 8. "But now ye also put off all these: anger, wrath, malice, &c." In the above Scriptures we have express commands, to put off, to cease from, to forsake, anger, wrath, &c. Still the language of the text is, "Be ye angry and sin not."

Here says the sceptic, the Bible contradicts itself. But we say it certainly does not. Such a thought would be the most distressing to a believer. There is doubtless some error either in the translation, or punctuation of the common version.

Professor Whiting gives the following translation: "Do not sin by being angry." By this translation, we have almost a complete change in the meaning of the passage. It shows that being angry is sin; and it commands not to sin thus. In his margin it is expressed interrogatively, as follows: Will ye be angry and not sin? As if he asked, if it were possible to be angry, and not sin by being thus. Here we see by comparing the punctuation of the text and the margin of this learned man's translation, he understands that inspiration had nothing to do with the punctuation of the Bible.

Professor Goodrich in his Greek Grammar, fifth edition, page 2, says: "Greek was originally written in capitals, without any spaces between the words." Of course there was no room for the marks of punctuation. He then gives us the first verse of the first chapter of John's Gospel, except the last simple sentence, as an example, in capitals, without punctuation. He then gives an example of the same in smaller Greek characters with punctuation. He then says, the smaller characters were formed from the larger ones between the seventh and ninth centuries, for convenience in writing.

But we rely not on human testimony, alone, to show forth the truth, relative to this passage. We will introduce the 31st verse of Eph. iv. Let all bitterness, and wrath, and anger, &c., be put away from you. Do we believe that Paul in writing five verses contradicted himself? If he were uninspired and altogether reckless of his reputation, with his powers of mind, it would scarcely be deemed possible. But these were not the conditions under which Paul wrote. He was inspired; and the word of the Lord is not yea and nay, but yea and amen.

The peculiar structure of language is such in some passages, that a slight variation in the punctuation materially alters the sense: in others, their structure is so simple, and their meaning so obvious, that to give them the right punctuation, would result as a natural consequence, and the true sense of the original be intuitively known. Thus of the passage under consideration, by changing the period point at the close, to an interrogation, the sense is nearly reversed. So it is then reconcilable with other Scriptures, which at first would seem to be contradictory.

One more Scripture will be used in the close of this argument. In Gal. v. 19-21, Paul gives us a catalogue of sins which he there calls the works of the flesh. Here we see that *wrath*, which is defined, violent anger, belongs to that dark catalogue, the doing of which will for ever exclude the doers thereof, from the inheritance of the kingdom of God. The writer's belief for a long time differed from the sentiments here expressed; but with sorrow now he sees, in this respect, the error of his former years. A man's practice will be likely to correspond, somewhat with his honest belief.

It is said that "Anger resteth in the bosom of fools." To this class I find no promise in all the Bible; but to the opposite character, the meek, there are many great, and precious promises. The meek shall eat and be satisfied. Ps. xxii, 26. The meek will be guide in judgment. Chap. xxv, 9. The meek shall inherit the earth. Chap. xxxvii, 11. The earth feared and was still, when God arose to judgment, to save all the meek of the earth. Chap. lxxvi, 8-9. The Lord lifteth up the meek. Chap. cxlvii, 6. The Lord taketh pleasure in his people, he will beautify the meek with salvation. Chap. cxlix, 4. The meek shall also increase their joy in the Lord. Isaiah xxix, 19. Preach good tidings to the meek. Chap. lxi, 1. Blessed are the meek. Matt. v, 5.

It was in view of the momentous period of time which has now overtaken us—"before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come"—that the Prophet exclaimed, Seek ye the Lord all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

Dear brethren, will we give heed to these solemn truths? Will we cherish a disposition of carelessness to investigate truth and resolve to practice it as soon as the mind is understandingly convinced in regard to it? Such and such only have any claim to the promises.

STEPHEN PIERCE.

Roxbury, Vt.

COMMUNICATIONS.

From Bro. Ederton.

DEAR BRO. WHITE:—Through the mercy of God I am again able to address you after a long and tedious blindness, caused by inflammation of my eyes. I have not been able to do anything of business, or labor, since the first of June, till the last of October. I have therefore been prevented making any communication or remittance to you before this. It has been a season of trial and of blessings to us since January last, for proclaiming the Advent near, and immortality and eternal life through Christ alone, and for maintaining the validity of the Lord's Sabbath.

The Baptist Church with which we have been connected over twenty years, and with whom we have walked in the ordinances of the gospel, we have been excluded from, without their giving us an opportunity of answering for ourselves or taking one step of gospel labor. This was done by changing the time of the meeting from its regular appointment. I went to the place of meeting at the usual hour and found they had met in the forenoon. But we rejoice that we are counted worthy to suffer reproach for Christ's sake, and that this truth they cannot take from us.

