

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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The Marriage Supper of the Lamb.

TUNE.—Tyrolean Evening Hymn.

COME, come, come,
Come to the marriage feast
Prepared for saints above;
The Lord now bids his guests
To the banquet-room of love.
O why should the tinselled toys
Of this earth allure us here,
While pure, immortal joys,
Wait us in a happier sphere.
CHORUS.—Come, come, come,
Come to the marriage feast,
Prepared for saints above;
The Lord now bids his guests
To the banquet-room of love.

Come, come, come,
Soon will the day be o'er,
And hope's last hour be gone;
And mercy's voice no more
The day of grace prolong.
Life yet may we secure;
And the warning note is given,
Make now your title sure
To a lasting home in heaven.

Come, come, come,
The weary pilgrim there
"Lays staff and sandals down"
A conqueror's palm to bear,
And an angel's glittering crown.
Then all the souls we've borne,
While this gloomy vale we've trod
"To lasting joys shall turn,"
In the city of our God.

v. s.

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 KINGDOM OF GOD.

The first question, and one that is very properly asked in investigating the subject before us is, Where are the saints to be rewarded? With those that hold to the immortality of the soul, the sentiment has been taught according to the language of the poet, that the inheritance of the saints is

"Beyond the bounds of time and space;
Look forward to that heavenly place,
The saints' secure abode."

If we had found it to be a fact, that the man to be rewarded was an immaterial soul, of course we should have to claim that the saints' inheritance was as immaterial as that which was to be rewarded. And, without doubt, beyond the bounds of time and space, is just that which would reward an immaterial soul; viz., nothing.

In this investigation we have found that the Bible treats man as a unit, and as a literal being. In the resurrection he is to be literally raised, with a body of flesh and bones. Such a being cannot

be rewarded with immateriality, or with what has been commonly described as heaven. Says God, [Prov. viii, 20, 21,] "I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit SUBSTANCE." The testimony of Christ is, in Matt. v. 5, when pronouncing blessings upon different characters, "Blessed are the meek: for they shall inherit the earth."

Perhaps the objector may be ready to claim, that this text applies to this life. If we believed the sentiments which are taught by some at the present time, that this earth is to be burned up at Christ's second advent, and that the saints are not to exist on this earth after this life; we should be obliged to claim that the above promise of Christ, referred to this life. We know of none that receive any inheritance here simply because they are meek. Well says the objector, the meek are prospered here in the things of this world. Christ's testimony to his saints concerning their condition here is, "In the world ye shall have tribulation." Solomon in Eccl. viii, 14, speaking of the events of earth says, "There be just men, unto whom it happeneth according to the work of the wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous."

If it was a fact that Christ meant by his testimony to teach simply, that the righteous should be prospered in the things of this life, then there should be no exceptions like the above, (the righteous receiving what the wicked should.) Christ does not say, the meek are blessed, because they do inherit the earth; but, "Blessed are the meek, for they shall inherit the earth." David testifies six times in Ps. xxxvii, that the meek shall receive the land, or earth. In verse 11 he says, "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." This text cannot have its fulfillment in this life; for, Paul says of the saints in this life, [2 Tim. iii, 12,] "Yea, and all that will live godly in Christ Jesus shall suffer persecution." But when the meek inherit the earth, they are to have "ABUNDANCE of peace."

The principal objection urged against the inheritance of the earth being future, is, that this earth is to be burned up when Christ makes his second advent. We now inquire, Was it the plan of God concerning the creation of this earth, to have it remain in the hands of the wicked until the plan of salvation was completed, and then burn it up? Whatever he designed us to know concerning his plan in this matter, he has revealed in his word. What says the Word concerning the object of God in creating the earth? Isaiah says, [Chap. xlv, 18,] "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."

But we still inquire, Was it the plan of God that the earth should be peopled by a race of rebels? Who is the earth to be inhabited by? We read in Gen. i, 26, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." From these testimonies we learn that God's plan was, that the earth should be inhabited by man in an upright state; for when he gave Adam the earth he had pronounced him, and all the work of his hand very good. And Solomon says, "God made man upright."

To the minds of some, it might look as though the plan of God was frustrated; for the Apostle

says, "The whole world lieth in wickedness." But we understand that although sin has entered the world and apparently frustrated, for a time, God's work, his original plan will yet be carried out, and the earth will be peopled by men in an upright state. "Blessed are the meek: they shall inherit the earth." There must then be a future inheritance of this earth which is promised to the people of God.

But says the objector, Does not Peter say, "The earth, and the works therein shall be burned up?" We will look at his testimony a little, and see how the subject is introduced. 2 Pet. iii, 10. "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." This text does not say, (if rightly understood,) that the earth is to be burned up: but, "The elements shall melt with fervent heat, the earth also." Also what? Also melt with fervent heat. You will see by the language, that "also," refers to something that had been previously said. Understanding it in this manner makes the "burned up," in the text, simply refer to the works in the earth.

That the above text does not teach that the earth itself is to be burned up, is confirmed by verse 11: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." Here, he claims not, that the earth is to be burned up, but dissolved. As this is the only testimony quoted to prove that the earth is to be burned up, and this makes no such statement, we feel confident that it is not to be burned up; but, that God's plan respecting it will be carried out.

We shall now claim, that there must be a future inheritance of this earth, for the following reason: God has made promises respecting this earth which have not been fulfilled, and according to the testimonies of his word cannot be fulfilled in the present state, or prior to Christ's second advent. The first we will notice is the testimony in Numbers xiv, 21. The Lord says, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Here God has pledged his own life, that the earth shall be filled with his glory. Has such a state of things existed in the past? No. Will there be such a state before Christ comes? No; for Paul says, [2 Tim. iii, 13,] "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Then we may look for no fulfillment of Numbers xiv, 21, in the present state of things.

Again the Lord says in Hab. ii, 14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Has the glory of the Lord thus filled the earth since the above testimony was given by the prophet? Never. When that prophecy is fulfilled, sin and wickedness must be out of the earth. Will this prophecy be fulfilled before the return of the Messiah? The popular church of the present time would answer us like this: "Christ is coming spiritually; that is, his Spirit will go forth to accompany the preaching of his truth, the whole world will become converted, and then 'the knowledge of the Lord will fill the earth as the waters fill the sea,' and this will be the reign of Christ spoken of in the Scripture which is to last one thousand years."

The word of God talks of no spiritual coming of Christ. The testimony of Christ to the disciples, when giving them their commission to preach the gospel, was, "Lo! I am with you always, even to the end of the

world." By these words we understand him to pledge to the disciples, that his Spirit shall accompany them in preaching, till the end of the world. We know of no testimony of the Word which represents that Christ is coming spiritually. When Christ had given the disciples commission to preach the gospel, he ascended up before them literally, and bodily, into heaven. See Acts i, 9, 11. "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *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.*" Jesus' coming is to be as literal and visible as his ascension into heaven.

But, is the glory of God to "fill the earth as the waters fill the sea," before that literal appearing of Christ takes place? Is the world to become converted, as the teachers of the temporal millennium claim? Says Christ in parable, [Matt. xiii, 30,] speaking of the wheat and tares, "Let both grow together until the harvest." Verse 38. "The good seed are the children of the kingdom; but the tares are the children of the wicked one." Here is positive testimony that the world is not to be converted before Christ's second advent; for the righteous and wicked are to be on earth together till that time.

Paul describes the state of things that will exist just prior to Christ's second advent, in 2 Tim. iii, 1-5. "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves," &c. Verse 5. "Having a form of godliness, but denying the power thereof: from such turn away."

Instead of the world becoming converted in the last days, according to the sad picture which Paul draws, professing Christians will merely have "a form of godliness," while they deny the power thereof."

Paul speaks concerning the state of things just prior to Christ's coming in 1 Tim. iv, 1. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Then, instead of the church's approximating so near the world's conversion as to teach the pure principles of the gospel alone in the latter times; the devil's doctrine will be taught by seducing spirits, and many will give heed to them. We have shown on another page that the doctrine the Devil taught in the garden was, "Ye shall not surely die." This is the sentiment the seducing spirits of the present time teach. The question was asked of what professed to be the spirit of W. E. Channing,

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

"Ans. To unite mankind, and convince skeptical minds of the immortality of the soul."

The testimonies we have adduced are sufficient to show that the promise that "the knowledge of the Lord shall cover the earth as the waters cover the sea," cannot be fulfilled prior to Christ's second advent.

But we wish now to call attention to a promise which the Lord has made respecting the earth itself.

THE PROMISE TO ABRAHAM. We will commence with Gen. xiii, 14, 15. "And the Lord said unto Abram, . . . All the land which thou seest, to thee will I give it, and to thy seed FOREVER." Here is a positive promise, that Abraham, also his seed, should receive the land. Now read Chap. xv, 13-15. After the Lord had made a covenant with Abraham, and is about to confirm it he says, "Know of a surety that thy seed shall be a stranger in a land that is not theirs. . . . But thou shalt go to thy fathers in peace, thou shalt be buried in a good old age."

