

# 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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### 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.

[Concluded.]

FUTURE PUNISHMENT.

We now come to the investigation of the subject of the destiny of the finally impenitent. We have already shown that both righteous and wicked shall live again, and that in the resurrection, the wicked are to be raised as literally as the saints.—We have found no testimony to show that they are to have immortality; but we shall proceed to inquire, Are the wicked raised in a condition to suffer the punishment which it is said they are to receive; viz., *eternal misery*? Not if they are raised corruptible; for the eternity of their existence depends on their receiving immortality at the resurrection.

HENRY, claims in his Commentary, that "By the damnation of the wicked the justice of God will be eternally satisfying, but never satisfied."

BENSON, in his Commentary, says: "They must be perpetually swelling their enormous sum of guilt, and still running deeper, immensely deeper, in debt to divine and infinite justice. Hence, after the longest imaginable period, they will be so far from having discharged their debt—that they will find more due than when they first began to suffer."

Others tell us, that their capacity for suffering will increase, and that at the expiration of 10,000 years, one sinner will be capable of suffering more than all hell did when he came there; and thus their capacity for suffering will increase to all eternity. This is represented as the reward of a finite act of the poor frail worm of the dust, man.

The Bible represents God as a being of love and mercy, but these attributes must be cast out of sight in the minds of those who would have us believe in such an eternal state for sinners as that presented in the above testimonies.

Future punishment we shall admit; for we have found no Scripture to sustain the doctrine of punishment in this life; but we contend that the wicked are "reserved to the day of Judgment to be punished." We have shown that the testimony of the Word is, that the dead, both righteous and wicked, shall be raised to life again to receive their just due.

We are aware that many contend that the love of God will be made manifest in the eternal salvation of all men; but, when we remember that God has a law, indestructible as his own throne, and that sinners have openly trampled this law under their feet, and neglected to comply with the plan God devised through the death of his Son, for the pardon of their sins, we need no longer claim that the God of all the earth does not do right in

inflicting punishment on the sinner. A law would not be a complete law unless a penalty was inflicted for disobedience. Paul says, "The wages of sin is death." Sin is defined by the apostle John to be, "transgression of the law."

This death which is here spoken of as the wages of sin, cannot be the death men die in Adam; for that death is a consequent on the sin of Adam, and not our own sins. By transgression. Adam became mortal, and has transmitted mortality to us. Men die the first death, because they are mortal. The second death is the wages of sin; and this all must suffer whose names are not found in the Lamb's book of life. But, says one, this second death has been already described in the quotations you have made. It does not destroy the sinner, but places him in eternal torments.—Who can conceive of a death that passes upon living beings and leaves them still alive. Yea, and more alive than they were when they died that death.

The fact that the transgressor of God's law is marked by his word as a victim for the second death, is sufficient of itself to show that there must be a punishment after this life. No man can die the second death, without a resurrection from the first. We cannot agree with the sentiment published in the Methodist Almanac about four years since: "They that are born but once must die twice;" but shall claim, that "except a man be born again he cannot see the kingdom of God."—Why? Because his first death carried him out of this life, and with the dead is no knowledge. Stop says one, that birth is conversion. Then you would have it that none could see the kingdom unless they were christians. But to the very class Christ told they should die in their sins, he said, "Ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out;" they will certainly see the kingdom, if they see Abraham, Isaac and Jacob in it. Job testifies, [Chap. xxi, 30,] "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath."

We shall proceed to investigate the Scripture testimony concerning the future destiny of the wicked. Christ says, [John iii, 36,] "He that believeth on the Son hath everlasting life," (but that life is hid with Christ in God,) and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. We here have a positive statement that the wicked shall not see life (everlasting.) Says the objector, the word life, in the text you have quoted, does not mean simply existence, but happiness. The righteous will have everlasting happiness, but the wicked will have "the wrath of God" abiding on them. See Isa. lvii, 16, "For I will not contend forever, neither will I be always wroth." Compare this with Ps. ciii, 9, also Jer. iii, 5. These texts plainly state that God's anger is to cease. How is it to cease with them? Says Isaiah, [Chap. x, 25,] "The indignation shall cease, and mine anger, in their destruction."

Job says, of the wicked, [Chap. iv, 9,] "By the blast of God they PERISH, and by the breath of his nostrils are they CONSUMED."