We love the *Review and Herald* as it comes to us with stores of gospel truth, and we sympathize with you in your labors of love.

I should be glad if some of our ministering brethren would call here as they are traveling east or west. I live in the town of Parma, ten miles south of Cleveland.

While some around us are saying we are led away with Lo heres, and Lo theres, we feel to rejoice that the truth will triumph. May the Lord help each and all of us to realize the time in which we live and enable us to do those things which are pleasing in his sight.

Yours in the fellowship of the gospel.

J. EDERTON.

Brother Wm. C. Peck, from Will Co., Ill., writes: "I wish to say through the *Review* that I rejoice with the remnant, knowing that my redemption draweth nigh. I feel to praise the Most High that I ever heard this last message of mercy; for I find great peace and joy in loving God's law.

I long to see my Saviour in his beauty and walk the plains of the New Earth. I would with Mary choose that part that shall never be taken away, and put my trust in the arm that bringeth salvation. I want to see Zion arise and put on her beautiful garments. I want to be where I shall no more hear it said, I am sick, I am weary of my life; but where the wicked will cease from troubling and the weary be at rest.

I feel truly, like a pilgrim here, and want to meet my heavenly Father's family upon mount Zion, and swell the loud anthem to God and the Lamb. I feel anxious to do what I can to forward the last message of mercy to man and thus improve upon my one talent till the nobleman returns from the far country. I bless God that I am living in these last days, these days the prophets longed to see, but they have died without the sight. I cannot express the love I have for that brother or sister that is looking for my Saviour. Truly we are living in a grand and awful time.

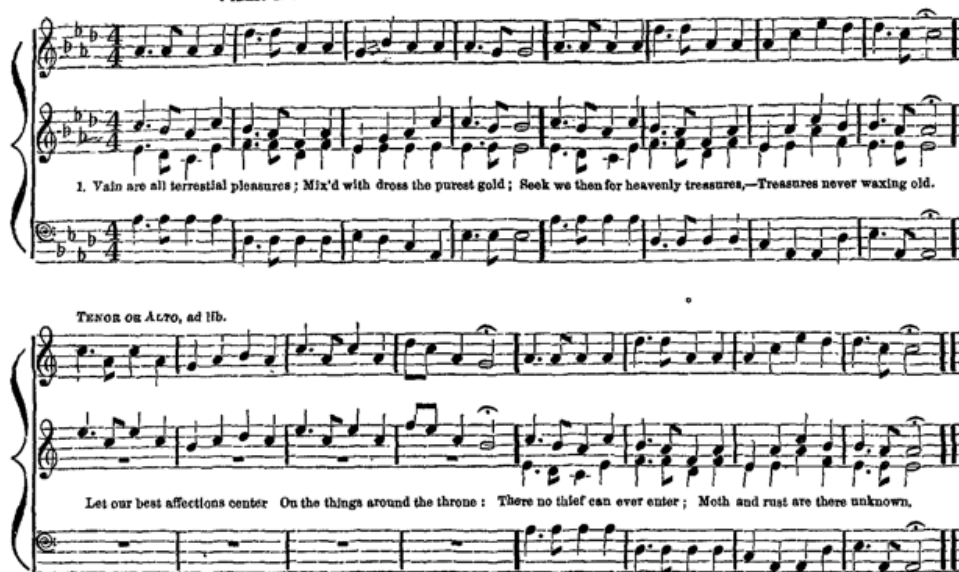
It has been about one year since I came into the Sabbath truth. I long to dwell with my Saviour and that heavenly company on mount Zion to walk the golden streets of the New Jerusalem.

Illinois is a wide field for labor. The harvest is great, but the laborers are few. I pray the Lord to send more laborers into Illinois. The Third Angel's message, I believe, is a compelling power. Go into the highways and hedges and there you will find some of the jewels. I should be glad if we could have the *Review* weekly."

Bro. Henry Brown writes us from Otsego Co., N. Y., Nov. 9th, 1855. After ordering a quantity of books on the present truth, he says:—"I am alone on the present truth, and very much feel the need of these faithful counselors to help me to bring out the great truths of the Bible. I can have the privilege of hearing Babylon's teachers expound the Scriptures; but this I find to be poor food for a hungry soul, and I find that while for the time they ought to be teachers, they have need that some one teach them what are the first principles of salvation. But by their fruits ye shall know them; and one need not look long to see that "Babylon is fallen;" for where are the revivals, the family altars, and also the soul-stirring reforms of the churches which were seen a few years ago? Echo answers, Where? and we look in vain for a living answer. They are all dead. They are all conformed to the fashion of this world, and are crying, Peace.