We are told by some, that these promises which were made to Abraham were concerning the temporal possession of the land of Canaan. But God told him in Chap. xii, "I will give the land to thee and to thy seed FOREVER. Can it be possible that it was a temporary possession of the land that was promised? We will see as we advance. We would inquire here however, How can it be that it was a temporary possession, when God told him he should have it FOREVER?

In Chap. xvii, the Lord mentioned to Abraham conditions which he and his seed should keep. Verse 1. "Walk before me and be perfect." (Margin, upright, or sincere.) Verse 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."

What was this everlasting covenant, the keeping of which would secure them an everlasting inheritance. See 1 Chron. xvi, 15-17. "Be ye mindful always of his covenant; the word which he commanded to a thousand generations. Even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob, for a law, and to Israel for an everlasting covenant. Here the same covenant is mentioned that God made with Abraham. He says it is "The word which he commanded." You will find by reading Deut. iv, 13, and Chap. v, 22, that these words were the ten commandments.

The promise made to Abraham was renewed to Isaac, as we read in Gen. xxvi, 1-5. The reason assigned of God, why he renewed the promise was, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Thus we see, God made Abraham this promise on condition that he walked in his commandments. But we shall have occasion to refer to this again.

We will now trace the promise itself. Was this promise simply that Abraham should have a temporary possession of the land of Canaan? If it was, it failed; for, as God told him, he died without receiving it. See Stephen's testimony on the subject in Acts vii, 5. "And he gave him none inheritance in it, no not so much as to set his foot on." We see then, that whatever it was that God promised to Abraham, he did not receive it. We shall not claim that he did not receive it because God failed to fulfill on his part; but we shall incline to the position that God promised Abraham a future possession of the land, which is yet to be realized. Paul says, the promise was, "that he should be heir of the world."

We will look at some of Paul's testimony further concerning this promise. Gal. iii, 16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ." Then the promise was made to Abraham through Christ. In Christ all nations are to be blessed. We shall now inquire, Who were the heirs of this promise that was made to Abraham? Some have supposed that the Jews after the flesh were the heirs. Says Paul, [Gal. iii, 29,] "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If the promise was simply that the Jews should have a temporal possession of the land, how is it that we are heirs according to the promise?

The Jews after the flesh were not the heirs, but only the true Israel are heirs. Paul says, [Gal. iii, 9,] "So then they which be of faith are blessed with faithful Abraham." According to this, those that had faith were Israel. As we have already quoted on another page, Paul claims in Heb. xi, that Abraham, Isaac and Jacob, with the worthies of that dispensation, received not the promise.

How did Paul view himself in connection with that promise? Read Acts xxvi, 6-8. "And now I stand and am judged for the hope of the promise made of God unto our fathers. Why should it be thought a thing incredible with you, that God should raise the dead?" Paul considered himself an heir of that promise, but his testimony plainly shows that it is to be realized beyond the resurrection. Then there must be a future inheritance of this earth, after the second advent of Christ.

But we will present further testimony to prove that the earth is the territory where the people of God are to receive their eternal reward. Says Paul, [Eph. i, 13, 14,] "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." In this text, there is a possession spoken of which has been purchased, and it is also to be redeemed. We inquire, What is this possession that is to be redeemed? Heaven, says the objector. If it is

heaven, then heaven has passed from the hands of the original possessor, or else it is not to be redeemed. To take this view would also oblige us to claim that heaven had been purchased; for it is the purchased possession that is to be redeemed.

What possession has passed out of the hands of its original possessor? I answer, the earth. Ps. cxv, 16. "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." To man was given the earth; but he has lost even the dominion that God gave him. Where is it? We shall claim that man delivered up his dominion to the tempter. The Devil is therefore represented in the New Testament scriptures as the God of this world. Not that he is rightfully possessor of the earth. God gave man the earth for a possession, but, by intrigue, the Devil usurped man's dominion. The Devil said to Christ, as recorded in Luke iv, that the kingdoms of the world had been delivered to him.

Adam was tempted and overcome by the Devil. He forfeited his life. Christ proffered to pay that forfeit for man, and in the act of paying that forfeit he obtained power to conquer the Devil and take the kingdom again. See Heb. ii, 14. By an ignominious death upon the cross he expected to obtain power to redeem the kingdom. Said the Devil, You need not die to get the kingdom; "fall down and worship me, and I will give it to you." There was a temptation.

God gave to Israel a temporary possession of the land until they defiled themselves by disobeying his commandments; then the scepter was taken from them, and passed into the hands of the wicked kings of earth. Zedekiah was the last king that reigned over Israel. Eze. xxi, 25-27. The one whose right it is, is Christ, as we have shown from Paul's comments on the promise to Abraham. In the above text, God promised Christ the scepter of the earth.

When Zedekiah the high prince was abased and the low prince of Babylon was exalted to rule, the scepter had passed from the hands of Israel. Daniel, one of the captives of Israel which were carried to Babylon, received instruction from the Lord in regard to the course of empire until the time the scepter should pass into the hands of Christ. In the visions of Chaps. ii, and vii, the Lord showed him that three more kingdoms must bear sway over the earth besides Babylon, which was then ruling, before the scepter should pass again into the hands of his people. But in all the instruction he gives Daniel, he assures him that the kingdom shall finally pass into the hands of the saints of God. After tracing the four kingdoms down to their divided state, (ten divisions,) as represented by the ten toes of the image, he says, [Chap. ii, 44,] "And in the days of these kings shall the God of heaven set up a kingdom, . . . and it shall stand FOREVER."

In Chap. vii Daniel has another view of these four great empires. Four beasts are presented before him. The angel says of them, [verses 17, 18,] "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even FOREVER AND EVER." We may understand from this language that the kingdom which the saints of God are to have, is the same territory over which Babylon, Medo Persia, Grecia and Rome, have ruled.

In verse 27 of this chapter, Daniel says, "And the kingdom and dominion, and the greatness of the kingdom (beyond the bounds of time and space?) No, but) under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Certainly, a kingdom that is under the whole heaven must be the whole earth. But there are some who will have it that the kingdom is the gospel, and is established by souls' being converted to Christ. If that was the case, the testimony should read, "And the time came for sinners to possess the kingdom." Daniel says, [verse 22,] "And the time came that the saints possessed the kingdom."

The testimony of Christ is, as represented in the parable of Matt. xxv, 34, "Then shall the King say:

unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you (before the foundation of the world? No, but) *from the foundation of the world.*" What, we inquire, was prepared *from* the foundation of the world as a kingdom for the saints, but the earth itself? The disciples said to Christ after his resurrection, [Acts i, 6,] "Lord, wilt thou at this time restore again the kingdom to Israel?" He had before taught them in parable, that he must go away; that he was like a nobleman going into a far country to receive a kingdom, and to return. Here he plainly taught that he was *coming again* to establish his kingdom.

But it is said, Christ said the kingdom of God is within you. Within whom is the kingdom of God? The people of God, says one. What! did Christ mean to teach that the kingdom, and dominion, and greatness of the kingdom under the whole heaven is within his people? We think not. If so, what shall we make of those texts that speak of the saints' entering the kingdom? Christ did not tell his people the kingdom of God was within them, but the Pharisees. What! is the reign of grace, which you call the kingdom, in the hearts of the wicked? No.

We will look at the testimony of Christ, and see what idea he teaches. Luke xvii, 20, 21. "And when he was demanded of the Pharisees, *when the kingdom of God should come*, he answered them and said, The kingdom of God cometh not with observation: (outward show—margin:) neither shall they say, (when the kingdom of God comes,) Lo here! or Lo there! for behold, the kingdom of God is within you," (margin—among you.) When? Now? No, but when it comes. The idea taught is, when the kingdom of God comes, it will not be in a secret manner, but all will know it, and there will be no opportunity, or necessity, for any to say, "Lo here! or Lo there!"

But, says the objector, am I to receive nothing better than this earth as a reward for obeying God? Yes, the earth is to be restored to its primeval beauty and glory. The earth is now *cursed*. See Gen. iii, 17-19. This earth is to be purified by fire, when the wicked works of the Devil and the curse will be removed.

Peter speaks of the work of purifying the earth. 2 Pet. iii, 7, and onward. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here Peter describes the *destruction* of the old world by a flood. According to his testimony, the present heavens and earth are to undergo a *change* by fire. Verses 10, 13. "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise; and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

The above testimony clearly shows the manner in which the curse is to be removed from the earth.

Peter does not claim here, that this earth is to be destroyed as matter, and a new one formed; but this earth is to be melted, the dross (works therein) burned up, and a new heavens and a new earth will be the result. David says, [Ps. cii, 26,] speaking of the heavens and the earth, "Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."

Says Peter, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This promise is recorded in Isaiah lvi, 17, 20: "For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed." Paganini gives us the following rendering: "There shall be no more carried out thence to burial an infant of days, or a youth, or an old man who hath not filled his days; for the man of a hundred years shall be as a youth."

I quote this rendering of the above text, from the

fact, that it produces a harmony in the testimony of Isaiah. There is no erasing the point that the above text applies in the new earth, where there is to be no death.

Verses 21, 22. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit." The above must apply to a people who are not to die and leave their possessions; if they were to die, then one would build and another inhabit.