We will now notice the testimony of the Psalmist, concerning the punishment of the wicked, Ps. i, 6, "The way of the ungodly shall perish."

Ps. ii, 8, 9, "I will give thee the heathen for thine inheritance."

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel;" also Ps. xxxiv, 14,

Ps. xxxvii, 1, 2, "Fret not thyself because of veil doers."

For they shall soon be cut down like the grass, and wither as the green herb."

Read verse 10, "For yet a little while, and the wicked shall not be; yea, they shall diligently consider his place, and it shall not be." Verse 20, "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."—Verse 38, "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Ps. [lix, 13,] "Consume them in wrath, consume them that they may not be." Ps. civ, 35, "Let the sinners be consumed out of the earth, and let the wicked be no more."

Compare the three following testimonies, from the book of Proverbs: Prov. xi, 31, "Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner." Prov. x, 30, "The wicked shall not inhabit the earth." Prov. ii, 22, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

Who can harmonize the above testimony concerning the destiny of the righteous and wicked on any other principle than that the righteous are finally to receive the earth as an eternal possession, while the wicked are cut off. Prov. xxix, 1, "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

See Eze. xviii, 4, "The soul that sinneth, it shall die." Obadiah, [verse 16,] speaking of the heathen, says, "They shall drink, and they shall swallow down, and they shall be as though they had not been. Mal. iv, 1-3, "All that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

The doctrine of the New Testament is the same as that of the old. Matt. iii, 12, "He will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Says the objector, to my mind it conveys the idea of eternal misery; they are to be burned up with unquenchable fire.

The text says, the chaff will be burned up. But the point of objection is in regard to the fire.

What is the import of this unquenchable fire? The original term is *puri asbesto*. To show the understanding of this term among the Greeks we will make a quotation from Eusebius, who was born A. D. 267, and became Bishop of Cesarea, A. D. 315. In his history of the Christian Church, book vi, chap. 41, he gives an account of those who were martyred at Alexandria. He spoke as follows:—

"The first of these was Julian, a man afflicted with the gout, neither able to walk nor stand, who, with two others that carried him, was arraigned. Of these, the one immediately denied, but the other, named Crispian, surnamed Eunus, and the aged Julian himself, having confessed the Lord, was carried on camels through the city,—a very large one as you know—and in this elevation were scourged, and finally consumed in an immense fire. (*puri asbesto*.) After these, Epimachus and Alexander, who had continued for a long time in prison, enduring innumerable sufferings from the scourges and whippers, were also destroyed in an immense fire" (*puri asbesto*.)

If this expression in the Greek text of Eusebius, be rendered the same as in the Bible it would read, *unquenchable fire*. No one would claim that the fire that was kindled in the third century to burn those martyrs, is still burning; neither is

there proof in the text before us, that the *unquenchable* fire which destroys the wicked will eternally burn. If the fire was quenched, some of the wicked might perhaps escape, but as the fire is unquenchable it will burn them up.

We will now notice the substances used in Scripture to represent the wicked which are to be cast into "unquenchable fire." 1st. Chaff. Ps. i, 4; Job xxi, 18; Isa. xxix, 5, 6; Hos. xlii, 3; Matt. iii, 12. 2d. Stubble. Ps. lxxxiii, 13; Isa. v, 23, 24; xlvii, 14; Nah. i, 10; Mal. iv, 1; 1 Cor. iii, 12. 3d. Thorns. Isa. xxxiii, 12. 4th. Briers. Micah vii, 4; Isa. x, 17-19. 5th. Fat of lambs. Ps. xxxvii, 20; Eze. xxxiv, 16.

Here we see the wicked are represented by substances easily destroyed, and these are to be cast into the "devouring," "unquenchable fire." Can they exist in it? Will they dwell there to all eternity? What has the Lord said about it? Isa. xxxiii, 14, says, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? (The wicked? No! but) He that walketh righteously, and speaketh uprightly;" &c. But of the wicked it is said, "It shall leave them neither root nor branch."