"VAIN ARE ALL TERRESTRIAL PLEASURES." 8s & 7s.

From the DEVOTIONAL HARMONIST.



2 Earthly joys no longer please us;
Here would we renounce them all;
Seek our only rest in Jesus,—
Him our Lord and Master call.
Faith, our languid spirits cheering,
Points to brighter worlds above;
Bids us look for his appearing;
Bids us triumph in his love.

3 May our light be always burning,
And our loins be girded round,
Waiting for our Lord's returning,—
Longing for the welcome sound.
Thus the Christian life adorning,
Never need we be afraid,
Should he come at night or morning,
Early dawn or evening shade,

The Gathering Call.

Loose upon the mountains, weary,
Have the scattered flock been torn;
Dark the desert paths, and dreary,
Grievous trials have they borne.
Now the gathering call is sounding,
Solemn in its warning voice;
Union, faith and love abounding,
Bid the little flock rejoice.

Now the light of truth they're seeking,
In its onward track pursue;
All the ten commandments keeping.
They are holy, just and true.
On the words of life they're feeding,
Precious to their taste so sweet;
All their Master's precepts heeding,
Bowing humbly at his feet.

In that world of light and beauty,
In that golden city fair,
Soon its pearly gates they'll enter,
And of all its glories share.
There divine the soul's expansions;
Free from sin, and death, and pain;
Tears will never dim those mansions
Where the saints immortal reign.

Soon, He comes! with clouds descending;
All his saints, entombed, arise;
The redeemed in anthems blending,
Shouts of victory through the skies.
O we long for thine appearing,
Come, O Saviour! quickly come!
Blessed hope! our spirits cheering,
Take thy ransomed children home.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., DEC. 11, 1855.

Spiritualism.

We intend to furnish our readers from time to time with such facts as will show the progress of this doctrine in the land. We have reliable sources of information on this subject from the *Christian Spiritualist*, published at 553, and the *Spiritual Telegraph*, published at 342, Broadway, New York.

We are not credulous enough to deny that there is reality in the manifestations. There are agencies at work which are not of earth; but what are those agencies? They claim to be the spirits of the departed; and the only way in which these claims can be met and disproved, as we have often repeated, is to take a scriptural view of the state of man in death. When we read that they "sleep," and shall not "be raised out of their sleep till the heavens be no more," the false pretensions of these spirits recoil upon their own heads. It at once reveals their true character, and shows us that they are spirits, not of our departed friends, but of fallen angels.

We can all but feel deeply interested in the progress of the struggle between this new theory and the teachings of the common theology of the present day. We say frankly that the popular church is inconsistent in denying the claims of spiritualism. She has paved the way for this very work, and yet refuses to acknowledge it as the legitimate result of her teachings. She has furnished the cause, and refuses to recognize the effect. As long as she clings to her favorite dogma, that man has a spirit that is conscious and active and intelligent after death, she has no barrier to present against this strong delusion: she must be entangled in her own net; she must fall into the pit her own hands have digged.

Though the manifestations have become so frequent as

to lose much of their novelty, and less excitement is occasioned on this particular, the doctrine is no less rapidly spreading and counting its proselytes by hundreds and tens of hundreds. The way is preparing for that time brought to view in Rev. xvi, 13, 14, when they shall go forth to the kings of the earth, and of the whole world to gather them to the battle of that great day. We clip the following from the *Christian Spiritualist* of Nov. 17th, 1855, which gives the number of believers in Troy alone at 1200, and states, which is doubtless true, that spiritualism is becoming the faith of the masses.

SPIRITUALISM IN TROY.

"The hostile antagonistic opposition which at one time characterized the feelings of many of the Trojans towards Spiritualism, seems to have given way, if the following from the *Troy Whig* is a fair statement of fact. Its editor says: 'We do not believe the greater portion of our citizens have any idea of the number of votaries the Spiritualist theory has in our midst. A gentleman whose word we regard as sufficient authority, for the assertion, estimates the number of sincere believers at 1,200. These embrace many of our leading citizens—men of worth and intellect, who deduct their belief from philosophical and liberal reasoning, and are by no means to be identified with the fanatics who are always ready to embrace some new theory.'