Well, says one, do you believe the above is a description of the saints' inheritance? Yes. What! are the saints going to eat and drink in the new earth? Yes. See Christ's testimony. Luke xxii, 29, 30. "And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Read also Luke xii, 37.

We will return to the testimony of Isaiah. Chap. lvi, 25. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The beasts in that state will be perfectly harmless, and under the dominion of man. God gave Adam dominion over the beasts as well as the earth. Micah testifies concerning Christ, [Chap. iv, 8,] "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion."

Isaiah in Chap. xi, describes the reign of Christ. Verses 6, 9. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

From this verse we learn that the time when the knowledge of the Lord fills the earth, as the waters fill the sea, is after the Lord has slain the wicked, with the breath of his lips.

Isaiah describes the saints' inheritance in Chap. xxxv, 1-7.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. * * * * *

Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes."

The great Sahara, and deserts of Arabia, where the weary traveler now plods his way, scorched with the rays of the sun, and faint with thirst, will abound with beautiful springs.

We will now notice the testimony of John, who was permitted to look forward in vision, and view the restitution state of the earth. See Rev. xxi, 1-5.

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea."

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new."

If we believe the above testimony to be literal, it certainly describes a glorious state. If it does not mean what it says, who can tell us what it does mean? Why, says one, this is a description of the church. God has not told us in His word that the new heavens and new earth mean the church; but he has spoken by the mouth of Peter of a literal new heavens and earth, to be formed

from the dissolved elements. John continues, [verse 7,] "He that overcometh shall inherit all things; (margin—these things,) and I will be his God, and he shall be my son."

From verse 10-27 he describes the city, New Jerusalem, "And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God, and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; . . . and he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.—And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs."

At eight furlongs to the mile, it would be 1500 miles. Some suppose this to be the length of each side. Probably it was the measure around the whole city; for by the measurement it seems it was ascertained that all sides were alike. If this is the case, it would make the city about 375 miles square.

Verses 18-23, "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. * * * * *

And the twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

In Chap. xxii, John describes the river of life, &c., which you may read.

Says the objector, Christ said, "Great is your reward in heaven." True there is a rich reward reserved for us, but we have just quoted from John, that that reward, (city of foundations) is coming down. But it is objected to this view, Paul said, "We have a building of God, an house not made with hands, eternal, in the heavens." True the building is eternal, but he does not say it will eternally remain there. That city, with all its dazzling splendor is to be upon the restored earth, the capital of the kingdom of heaven.

The saints of God will be allotted their vineyards and fields, on the beautiful plains of the new earth.

"And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."—Isa. lvi, 23.

Dear reader, is not the inheritance God has promised the saints good enough? In the midst of the earth restored, man will stand forth perfected, beautiful in form, free from pain, the stain of sin all washed away from his heart, and his lips speaking forth the praises of Him who has thus wrought for him. Methinks your better feelings say, It's glorious. Yes, and the best of all is, that state will *never* end. The countless ages of eternity will roll on, and yet (as expressed by the poet),

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

Dear reader, do you not feel a longing desire in your heart to be a partaker of the saint's inheritance? Don't you want to go to glory, and dwell with angels, hear their rapturous songs, and sing with them? The Spirit calls you, there is yet room. The heavenly city with all its charms welcomes you to come. The way is easy, if you seek it through Christ. He says, [Rev. xxii, 14,] "Blessed are they that do His, (the Father's) commandments, (the condition of inheritance given Abraham,) that they may have right to the tree of life, and may enter in through the gates into the city." Then leave the trifles of earth. Come away. Why will ye linger and die? While mercy lingers, why will ye dally with the vanities of earth, and neglect the preparation for that rich inheritance which you may obtain?

(Concluded next week.)

Luther's opinion of the Fathers.

When God's word is by the fathers expounded, construed and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk and make it black,

even so likewise God's word of itself is sufficiently pure, clean, bright and clear, but through the doctrines, books and writings of the fathers, it is very surely darkened, falsified and spoiled.

THE REVIEW AND HERALD.

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

BATTLE CREEK, THIRD-DAY, DEC. 18, 1855.

The Fourth Commandment and Sunday-Keepers.

In resuming our remarks upon this subject, we will state again our proposition, that it may be distinctly before the mind. It is, the attempt that is made by those who observe the first day of the week, to sustain that practice on the authority of the fourth commandment; and the impropriety of so doing.

The frequency with which appeal is made to the fourth commandment, by the most zealous Sunday-keepers, is a significant fact. It shows that they know, what even the most superficial reader of the Bible must know, that there is the only source from whence to derive authority for a weekly Sabbath. That commandment still remains in all its binding force. There is nothing in the word of God to show its abolition or its change. Whatever it has required of God's servants in any age, it requires of them at the present time. The claims that it had on Israel, God's chosen people, when it was spoken from Sinai, it has on his true Israel in these last days. Yet, apparently, if the religious teachers of the present time, can so impress the minds of the people that they will believe, when they quote the fourth commandment, that it means Sunday, and raise no question on that point, they can rest satisfied. And the boldness and fervency with which they appeal to the fourth commandment to enforce the sanctity of what they call the "Christian Sabbath," shows either that they themselves have grown blind in the repetition of it, or that they have the utmost confidence in the credulity of their hearers. They sanctimoniously appeal to the Bible and to the fourth commandment, as if they supported their creed and custom; and they have succeeded in making the mass of the world believe that this is the case. But there will be a few inquiring and honest minds who will search for themselves, and who will not fail to see the false colors under which they are sailing.

We present a few extracts this week also, an illustration of our remarks. We take the following from the *Genesee Evangelist*, a paper that, for aught we know, is as zealous for its Sunday as any of our cotemporaries:

"The Bible is the great anti-sin text-book; the church, the great anti-sin society. No reform can be successful and complete which is not founded on the great fundamental principles contained in the *Ten Commandments*. All else is surface work, and must prove abortive. As well might you kill a tree by clipping off here and there a twig, as kill a moral evil, while its root is still striking deep in a luxuriant soil."

When we see such ideas advanced as the above, and know the practice of those who advance them, it is natural for us to inquire. Upon what principle of the ten commandments is the observance of the first day of the week, as a day of rest, founded? Is there anything in the fourth commandment from which any one could justly dream of setting apart the first day of each week as holy time? There is nothing. The very "principle" of that commandment confines us to another day; hence we shall adopt the sentiment expressed above, and unhesitatingly say, that the practice of Sunday-keeping is "surface work" and "must prove abortive." No such sabbatizing as this, after mankind have had an opportunity of seeing the light and learnings God's will, will ever secure them an entrance through the gates into the city. Rev. xxii, 14.

The following remarks on "The Fourth Commandment," we also take from another number of the *Evangelist*. Those who keep the commandments according to its requirements; who understand the relation the world sustains to the law of God, and the ministration of Christ in the Sanctuary for those who have violated it, will perceive their force and beauty. We only wonder how men can work themselves up to a belief that such remarks are applicable to Sunday:

"THE FOURTH COMMANDMENT.—It having been the purpose of God that the dishonor done to his law in its violation should be repaired in a way in which it is exhibited as more glorious and more highly valued by him than it ever had been before, ought not means to have been used forcibly to impress this on the minds of men,

till that reparation should take place? The precautions, therefore, employed for the preservation of the two tables of the law, after the first had been broken, which in any other view would, from their strictness and minuteness, be altogether unaccountable, were admirably adapted to the end for which they were appointed. Here then we have a demonstration of the permanent obligation of the fourth commandment of the decalogue, since it constitutes a part of that law which was so signally distinguished in its promulgation, and so carefully deposited for its preservation; of that law which the Redeemer fulfilled for the justification of his people; and that law by which they are justified, they must be bound in all its parts to obey. How, then, shall it ever be supposed that the ten commandments belong only to Israel, and are not of everlasting and universal obligation! Or on what ground can it be affirmed that the fourth commandment is to be separated from the rest, so that one is blotted out of their number, and that they are now reduced to nine."

The reasoning contained in the above for the perpetuity and universal obligation of the fourth commandment, are well-grounded and unanswerable. But when men stand up and defend the claims of that commandment, and then disregard the day therein specified and keep another, there is a discrepancy between their teaching and their practice which cannot be reconciled.

There is one portion of the world, however, who are more consistent on this subject than Protestants. We refer to the Catholic Church, which claims to have instituted Sunday-keeping, and defends its practice on those claims alone. They will own to you that the fourth commandment contains no law for Sunday, but that it enjoins the observance of another day; but they claim that their church has a right to change and has changed the day of the Sabbath from the seventh to the first day of the week. Protestants will not admit this claim, and yet with almost one consent they adopt the fruit of it, the observance of Sunday, which has nothing else for its support.

We give below the extraordinary document which we promised in our last. It is one of the means by which the Church of Rome deceives her blind and credulous disciples into whatever practices she wishes. We find it in the "American and Foreign Christian Union" of 1851. The "Union" introduces it with the following remarks:—

"A friend has just sent us a large and handsomely printed German hand-bill, lately issued at Philadelphia for the benefit of the 'faithful' in this country who speak the language of Luther. It is likely that many an edition of the same document has appeared among us, in years gone by, for it is now nearly seventy years since the original, as it is pretended, descended from heaven! But, by whom it was received, and under what circumstances, we are not informed. What a pity it is that Rome will betake herself to 'lying wonders,' even to expose what is in itself good, rather than send her votaries directly to the Bible, where the infinite God has revealed His will in the clearest and fullest manner! But, so it is, and so it ever will be, whilst Rome continues what she is. Here is the extraordinary document in question, translated into English.