Matt. x, 28. "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." On this text it is claimed that, although man, to show his persecuting spirit upon the people of God, may take the life of their bodies, yet

*"The soul secured in her existence,  
Smiles at the drawn dagger,  
And defies its point."*

It is said the soul, in this text, is the reasoning faculties which are separated from the body at death; and, as it (the soul) is immaterial, it cannot be brought under the control of man so as to be killed. But man *can* kill (take the life of) the body. How is this? If the position of our opponents is true, man cannot take the life of the body, for that *life* is immortality. James says, "The body without the spirit is dead." From this it has been urged that death is the separation of soul and body. The marginal reading of the text in James is "*breath*." The body without the *breath* is dead.

But, what shall we understand by the text before us? We will read it like this: fear not them that can take your present life, but cannot kill the *soul* (take away your eternal life), but fear him that can deprive you of both temporal and eternal life. (We have already shown in another part of this work, that *life* is sometimes meant by the word *soul*.) Compare the above idea with the testimony of Christ in Matt. xvi, 25. "For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it;" or, as John has it, "shall keep it unto life eternal." We consider the idea Christ wished to inculcate was this: Fear not man, and through that fear seek to save your life; but fear God; and, although you may lose your life, here, he will give you eternal life.

The text before us is proof positive, that the final reward of the impenitent is utter destruction of soul and body. "Fear him who is able to DESTROY both soul and body in hell." (*Gehenna*—see appendix.) We may not only learn from these words, that God can destroy the soul, but, that this is the punishment that is to be inflicted on those who shall neglect to obey Christ's testimony. See Acts iii, 23. "And it shall come to pass, that every *soul* which will not hear that Prophet, shall be destroyed from among the people."

If the soul spoken of in Matt. x, 28, is an immortal entity, it could not be destroyed. But God *can*, and *will* deprive those who neglect to obey him, of eternal life. Read this testimony of Christ, as recorded by Luke. Chap. xii, 4, 5. "And I say unto you, my friends, Be not afraid of them that *kill the body*, but after that, have no more that they can do. (Can't touch your eternal life.) But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into *hell*: (deprive you of eternal life:) yea, I say unto you, Fear him." They are not to be cast into hell for preservation, but they are there to be *destroyed*.

*Destroy.—To ruin; to annihilate a thing by demolishing or by burning.—Webster.* Some perhaps would object to applying this definition of destruction, to the wicked; for, say they, matter cannot be destroyed. We reply if you mean man cannot destroy matter, we admit it. But, that God cannot destroy matter, we should hardly dare to claim. Neither shall we claim that the wicked are to be destroyed as matter: they will be destroyed as men. In the flames of *gehenna* they will consume away into smoke, and the result of the decomposition will leave them "ASHES under the soles of" the saints' feet.

The Scriptures clearly teach in other portions that the soul *can die*; and not only that, but, "The soul that sinneth it SHALL die." The soul is often represented in Scripture as being delivered from death and the grave. David says of Christ, [Ps. xvi, 10,] "For thou wilt not leave my soul in *hell*." Peter in commenting on this text, [Acts ii, 31,] says, "He seeing this before, spake of the resurrection of Christ, that his soul was not left in *hell*." (*Hades, the grave*.) Why, say you, his soul never went there. Then it would be folly to say it was not left there. Read the following texts, which speak of the soul as connected with death. Job xxxiii, 18, 22, 28-30; Isa. xxxviii, 17; Ps. lvi, 13; cxvi, 8.

Says the objector, It cannot be that the punishment of the wicked is simply death; for the Bible represents their punishment as being of the same duration as the life of the righteous. Christ says, [Matt. xxv, 46,] "And these shall go away into *everlasting* punishment, but the righteous into life *eternal*." Here it is positively stated that the punishment of the wicked is *everlasting*. We freely admit that the punishment of the wicked has no "remedy," and is therefore everlasting. But this would not prove that it was everlasting suffering.

Their punishment is everlasting, but what is it? Rom. vi, 23. For the wages of sin is *death*." James i, 15. "Sin, when it is finished, bringeth forth *DEATH*." Sin is to be finished: but what is to be its end? Eternal misery? No, but *death*. In 2 Thess. i, 9, Paul says, the wicked "shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power." Says the objector, it is an everlasting destruction from the presence of the Lord. Will you tell where the sinner is when he is out of the presence of the Lord? He must be out of existence. According to Christ's testimony in parable, sinners are to be punished in the presence of the Lord. But their punishment is to be destruction from his presence. See Luke xix, 37. "But those mine enemies, which would not that I should reign over them, bring hither, and slay them *before me*." For that destruction there is no remedy. Prov. xxix, 1.