The editor of the *Saratoga Daily Republican*, in his issue of November 9th, makes the following comment on the above. He says: 'No one need be surprised in regard to the facts stated above. Men of worth and intellect, have but to investigate the 'Spiritual theory,' to become convinced of the Spirit intercourse. In New York, Albany, Troy, Syracuse, Buffalo, and almost in every portion of this State as well as throughout the Union, Spiritualism is becoming the faith of the masses, and as a consequence, mankind are becoming better and happier.'

For the convenience of Eastern Brethren we left with Eld. J. N. Loughborough of Rochester, N. Y., a full assortment of Books. Those who wish a quantity can obtain them of him.

Tent Meetings.

Since the last report of our Tent-meetings in Vt., we have entered some new fields, where but little was known respecting our faith; and we feel confident that the blessing of the Lord has attended our labors.

After leaving Richford we met at Compton, C. E. Where we pitched the Tent, two miles from Bro. Hoof's, the only Bro. in that vicinity keeping the Bible Sabbath. Our hand-bills which we had sent by mail, were not received in time for but few days' notice to be given of the meeting. Consequently there were not as many present to hear as probably would otherwise have been. But yet some of the few present were much interested in the word spoken. And we think the meeting was one of profit to the brethren and sisters present.

From here we next went to Walden, Vt. In this place there is but one family who are believers in the message of the third angel. But little was known respecting the faith of commandment-keepers, except by report: which of course had but little truth connected with it. The meeting commenced Sabbath evening. A goodly number were present in the evening, and on Sabbath-day, also the evening after the Sabbath. On First-day our congregation was large and quite attentive to the word which was spoken with great freedom. Our dear friends seemed to be astonished to learn that the Bible and the Bible alone was presented as the foundation of our faith; and that the evidences for the position which we occupy blaze so brightly from its sacred pages. We learn that some have said they could hardly believe they had attended a meeting with Sabbath-keepers, so different was the preaching from former reports. We have also learned that some more have there decided to keep the Sabbath.

Our next meeting was at Chelsea, on the farm of Bro. W. Camp. Here we met with a number of dear brethren and sisters, who seemed to feel the need of struggling for a deeper work of grace. Some spirited exhortations were given, and a good degree of freedom felt in proclaiming the last solemn truths to this wicked world. Conviction seemed to force itself upon the minds of some present that we have the truth.

We were made glad by meeting with dear Bro. Barr at this meeting.

At Warren, we held our next-meeting. At this time the weather was rainy and unpleasant, but a number of friends came out to hear, and we trust the result of our labors here will be good. Bro. Lockwood and his family still manifest a deep and continued anxiety for the spread of the truth.

From this place we went to Morristown, where the Tent was pitched near Bro. Bingham's house. At this time the weather was quite rainy, especially on Sabbath, yet we were favored with the privilege of meeting with a number of the tried friends of the cause. On Sabbath there were many very spirited exhortations given which rendered the meeting one of deep interest.

On First-day a glorious victory was obtained in the meeting and we feel confident that much prejudice was removed and good accomplished. The Lord grant wisdom and a willing mind to live out the truth spoken.

A. S. HUTCHINS.
C. W. SPERRY.

SEVENTY-THREE copies of "The Two-horned Beast," by J. N. Loughborough, have just fallen into our hands from one of our agents in this State. Many brethren have sent in for this work when we could not supply them. If any wish to obtain a few copies now they can do so by ordering immediately. J. W.

APPOINTMENT.

PROVIDENCE permitting, there will be a Conference of the churches in Central New York, held in Oswego, commencing Sixth-day, Dec 14th, at 10½ A. M. It will continue over Sabbath. It is hoped there will be a general attendance of the Brn. in Oswego county, and at least one or two Brn. from each of the churches in the adjoining counties. We shall attend to the business affairs of the Conference, Sixth-day, and would be glad to have a general attendance of Brn. at the hour appointed. J. N. LOUGHBOROUGH.

Business.

John Butchart:—We have sent the books. There remains your due, \$1.62.

C. Bigelow:—Your letter and money were received in Rochester just as we were moving. That caused the delay in attending to your business.

M. A. Eaton:—The INSTRUCTOR is sent to Miss M. Bates, N. Y., to the town named.

R. Davis:—Your money was received the first of Oct. last, and the money receipted in REVIEW, which we have sent you since then to Mr. Vernon.

Receipts.

L. L. Glover, I. S. Chaffee, J. Authouse, J. Francisco, K. Whitecomb, each \$1. M. Phillips, (for Wm Stephenson,) \$0.50.

TO PAY ARREARS ON VOL. VI.—A. Voke, \$1.
TO MOVE OFFICE—M. Phillips, S. B. Warren, each \$5.
M. A. Eaton, \$1.