'A LETTER, WRITTEN BY GOD HIMSELF,
and which was handed down at Magdeburg.

'It was written in golden letters, and sent from God himself, by an Angel; whoever wishes to copy it, to him it shall be given; whoever despises it, from him will the Lord depart.'

'Whosoever labors on Sunday, is cursed. Therefore I command that ye labor not on Sunday, but devoutly go to church; but not to decorate your faces; ye shall not wear false hair, nor be proud of your riches; ye shall give to the poor; give liberally, and believe that this letter is written by my own hand, and sent down by Christ himself; and that ye do not as the irrational beasts. Ye have six days in the week: but the seventh (namely, Sunday) ye shall sanctify; if ye will not do this, I will send war, famine, pestilence, and scarcity among you, and punish you with many plagues. So I also command you, every one of you, whoever he may be, young and old, small and great, that ye never work late on Saturday, but ye shall repent of your sins, that they may be forgiven unto you. Nor desire silver and gold; gratify not the lusts of the flesh and its desires; remember that I made you, and that I can destroy you.

'Be not rejoiced if your neighbor be poor; much more have compassion on him, so it shall be well unto you.

'Ye children! honor father and mother, so it shall be well with you on earth; whoever does not do this is damned and lost.

'I Jesus, have written this with my own hand; whoever contradicts and blasphemes it, shall have no help to expect from me; whoever has the letter and does not reveal it, he is cursed from the CHRISTIAN CHURCH; and if your sins be ever so great, they shall be forgiven if ye exercise repentance and sorrow.

'Whoever does not believe it, shall die and be tormented in hell, and I too shall inquire at the last day after your sins, when ye must answer me.

'And that person, who carries the letter with him, or keeps it in his house, shall not be injured by any thunder-gust; he shall be secure from fire and water; and whoever shall reveal it before the children of men, shall

have his reward, and obtain a blessed departure from this world.

'Keep my commandment, which I have sent to you through my Angel. I, true God of the Throne of Heaven, son of God and of Mary. Amen.

This is written at Magdeburg in the year 1783."

The remarks of the "Union" which introduce the above "letter," furnish another illustration of the presumption with which men appeal to the Bible in support of a custom which is there recognized. "What a pity," it exclaims, "that Rome will betake herself to 'lying wonders,' even to expose what is in itself good, rather than send her votaries directly to the Bible, where the infinite God has revealed his will in the clearest and fullest manner." The fact that God has revealed his will in the clearest and fullest manner, in his word, we gratefully acknowledge, and we are glad to see the "Union" acknowledge it also; and now we earnestly ask, Where has God revealed in that word that Sunday-keeping is according to his will? We have searched and cannot find it. Others have searched and cannot find it; and as Rachel mourned for her children, so they mourned and would not be comforted because it was not; until they were forced to yield to the power of truth and humbly do God's will as he had revealed it, and as he required it at their hand. If the "Union" will go to that Word for God's will for Sunday-keeping, it will not find it. If Rome should send her votaries there, the first thing they would do, would be to renounce a day of human sanctification, and turn to the original Sabbath that God instituted, blessed, and hallowed.

We say then, Go to that Word where God has revealed his will concerning us, and as you go, arm yourself with the firm resolution, that you will obey his will, however much it may cause you to differ from the customs of the unsanctified world around you; however contrary it may be to the teachings and practice of the mass who are traveling the broad road to ruin. You will, indeed, there find that will revealed in the "clearest and fullest manner," but be not faithless or unbelieving when you find that it is not in accordance with the traditions by which the world practice at the present day.

It is time that men, that Protestants, who profess to take the Bible alone as their rule of faith and practice, should order their lives accordingly, or renounce its teachings.

The Testimony of Jesus.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

Sabbath-keepers often quote this text, yet we think but few understand and realize its full import. There can be no doubt but the "commandments of God," mentioned in the text, are the decalogue; but what is the "testimony of Jesus Christ?" Men may give different answers; but it should be distinctly understood that the Bible gives but one answer to this important question. Said the angel to John, "The testimony of Jesus is the spirit of prophecy." Rev. xix, 10.

John fell at the angel's feet, and was about to worship him, when the angel said to him, "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Compare this with the angel's testimony in Chap. xxii, 9. "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." It will be seen that the two expressions—"thy brethren that have the testimony of Jesus," and, "thy brethren the prophets"—mean one and the same thing. This is in harmony with the expression, "The testimony of Jesus is the spirit of prophecy."

The text [Rev. xii, 17] mentions two causes of the dragon's wrath; first, because the remnant "keep the commandments of God;" and, second, they "have the testimony of Jesus." The keeping of all ten of the holy commandments of God by the remnant is well calculated to make the dragon angry: already his ire is stirred; but for God to breathe upon them the spirit of prophecy, and reveal himself to those of his own choice, as he has spoken to men and women in past time, will wake up the hatred of those who have the spirit of the dragon to the utmost. But not only will the dragon be stirred against the testimony of Jesus, but the children of light will be in danger of despising it. Paul addresses those who stand waiting for the approach of the day of the Lord as follows: "Quench not the spirit. Despise not prophecies. Prove all things; hold fast that which

is good." 1 Thess. v, 19-21. No believer in the soon coming of Christ will question the special application of this chapter to the present time.

Quench not the Spirit." Would to God the Holy Spirit could freely flow to every believing child of grace. Then would the remnant walk in the light, in love, in union and perfect obedience. But alas! many have quenched, and grieved, and driven from them that tender Spirit. The Sanctifier is gone from them. The mind is beclouded by worldly treasures, cares and conversation, and they are in their own strength trying to keep the commandments of God and the faith of Jesus. O, that the remnant would turn fully to God; then will the Holy Spirit be breathed upon them.

"Despise not prophesyings." There have been men in all ages who have despised the prophecies; but this text is not addressed to those who reject and despise the Holy Scriptures. It is addressed to the children of light who are watching for the coming of the Son of man. But the text does not say, despise not the prophecies. It reads, "Despise not prophesyings." God has placed the gift of prophecy in the gospel church. He has never taken it away from the church. But he will not manifest the gifts in a dead church. He will manifest them in a living, acting church. The remnant will have the spirit of prophecy. This will stir the anger of the dragon. And, "Whosoever loveth and maketh a lie" will lose no time in acting their part in this matter. The dragon will make war on those who keep the commandments of God and have the testimony of Jesus Christ. But when Christ is in the Christian by faith, the fear of men and devils is gone, and his language will be,

"Shall I, for fear of feeble man;
The Spirit's course in me restrain?
Or, unadvisedly in deed, and word,
Be a true witness of my Lord?"

"Aw'd by a mortal's frown, shall I
Conceal the word of God Most High?
How then before thee shall I dare
To stand, or how thine anger bear?"

"Shall I, to soothe the unholy throng,
Softest thy truth, or smooth my tongue,
To gain earth's gilded toys, or flee
The cross endur'd, my Lord, by thee?"

"What then is he whose scorn I dread?
Whose wrath or hate makes me afraid?
A man! An heir of death! A slave
To sin! A bubble on the wave!"

"Yea, let men rage; since thou wilt spread
Thy shadowing wings around my head;
Since in all pain thy tender love
Will still my sure refreshment prove."

"Prove all things; hold fast that which is good." This is evidently spoken in reference to "prophesyings," mentioned in the verse before it. Do any urge that prophesyings here refer to the writing of holy prophets of old? then we would ask them to show us their standard to prove them by. The idea of proving the prophecies, holding fast that portion of them which is good, and rejecting the bad, is preposterous!

The text evidently has a special application to the people of God, who are tending their footsteps to Mt. Zion, amid the perils of the last days. Satan is howling, the spirits of devils are "peeping, muttering," rapping, writing, &c., all around, yet amid all this clamor, the Shepherd's voice is heard. The counterfeit is not in the world alone, without the genuine. The remnant have the spirit of prophecy. Yet false prophets "show great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect," and it is highly necessary that the remnant should "Prove all things, and hold fast that which is good." How shall we do this? The answer is plain. False prophets may be detected, also those through whom God may speak, can be known.

1. "By their fruits ye shall know them." Christ's words are to the point. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matt. vii, 15-20.

2. False prophets prophesy peace. "And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar." Exe. xiii, 9, 10.

"For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. vi, 13, 14. "Then said the Lord unto me, Pray not for this people for their good. When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them; but I will consume them by the sword, and by the famine, and by the pestilence."

"Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart." Chap. xiv, 11-14.

God has ever thrust out those, through whom he has spoken, into the midst of sinners to reprove sin in all its forms; to rebuke, exhort, and utter warnings of danger and judgments.

3. By their teachings they may be known, the Bible being the standard. "Preach the word. . . For the time will come when they will not endure sound doctrine." 2 Tim. iv, 1-3. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii, 19, 20. J. W.

Letter from the Church at Mill Grove, N. Y., to Elder J. M. Stephenson.