But say you, how can the punishment be *everlasting* if it is simply *death*? We may look on punishment as deprivation, in that case, the greatest possible punishment would be to be deprived of an *eternal blessing*. The Scriptures, we think, hold forth the punishment of the wicked as the deprivation of the blessing the righteous are to enjoy; namely, *eternal life*. "He that believeth on the Son hath *everlasting* life; and he that believeth not the Son, shall not see *LIFE*." Jno. iii, 36. This life is *everlasting*, and to be everlastingly deprived of it would be an *everlasting* punishment.

We consider the case of the wicked to be this: God has taken pains to reveal to them just how long life they can have if they obey him: *eternal life*. If they disobey him they will receive the opposite: *death*. They will be *eternally* deprived of life. "He that believeth not the Son shall not see *life*."

Says Christ, [Matt. vii, 13, 14,] "Broad is the way that leadeth to *destruction*, and many there be which go in thereat. Narrow is the way which leadeth unto *life*, and few there be that find it." John says of Christ, [Chap. iii, 15,] "That whosoever believeth in him should not *perish*, but have *eternal life*." Here the opposite of everlasting life is, to *perish*. To come to nothing.—Webster.

Paul says, [Rom. ii, 12,] "As many as have sinned without law, shall also *PERISH* without law." But the objector is ready to claim, without doubt, that the word *perish* in this text merely applies to the body, but that the soul is undying. Read James v,

20, and see: "Let him know that he which converteth the sinner from the error of his way shall save a soul from *death*." Peter says, speaking of the wicked, [2 Pet. ii, 12,] "And shall *UTTERLY PERISH in their own corruption*."

See also Rom. i, 32; viii, 13. 1 Cor. i, 18; iii, 17. 2 Cor. ii, 15, 16. Phil. i, 28; iii, 19. 2 Thess. ii, 10. Heb. vi, 8; x, 26-39. 1 Jno. ii, 17. In these texts the winner is spoken of as to pass away, to be destroyed, to perish, &c. In Rev. xx John has a view of the final destiny of the wicked. Verse 9, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them." *Devour*—To destroy; to consume with rapidity and violence.—Webster.

Paul tells us in 1 Cor. xv, 26, "The last enemy that shall be destroyed is *death*." *Death* itself is to be destroyed, as John states, [Rev. xx, 13-15,]—Chap. xxi he says, "there was no more death." Sinners, death and the grave are *all* to die, and once more will spring forth a clean universe, and all heaven and earth will then raise one mighty shout of "*Alleluia*, for Lord God omnipotent reigneth."

#### OBJECTIONS ANSWERED.

a. *The smoke of their torment.* An objection is urged against the view that we have been advocating of utter destruction to the wicked, from Rev. xiv, 11. Speaking of those that should worship the beast, John says, "And the smoke of their torment ascendeth up for ever and ever." There is no necessity of claiming from this text, that the wicked are to suffer eternal misery. This text speaks of torment in the presence of the Lamb, (the Lord,) but the wicked are to be punished with destruction from his presence. 2 Thess. i, 7-9. And according to Ps. xxxvii, 20, "They shall consume, into smoke shall they consume away." While the flames of the fires of *hell* (*gehenna*) are preying upon them; they will be tormented in the flame of fire and brimstone. When the torment ceases they *perish*, are decomposed; their ashes remain on the earth, and the smoke of their torment (of the flames that tormented them) ascendeth up for ever and ever. All that this text can be made to prove is an eternal decomposition of the wicked. The smoke of their torment ascends up for ever, showing conclusively that they are *utterly consumed*.