Your letter, announcing your intention to visit this state, has been received. Concerning your visiting us we would say that if you were laboring in unison with the body of the brethren who were first in the message of the third angel, and through whose instrumentality God brought the message to us and you, we would most gladly welcome you, whether you believed the visions of Sr. White or not. But we cannot engage in a faction against those whom God made choice of to introduce the last message to the world; and we fear that, if you persist in your present course, you will find, when it is too late, that you have run in vain, and labored in vain.

If the visions are not of God, they will surely come to nought; and we pray God to hasten the day. But we have not been able to discover anything in them which conflicts with the commandments of God—the law and the testimony—which are the test given to us by inspiration, by which to try the spirits. Therefore we see no danger from them. But when Sr. White, or any one else, speaks anything in the name of the Lord which makes void one of God's commandments, or promises life to the transgressor, we shall feel it duty to oppose such teachings in the name of the Lord.

Again, if the third angel's message, which we have heard, is of God, it will not prove a failure. Before we ever heard of it, or understood it from the Bible, God chose his own instruments by which to send it; and he knew how to choose. There may be a Judas among the chosen; but that the work should be taken out of the hands of the eleven is, we think, the height of absurdity. Such a revolution would subvert and destroy the message; or would constitute a fourth in the order, and one which is not specified in the prophecy.

We therefore exhort and admonish you as a brother, to review carefully, your past course. Ask yourself, seriously, for a sufficient reason to justify you in withdrawing fellowship from the Review. Have you not, in so doing, withdrawn from the remnant of God's people? Have you not, while you hold the third angel's message, disfellowshipped and rejected the very men through whom God sent you the message? And of what flagitious crimes have all those veterans in the cause been guilty? They have believed something which you do not believe; and this before you received the truth through them; but what have they done? While God is gathering his people under the last message, have you not given your influence to the work of scattering and dividing?

O, brother, come back to the fold of Christ. Remember that Christ is not divided, and that a message which he sends cannot be divided. We cannot think that God would begin a special work on earth, choose for his first instruments, those who say they are Jews and are not,

but are the synagogue of Satan, and then in the midst of the work, choose others to complete it, to whom the first will be compelled to bow down and confess that God has loved them. This will be the case if you are right; but we believe that our Father is more excellent in working than this. O be wise! and let the Lord work in his own way. If he has commenced the work, he will finish it; and if he has not, the workmen are all laboring in vain; and we shall do better to follow the example of the first babel-builders, when God confounded their language—"they left off to build."

As you desire salvation, with unfeigned love we beseech you to be reconciled to God and his children, and thus return to the place of your rest.

BRETHREN.

R. F. COTTRELL,
ELIJAH BOYERS,
DANIEL SMALLEY,
JOHN H. COTTRELL,
SOLOMON G. COTTRELL,
RANSOM WOODIN,

SISTERS.

C. M. COTTRELL,
MARY BOYERS,
R. SMALLEY,
M. COTTRELL,
E. P. BELOW,
M. E. DEVEREUX,

WILLETT S. COTTRELL.

Mill Grove, N. Y., Dec. 16th, 1855.

BRO. SMITH:—We see by the paper that Bro. Bates attended the Conference at Battle Creek, and would be glad to have a visit from him on his return, if he has not already gone East. We know not where to write to him, and if you can communicate to him our wishes, we wish you to do so. R. F. C.

Saying and Doing.

Ora Saviour said, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii, 21.

The will of the Father is revealed to us in his word, and is all briefly comprehended in the ten commandments; and yet there are multitudes who are saying Lord, Lord, who are unwilling to yield to the revealed will of the Father. Some excuse themselves upon the ground that his will has been changed since it was written; and others declare that it has been totally abolished. And yet both these classes imagine that they enjoy the favor of God. But this cannot be, if their minds have been enlightened by the truth.

I have met with some people of late who parry the force of revealed truth by a professed enjoyment of divine favor. They profess to have a something within which they call "present and full salvation," and one would think, from their conversation, that they imagine that this something within will excuse them from doing such parts of the will of the Father as are unpopular in these days of degeneracy. They acknowledge every jot and tittle of the ten commandments to be binding, but when shown that they change more than a jot or a tittle of the fourth, they appeal from the heavenly statute to that "present and full salvation" which tells them that they are safe.

I would earnestly entreat such to examine more carefully the foundation on which they are building, remembering that they that hear these sayings of Jesus and do them not, have been compared by him to the man that built his house upon the sand. Be assured, dear friends, that neither saying nor feeling, nor both combined, can fulfill that part of the word of God which requires the doing of the Father's will as he has revealed it to us in the commandments which you acknowledge in every jot and tittle. If you would be sure that you have the favor of God I can recommend you to follow the example of the patriarch David. Said he, I entreat thy favor with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. Ps. cxix, 58-60. R. F. C.

Mill Grove, N. Y., Dec. 11th, 1855.

LOTH TO LEAVE.—Since the REVIEW was denounced in Wisconsin as "sectarian," only five in that State have ordered it discontinued, and one of them has ordered it sent again. J. W.

YOUTH'S INSTRUCTOR.—Inquiries are being made in regard to the INSTRUCTOR. We have not forgotten our young friends. In moving the Office there has necessarily been a delay; and since the REVIEW has been printed weekly, the Printers have had no time to print the INSTRUCTOR. Next week there will be a report of the cost of the INSTRUCTOR, and the amount expended above receipts. We will also state what our young readers may expect of us in regard to their Paper. J. W.

CHRIST'S SECOND COMING. Will it be Spiritual or Literal?

THAT Christ would come again has been gospel doctrine for over 1800 years; and as I believe that we are fast approaching this great event the question comes up with thrilling interest, In what manner will he come? Will it be spiritual or literal? is the great question.

Spiritualists say that the Spirit of Christ is come, together with a host of other spirits to instruct mankind, and this is all the second advent there will be. Others say that he came on the day of pentecost when the Holy Ghost was poured on the apostles; and others of a later date say that he comes at death. When an individual dies, if a Christian, he goes to Christ, or where he is, and that is the same as his coming. According to this view we have a great many second advents. And last of all comes the "peace and safety" cry of Babylon: "I sit a queen and am no widow, and shall see no sorrow." A glorious temporal millennium is coming. Christ is going to pour out his Spirit on the churches, and the whole world is to be converted to Christ.

The above views are held and believed by a great portion of almost every denomination in the land at the present day. What a confusion of sentiments; and this too, upon one of the plainest subjects in the Bible. And well, has the Revelator named them Babylon.

Spiritualists say that the works of the spirits will spread through the whole earth; the spirits teach it themselves and say that all will eventually be converted and brought to believe in Spiritualism; they will all be gathered together in a band of brotherhood. John speaks of this gathering together in Rev. xvi, 14, that these spirits are to go forth unto the kings of the earth; and of the whole world to gather them (in a band of brotherhood? No, but) to the battle of the great day of God Almighty." We see that the gathering here brought to view is quite different from what is generally expected; and instead of its being the Spirit of Christ it is the spirits of devils that gathers them; not for peace, but for war. These same spirits are now fast filling the churches. Rev. xviii, 2, 3. "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit and the cage of every unclean and hateful bird."

By this description of transpiring events we can see that instead of the Spirit of Christ filling the churches to bring about a temporal millennium and gather the people together in bonds of love and peace, the spirits of devils gather the people together, not for peace, but for war; not to receive a blessing, but to receive the curse and wrath of God, when the Lord will plead with them with "a devouring fire and great hailstones," and will dash them to pieces like a potter's vessel. It does not look much like a temporal millennium to have "evil men and seducers waxing worse and worse," instead of better and better. 2 Tim. iii, 13.

We can readily see by this that the doctrine of Christ's second coming spiritually is "a cunningly devised fable;" to draw the minds of people away from the truth. "Search the Scriptures." "They are they which testify of me." John viii, 39. Let us proceed to search the Scriptures and see if they testify anything in regard to his second coming, and if they do, what that testimony is; whether it testifies that he is to come spiritually or literally; for we have seen that there are so many views published both from the press and pulpit, at the present day in regard to the nature of the second advent of the Messiah that it is impossible to arrive at the truth of this subject without an appeal to the Bible. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." Isa. viii, 20.

Let us examine first the promise that Christ made to his followers. He was going to leave them and go away, and he well knew that their hearts would be sorrowful; therefore he comforts them with these words: "Let not your heart be troubled: ye believe in God believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you to myself, (not your spirit to my spirit,) that where I am there ye may be also." John xiv, 1-3.

Here the Son of God says he will come again, and that literally. Now let us turn to the book of Acts. "And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men (angels) stood by them in white apparel, which also

said, Ye men of Galilee, Why stand ye here gazing up into heaven? 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, 9-11. How did he go to heaven? He went in the sight of men, bodily. "And this was the same Jesus that was crucified and was buried and rose from the dead and walked about and ate [Luke xxiv, 43] and was handled [John xx, 26-28] and said he was not a spirit [Luke xxiv, 39] because he had flesh and bones; for spirits have not flesh and bones."

Let us read the account of this. "But they were terrified and affrighted (when Jesus stood in their midst) and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts. Behold my hands and my feet (in them were the marks of the nails) that it is I MYSELF. Handle me and see; for a spirit hath not flesh and bones as ye see me have." Luke xxiv, 37-40. "And when he had thus spoken he showed them his hands and his feet."

This same Jesus that thus manifested himself and proved unto his disciples by "many infallible proofs" that he was not a spirit, but a tangible person, having a real body like themselves, will so come in like manner as he ascended. This agrees with what Jesus told them in John xiv.

But this is not all the proof to show that his coming will not be spiritual; for did he come in this sense, he would doubtless manifest himself by his Spirit unto a few individuals and then they would go and teach the world that Christ had come; but says Jesus, Beware of false Christs and false prophets. "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." Is not this a very good reason why we should not believe that his coming will be spiritual? "Behold he cometh with clouds and every eye shall see him and they also which pierced him." Jesus told the Jews [Matt. xxvi, 64.] "I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." "And all kindreds of the earth shall wall because of him." Rev. i, 7. When he went to heaven he went in the sight of men; therefore men will see him when he comes.

Dear reader, "be no longer faithless but believing;" for we are fast approaching this great event. Some will receive him with shouts of joy whilst others will mourn there bitterly. Dear friends, permit me ask you, Are you prepared to receive him? Are you lingering, and loth to part with some cherished idol? If you are, Repent or else I will come unto thee quickly, says Christ, and will fight against you with the sword of my mouth. Rev. ii, 16. Are you on the watch-tower, watching? If not, "I will come on thee as a thief and thou shalt not know what hour I will come upon thee." Rev. iii, 3. Are you in a lukewarm state? If you are, rouse up and throw off this dull stupidity. Wake up; for it is the spell of Satan. Here the awful words of the Judge of all the earth: "I would thou wert cold or hot; so then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." Rev. iii, 15, 16. Have you tasted of the joys of the world to come? If you have, O give not up your hope, cast not away your confidence which hath great recompense of reward. Hold fast, let no one take thy crown. Behold I come quickly, and my reward is with me to give unto every one as his work shall be. Have you come out from the world and the polluted temples of Babylon? If you have, seek not to be again united with them. Cast not one lingering look behind, for here is the awful warning of the Son of God: REMEMBER LOT'S WIFE. Luke xvii, 32.

Hastings, Dec. 7th, 1855.

J. McLELLAN.

COMMUNICATIONS.

From Bro. Cory.

BRO. SMITH:—I am much pleased with the Review as it has heretofore come richly laden with intelligence highly important to the Christian traveler on his pilgrimage journey through this troublesome world. I like the spirit of its contents better than I do the "Messenger," three Nos. of which have been sent to me unbidden, I suppose from seeing my name in the Review. If you have seen said "Messenger" lately you are aware of the contrast between the spirit it breathes and that of the Review, (I do not wish to flatter) which is great in favor of the latter, in my humble judgment.

There is but a small band of Sabbath-keepers in this place who meet from Sabbath to Sabbath, sometimes two or three, and sometimes five or six, for prayer and social worship; seldom hearing the word of life proclaimed by any of the Third Angel messengers; but notwithstanding this privation, we mean

to persevere in ways of holy living, God being our helper, and set such examples as shall be worthy of imitation, and so live that, should Christ make his second advent into the world in our day, it would be so far from terrifying us, that we could hail him with transports of joy.

Yours in hope of life eternal.

EBER M. L. CORY.
Sanford, Ing. Co., Mich., Dec. 8th, 1855.

From Sister Curtis.

DEAR BRO. WHITE:—It is one year since I commenced reading the Review. I feel to thank the Lord for the light it has given me on the Sabbath question and I want more, so that when the Master comes he may find us keeping all the commandments, so that we may have right to the tree of life.

There are no Sabbath-keepers here within a number of miles. O that some preaching brethren would come this way and give a course of lectures in this place. O that we may love God with all our hearts and be kept from the hour of temptation that shall come on all the world to try them that dwell on the earth.

May the Lord sustain you in all your trials and preserve you blameless unto his appearing.

Yours in hope of truth.

H. CURTIS.
Ionia Co., Mich.

From Sister Peckham.

DEAR BRO. WHITE:—I should enclose the one dollar without a word if it were not that I think it would be a little disheartening to you to find that after so long being in the way to life I had not a single word for Jesus. I am not ashamed to confess him and his truth before men: if I were, I could not hope to have my name confessed before the FATHER and his holy angels.

If ever I could say that we, in this place, were striving to live by every word that proceedeth out of the mouth of God, I have confidence to say it now. I do feel that Jesus and his truth are my light, my life, and my portion forever. Praise his Holy name! And he verifies his word: "they that wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and walk and not faint. His Word is a lamp to my feet, and a light to my path, to guide me in the way I should go that I walk not in the way of sinners. Truly, wisdom's ways, are "ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. For a full definition, see Wisdom of Solomon vii, 22-29. See also chap. vi, 12-21.

The Lord layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment and preserveth the way of his saints. Prov. ii, 7, 8. Wisdom's ways when conceeded to, are truly delightful, but I see the way is narrow, and beset with thorns. These the enemy has strown along the way; but if we are determined to walk uprightly, and search diligently, for the old paths, the enemy with all his arts cannot hide them from us. Grace will prevail, and we shall not stumble. "Wisdom revealeth her secrets by little;" and I see she will not make a confident of us, if we are treacherous. We must hold fast and prove faithful to a little grace if we would have more; as it is written, "To him that hath it shall be given, and he shall have an abundance, but from him that hath not it shall be taken that which he seemeth to have." Said Jesus, "behold I send you forth as sheep among wolves." Now when we consider the comparison we must expect to be intruded upon and sometimes torn by the way, but I feel to say, God grant that we may suffer wrongs, and injuries if need be; (we expect nothing less from wolves!) but forbid that we should be the offenders, or retaliate an injury done us. It has seemed that I could not conceive it possible for the tongue to frame mischief enough against me, to cause to wish a like injury or one of any sort upon them, much more to be guilty of executing it myself, whether by word or deed. Grace conquers all, a little experience has led me to see that when the enemy hurls his darts, I must draw nigh to the good Shepherd. He is a mighty conqueror, and will fight all our battles for us if we will trust in him; but if we attempt to defend ourselves we are more than likely to be overcome. Are any of us wounded let us remember that He was bruised for our transgression, and by his stripes we are healed.

Do any of us suffer unjustly let us remember if we never suffer unjustly we cannot sympathize with Christ in his sufferings; for all he suffered was unjustly; for he never did a wrong, but was as a lamb without blemish. O for purity, and innocence, that we like him may be without blemish, having our past sins hid and our iniquities covered." Let us glory in

tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost that is given unto us.

I have truly been ashamed before my Maker that I knew so little what it was to suffer with his people, and for his name's sake; but you that know what it is to bear reproach, and suffer for the truth's sake, can comprehend fully the last text quoted. I would say to all such. Be not weary in well-doing: in due time you will reap if you faint not.

Your sister unworthily hoping that all of us who profess to love his appearing may learn speedily what it is to love one and her as Jesus loved us.

S. PECKHAM.

Onezgo Co., N. Y., Nov. 7th, 1855.

SELECTIONS.

Do I go to Prayer-meeting?

CHRISTIAN reader, we address this inquiry to you, and it is one which relates to your present and eternal welfare, your spiritual growth and religious enjoyment. Do you believe it? Do you not know it? The experience of your own heart testifies to the truth of what we say, and your highest interest and dearest hopes demand an honest and faithful answer. In the prayer-meeting, you have the promise of Christ's presence, even though there should be but two or three there. Do you want a stronger inducement? Are you unwilling to turn aside from the world one hour during a whole week, to commune with that Saviour who has promised to meet and bless all who assemble in his name? Can you stem the tide of worldly influence which meets you at every step, without daily supplies of grace? Can you get along in your Christian life, growing in grace and in spiritual knowledge, without the influence of the weekly social prayer-meeting? No. You cannot be an active, vigorous, growing Christian while you deliberately and habitually neglect the house of prayer. Your thoughts, feelings and affections will become worldly, and they will control your life—destroying your Christian character and influence and real spiritual enjoyment. You cannot point to a single Christian in all your acquaintance, that neglects habitually the weekly prayer-meeting, who is spiritual in his thoughts, godly in his conversation, and devotional in his life, and whose influence and Christian enjoyment are what they should be. And what is the influence of such upon the church, upon the world, and upon their own families? We need not answer this question: for no one who is unwilling to meet with the people of God in prayer has any right to expect his blessing—that daily supply of grace which will enable him to overcome the depravity of his own heart and the influence of the world. His life may be moral, but it cannot be spiritual: for he neglects that which has been in every age the great means of spiritual growth, of religious enjoyment and Christian influence. Take from the Church the sacred and elevating influence of the weekly prayer-meeting, and you destroy her vitality, her heavenly mindedness, her aspirations for God; . . . and yet, are you not attempting to do this, so far as your influence will go, when you say, by your example, that you will not meet the people of God in the house of prayer? Yes, Christian friend, you are not only robbing your own soul of spiritual strength and comfort, but you are giving your influence to lower the standard of piety in the church, to increase the thoughtless indifference of the world, and you are placing before your own family an example which says to them that you find it a vain thing to wait on God. Can you thus live without becoming cold, formal and worldly—and yet you, and many who profess to be living for Christ, are compelled to admit that you are strangers in the house of prayer. And for this willful, deliberate, neglect of known duty you have not the semblance of an excuse. You stay away simply because you have no heart to go, and the longer you stay the less you will feel like going. Is it not so? Why, then, will you continue to live so reckless of duty—so dead to your highest interests? Is there no thought which can reach your heart—no obligation of duty to your own soul, to the church and world that can move you to a faithful discharge of duty? Look at the members of the church, with which you are connected—how cold, how lifeless, and how negligent of the prayer-meeting? Are you not among the number of those who stay away?—*True Witness.*

With patient mind thy course of duty run;
God nothing does, nor suffers to be done,
But thou would'st do thyself, could'st thou but see
The end of all events as well as he.—Byron.

Keep up good Spirits.

You have trials. They are the common lot of mankind. Bear them patiently and with unquestioning submission. Think not they are needless. Fail not to derive good from them. You have met with disappointments. And who has not? Before you allow yourself to complain, pause and reflect. In the past, can you not see many instances in which it was merciful that you had disappointments? Had your desires been gratified, you now see that you must have been greatly injured. You are glad and thankful that God crossed your purposes. Wait patiently, and you shall soon see that your heavenly Father never gave one disappointment that was not needful and good.

You have sustained losses. It was best that you should. In the end you will see it. Even now you may derive great gain from every loss, if you will be led by it to find consolation in God. One smile from Him compensates for every loss. You are poor. No poorer than one who, though he was rich for your sake became poor, that you through his poverty might be rich. He had not where to lay his head.

Your dwelling may be comfortless. Your children poorly clad; you may not be able to procure for them all the necessities of life. It is a trial. But be cheerful in it. The Lord can raise up friends for you and your little ones. He can give them what is unspeakably more precious than silver and gold. They cannot long be in want. He that hath numbered the hairs of your head knoweth that we have need. His resources are infinite. Trust in Him. Speak to him of all you need. He can make your cup overflow with blessings; or if he withholds some he can give others more precious in their stead.

You have sickness and pain. It is a great affliction. Be cheerful. Show to those around you what power religion has to sustain, comfort and bless, and make a Christian joyful even in the midst of pain, languor, and disease. Be not anxious about the event. All things are ordered wisely and well by your heavenly Father. He does not afflict willingly. He has good and gracious purposes to secure in the afflictions which he visits on his people. Perhaps you never received from his hand any providential dispensation which was more needful than this sickness. Let your solicitude respecting it be that you may improve it to the divine glory, and for your own spiritual and eternal good.

The late Plague at Norfolk, Va.

The N. Y. Herald illustrates the awful condition of Norfolk by the following personal experience.

When the disease broke out we engaged a correspondent at Norfolk, and as usual provided him with a substitute in case of his illness or absence. He wrote one or two letters, then fell ill, and his substitute entered upon the discharge of the duty of correspondent. In the third or fourth letter we received from him, he stated that he had been attacked, and must resign the post, but that he had requested a friend to supply his place. This third correspondent had scarcely entered upon the work when we heard that his two predecessors had died. Their successor wrote for some time, till one day, we received, instead of his letter a note from his wife, stating that he was ill, and begging that he might be excused. The next mail brought a second letter from the wife, containing the account of her husband's death, leaving her a widow with seven children. She added that she would be glad to discharge the duties of correspondent, and wound up her letter with a few paragraphs of news. She wrote for a short time. The other day her letter was missing—we were addressed by her brother who said that his sister had fallen ill, and that he would try to send us some accounts of the awful scenes round him.

Is there anything in any history of any plague or epidemic more heart-rending than these few facts?

What is Prayer?

Examine the following texts of Scripture.

IT IS

Asking, Matt. vii, 7.
Beseeching, Psa. cxviii, 25.
Calling upon God, Rom. x, 12.
Crying, Luke xviii, 7.
Drawing near to God, Jas. iv, 8.
Entreating, Exod. viii, 8.
Filling the mouth with arguments, Job. xxiii, 4.
Groaning in the spirit, Rom. viii, 26.
Having access to God, Eph. ii, 18.
Inquiring after God, Ezek. xxxvi, 37.
Interceding, 1 Tim. ii, 1.
Knocking, Matt. vii, 7.
Lifting up the soul, Psa. xxv, 1.
Making request with joy, Phil. i, 4.
Need acknowledgment of our, Matt. vi, 8.
Ordering our cause, Job, xxiii, 4.

Panting, Psa. cxix, 131.
Pleading, Job. xiii, 6.
Pouring out the heart, Psa. xlii, 4.
Requesting, Phil. iv, 6.
Stirring up one's self to take hold of God, Isa. lxiv, 7.
Talking with God, Gen. xvii, 22.
Uttering the memory of God's goodness, Psa. cxlv, 7.
Voice of supplication, Psa. xxxi, 22.
Waiting upon God, Psa. xxv, 5.
Weeping, Psa. vi, 8.
Wrestling, Gen. xxxii, 24.
Yearning, Phil. i, 8, 9.

The great business of life.

There are thousands of professed Christians at the present day, who have utterly mistaken the great object and business of life. In all their plans, and schemes, and actions they make their worldly advantage the first great object, and their religious duties and privileges secondary to it. This is reversing the order which Christ himself has given for our guidance, and is an unmistakable evidence of that covetousness which is idolatry in the sight of God. "Seek ye first the kingdom of God and his righteousness" is the command given to all men, but thousands who profess the name of Christ seek his kingdom and his righteousness last. They toil hard. They are active, industrious, and enterprising in their habits and calling—but it is all for the world and themselves, not for Christ and his cause. They are diligent in business selfish in spirit, serving Mammon—but not diligent in business, fervent in spirit, serving the Lord. They do with their might what their hands find to do—but they seldom or never find the right thing to do. They lay admirable plans, and start new enterprises to promote their worldly interests—but they never contrive a scheme or start an enterprise for the glory of God. In all that they do they are governed by interests and considerations of a worldly character with little or no regard to their spiritual advantage or improvement. They look constantly at the things which are seen and temporal, and not at the things which are not seen and eternal.

Such professed Christians must be an abomination in the sight of God. Their conduct almost constantly betrays their profession. They have solemnly declared before God and men, that they had renounced the world and all its vanities, the devil and all his works—and yet, they are governed in all things chiefly by the Prince and spirit of the world, which they profess to have renounced. They have solemnly covenanted with God to obey and serve him, but they obey and serve him not. They have solemnly sworn allegiance to Christ who hath bought them with his blood but they deny him before men, and oft-times put him to open shame.

The great business of life here is, not to serve Mammon, nor to try to serve God and Mammon. It is not to toil and drudge and sweat, to pile up a heap of glittering dust—to add house to house and field to field,—or to gain honor, fame, or power among men. The great business of life is, to promote the glory of God and the welfare of man—to lay up treasures in heaven—to do justly and love mercy, and to "labor not for the meat which perisheth, but for that which endureth unto everlasting life."—*Evan. Luth.*

Religion and its Circumstantials.

True religion is a matter the of affections. Love for Christ as the atoning Lamb constitutes its life and strength. Christ being the only and real object of affection. His presence is all that is necessary to insure real comfort in worship. If Christ chooses a mountain as the place of gracious discourse, or a ship as his pulpit, or the way-side as his lecture-room, these, to the real disciples, become places of interest and convenience. The green-sward is a rich cushion when Christ speaks to the heart. It will be of but little use to us that Christ is with others. Sermons will be long and dull, prayers tedious and prosy. The time and place of meeting will be unsuitable, if Jesus does not live in us. His place is in the heart; if he is not there, so far as we are concerned, he is absent.

WEALTH.—Wealth, true wealth is that possession which satisfies the heart. Palaces and lands may leave a man miserable. To be satisfied in one's cell—to feel no aching, no void, to sleep peacefully and wake without pain, regret, or remorse, such is wealth. With these the hardest pillar becomes soft, the roughest way smooth, the darkest future bright, and their possessor stands up a man than whom God has made none nobler; free from the canker which follows power and fame, and independent of the exigencies which make and may shiver crowns.

For the promotion of the good, the beautiful and the true, goods and lands are a heritage from heaven; but when wrapped in a napkin, and bound to the heart they congeal human sympathies and blast human life,

"True happiness is not the growth of earth;
The soil is fruitless if you seek it there;
'Tis an exotic of celestial birth,
And never blooms but in celestial air.
Sweet plant of paradise! its seeds are sown
In here, and there, a breast of heavenly mould;
It rises, slow, and buds, but ne'er is known
To blossom here—the climate is too cold."

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., DEC. 18, 1855.

"THE ADVENT REVIEW AND SABBATH HERALD.—The office of publication of this periodical has recently been removed from Rochester, N. Y., to this place, and the first number issued here has been received. It is published by a Committee for the Church, and devoted to an explanation and vindication of the religious opinions of the "Seventh-day Baptists," quite a number of whom reside in our midst. It is well edited, we should judge, by URIAH SMITH, assisted by several assistant Corresponding Editors, and to those who have a taste for religious controversy, the Herald will doubtless be a welcome weekly visitor. It is neatly printed, and furnished to subscribers at \$2 per annum, or \$1 for twenty-six numbers, which constitute a volume."

The above impartial mention of the REVIEW AND HERALD we copy from the *Battle Creek Journal*, published in this place by WALTER W. WOOLNOUGH, Editor and Proprietor.

Very many of the religious as well as secular papers of the day, are ready to denounce men or journals who stand forth in defense of what they regard as sacred truth, if their views happen to conflict with their own, or to be, in the eyes of the world, unpopular; and some of them do this with such a zeal as to give the lie to all their claims of being gentlemen. We are happy therefore to acknowledge anything like the above which evinces an honorable freedom from sectarian bigotry and prejudice.

A word of explanation may be necessary as regards applying to us the term "Seventh-day Baptists." We are not those who are usually denominated, Seventh-day Baptists. True, we keep the seventh day, and are Baptists, and so far we may with propriety be called such; but our views differ from those of that denomination in some particulars: principally in the belief that we are now in the closing scenes of the present dispensation. The organ of the Seventh-day Baptists, is the *Sabbath Recorder*, published at 9, Spruce St., New York.

In the *Advent Herald* of Dec. 1st, we find the following from one of its correspondents: "Let us search the Scriptures, and not in our ignorance conclude that we know all the truth when indeed some of us need to be taught the first principles of the gospel. This is true with reference to the *Sabbath question*, and other plain doctrines of the Bible."

As we read the above, we could not help mentally responding, That's a fact.

The *Herald* keeps Sunday.

From Bro. Cottrell.

BRO. SMITH:—I still hold that the Lord will bring his people to the unity of faith, and that the watchmen will see eye to eye, when the Lord brings again Zion. I have trusted, and still trust, that we shall see alike in reference to the commencement of the Sabbath. Though upon a careful examination of the evidences on both sides of the question, those in favor of sun time preponderated, yet I saw no need of separating myself from the body on that account, but said, We shall all have the truth upon this point, and see it alike before we get through. This confidence I had, because I had confidence in the Third Angel's Message. And as long as I believe that we have this message, I shall feel the utmost confidence that it will unite the remnant of God's people, and prepare them for the Lord. And when I admit that we have been deceived by a false Third Message, I shall be compelled to give up the whole Advent movement, and sink down into that gross darkness that now covers the great mass of the people.

There are, doubtless, some truths in the prophecies yet to be learned, but we shall have them if we continue steadfast in the truths already learned. The secret of the Lord is with them that fear him; and he will show them his covenant.

In hope.
Mill Grove, N. Y.

R. F. COTTRELL.

Testimony.

BRO. SMITH:—Your statement in the REVIEW of Dec. 4, relative to Brn. Stephenson and Hall's acknowledgments at the Conference at this place in April last, is true. I then had the utmost confidence that they could never unite with the *Messenger*; but I am sadly disappointed. They had an undoubted right to change their minds in relation to the *Messenger* when convinced by the force of evidence that they were in error; but it seems that their strongest motive in giving their influence to that paper was their irrepressible desire to get their views of unfulfilled prophecy before the public. Had they conscientiously changed their views of that sheet, and come to think that it was indeed the "Advocate of Truth," they would doubtless have communicated the same to its conductors, whose motto ought to be, "Report and we will report it," [Jer. xx, 10.] and it would have been made public. But the utmost reserve is maintained by Brn. S. and H., while they dictate the terms of union, which are eagerly accepted by those who evidently have men's persons in admiration because of advantage. Whereupon the REVIEW is discarded as "sectarianism," and the *Messenger*, which has not obtained one public acknowledgment of their confidence, becomes their organ.

This, I think, is the most favorable light in which this transaction can be viewed by any one who has carefully considered it.

R. F. COTTRELL.

Mill Grove, N. Y., Dec. 12th, 1855.

Other Testimonies.

We are free to say that we were present at the Jackson conference last April, and heard Elds. Hall and Stephenson say they were satisfied with the manner in which the visions of Sr. White were held in church trials, &c., and that they were satisfied that the statements of the *Messenger* were false, and that they were prepared to help those in Wisconsin.

ASA HART.
JOHN D. MORTON.

Delhi, Mich.

We the undersigned being present at the Jackson conference in April, 1855, heard Elds. Hall and Stephenson state in substance as follows: "We have heard Bro. White's statement concerning the affairs of the *Review* Office, and an explanation from several concerning the manner in which the visions are held, and we now feel satisfied with Bro. White, as an Editor—think he has done as well, perhaps, as any one could under the circumstances."

They expressed also, that they were in union with us as a people, and were now prepared to help Wisconsin.

M. E. CORNELL.
A. A. MARKS.

Jackson, Mich.

REPORT

OF THE COMMITTEE CHOSEN TO INVESTIGATE THE FINANCIAL CONDITION OF THE REVIEW OFFICE.

We having been chosen by the Conference held in Battle Creek, Nov. 16th, to investigate the financial condition of the REVIEW OFFICE, report as follows:—

1. Nearly \$700, were donated by the Church, and paid out to purchase press, type, and other printing materials.
2. As the business in the Office has increased by the publication of Books, &c., Bro. White has been under the necessity of adding to the Office, in type and other material, \$569.39. To purchase this material, and to publish Books, he has borrowed considerable sums of money of different Brn. a part only of which he has been able to pay, leaving debts still on his hands.

3. The wear and tear of type and other material, we estimate at \$257.89, which taken from \$569.39, (the amount added to the Office by Bro. White,) leaves \$311.89, due Bro. White.

Having an opportunity of more fully understanding the cost of publishing the REVIEW, we are fully satisfied with Bro. White's former estimate of cost. It is true that some of the help in the Office, a portion of the time, did not receive full pay; but this would no more than balance Bro. White's extra expenses in Rochester.

At present we know of no good reason why those who labor in the Office, should not receive a reasonable compensation; but at present the Editor does not ask for his services more than one half what he can get elsewhere. The cost of the REVIEW will therefore be about the same here that it has been in Rochester.

A report of the Book department, &c., will be given hereafter.

HENRY LYON,
DAVID HEWITT,
WM. M. SMITH, } Committee of Investigation.

To the Church.

DEAR BRETHREN:—We stated to you, as published in REVIEW for Dec. 4th, that "the sums to be raised by donations to defray the expenses of moving the Office, and fitting up for business, and to pay Bro. White for material which he has added to the Office, are about \$600." You see by the report of the "Committee of Investigation" that there is due Bro. White for printing material, \$311.89.

The whole cost of packing and boxing press, type, &c., cartage and freight, and for fitting up the Office ready for business here, amounts to \$291.75. The whole amount, therefore, to be raised by the Church, is \$603.64.

As yet we have received only about \$50. We hope that every Church, and every brother, will at once take this matter into consideration, and send in their free-will offerings to the Office without delay, as the money is very much needed.

HENRY LYON,
CYRENIUS SMITH,
D. R. PALMER, } Publishing Committee.

Bro. Thorston writes from Wisconsin, Dec. 9th:—"I have not received the *Review* and *Herald* for a month. What the reason is I do not know, unless it is on account of my indebtedness for the same. I send you \$—to pay for the *Review* and *Herald*. I wish to be a reader of the *Review* while it is published; as I fully believe the doctrines it teaches. I have received No. 9. Please send the numbers published since that time."

NOTE.—We have sent all the numbers to you that have been published, but there were none published from Oct. 30th to Dec. 4th. This suspense was in consequence of moving the Office to this State.

It is now expected that the REVIEW will make its weekly visits to its friends as long as a medium for the publication of Bible truth shall be needed. It is now established upon a proper basis, and the co-operation of all its friends is confidently expected.

In consequence of ill health, &c., my labors in the field have for some time past been quite limited; but through the good providence of God I am now so far restored to my former strength that I again feel like moving out into the field as the providence of God may open the way before me.

M. E. CORNELL.

Jackson, Mich. Dec. 18th, 1855.

I HAVE sent out (post-paid) to brethren in different States about 150 copies of "Testimony for the Church." It can be had by addressing me at Battle Creek, Mich. I shall be happy to hear from those who may receive it. Those who would encourage the circulation of such matter, can do so by assisting in its publication.

E. G. WHITE.

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.

J. W.

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.

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.

Business.

E. M. L. Cory:—There will be 26 numbers in the present volume of the REVIEW; consequently there are fourteen numbers more to be published before the commencement of another volume. You have paid to the close of this volume.

A. B. Pearsall:—We have ordered a quantity of Bro. Loughborough's book, but have not received them yet. When they come we will fill your order.

J. M. S.:—The \$3.72 is received. P. will doubtless send the residue soon.

Receipts.

T. B. Mead, A. A. Dodge, N. Guider, a Friend, (for Danl. S. Holt,) each \$1. H. Bowen \$3. P. S. Thurston \$2.

To move Office.—E. M. L. Cory \$1. L. Edmunds, D. F. Moore, each \$1.25. A. B. Pearsall \$1.50. A. A. Dodge \$4.

To send REVIEW to the Poor.—A. B. Pearsall \$5.