b. *Eternal Fire.*—An objection is urged from the testimony of Jude 7, They "are set forth for an example, suffering the vengeance of eternal fire." The text does not say *eternally* suffering the vengeance of fire. If it did we might claim it as proof of eternal misery. Sodom and Gomorrah are set forth as an example to those who shall live ungodly. Is there any testimony that the people of Sodom and Gomorrah are now suffering, or that they are to suffer eternal misery? How were they overthrown? See 2 Pet. ii, 6, "Turning the cities of Sodom and Gomorrah into ashes." But, says the objector, they suffered the vengeance of *eternal* fire. The element which is to destroy the wicked is without doubt an eternal element, like that which overthrew Sodom, but that is not proof sufficient to show that the wicked will eternally be in the fire.—God has said in positive language, [Ps. xxxvii, 10,] "Yet a little while and the wicked shall not be." If you say, shall not be on the earth it does not help the case at all, for the earth is the place where they are to be recompensed. We may learn from the overthrow of Sodom and Gomorrah that the wicked will be burned up. God does not require us to take them as an example of eternal misery without proof that they suffered the same.

c. *Tormented day and night for ever and ever.*—It is said it must be that the wicked are to suffer endless misery, according to John's testimony, Rev. xx, 10. "And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." This can prove nothing in regard to the punishment of the wicked; for it is merely spoken of the *Devil*. Do the Scriptures teach that the Devil is to have eternal misery? Says Isaiah, [Chap. i, 31,] "And the strong shall be as tow, and the maker of it (margin,



—his work) as a spark, and they shall both burn together, and none shall quench them." The strong or strong man, we have shown upon another page signifies the Devil.

Paul testifies, [Heb. ii, 14.] "Through death he might destroy him that had the power of death, that is the Devil." The words forever and ever in the original are *eis tous aionas ton aionon*. *Aionas*, and *aionon* are derived from *aion* on which Greenfield says, "Duration, finite or infinite: unlimited duration, eternity: a period of duration, past or future, time, age, lifetime; the world, universe." From this we may learn that the term *for ever and ever*, does not in all cases signify eternal duration. Dr. Adam Clarke, in commenting on the words *for ever and ever*, gives us a rule to be guided by in ascertaining its extent of duration when applied to objects. It is this: that it signifies only, as long as a thing, considering the surrounding circumstances, can exist. God has promised to his saints, that they shall be clothed with immortality. Of course the term *for ever* applied to them would cover their age, or lifetime, which is to be eternal; but it would not follow from this, that when the term was applied to wicked men and devils, they must exist to all eternity.

As we have already shown, God declares that they shall die. The circumstances which surround them are, they are raised corruptible and have the sentence of death and destruction resting upon them. So, according to the above rule, *for ever* when applied to them would cover the period of their existence only. So as the text in Rev. xx, 10 teaches the Devil is to be tormented in the lake of fire and brimstone while he exists; but this is to be by no means eternal; for we have already shown that the Scriptures teach that he shall cease to exist.

d. *Where their worm dieth not.* Mark ix, 44 "Where their worm dieth not, and the fire is not quenched." Here, says the objector, is something spoken of that is not to be destroyed with the destruction of the body: their worm. This scene is to be in *gehenna*, originally a valley south of Jerusalem in which fires were kept constantly burning. The filth of Jerusalem, and dead bodies of malefactors were cast into those fires. Whatever might escape the ravages of the flames and fell outside of the fire, was consumed by worms. Those with whom Christ was discoursing understood perfectly the meaning of the term, *gehenna*, and never could get the idea of eternal misery from it. Christ did not teach them that the wicked were eternally to be preserved in the valley of Hinnom; (*gehenna*); but as we have already quoted, [Matt. x, 28.] he says, "But rather fear him which is able to destroy both soul and body in hell." (*Gehenna*.) Then they are cast into *gehenna* for destruction. For further testimony on *gehenna*, see appendix.

This testimony of Christ, recorded by Mark, is in accordance with the testimony of Isa. lxvi, 24. "And they (the saints) shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Says David, [Ps. xxxvii, 34.] "When the wicked are cut off, thou shalt see it." As the saints can dwell in devouring fire, they may, as the prophet says, go forth and look upon those that have transgressed against God, and see the devouring fire consuming them into smoke, and the worms (not dying under the effect of the flames) devouring their bodies.

What an awful sight to behold, perhaps a companion or a father in those flames consuming away going out of existence *for ever*. Truly, as the Prophet says, "They shall be an abhorring unto all flesh." This scene described by the Prophet is to be fulfilled upon the earth. Prov. xi, 31. "The righteous shall be recompensed in the earth, much more the wicked and sinner." Can we believe consistently that the plains of the new earth are to be occupied with such an abhorring scene eternally?

Says Isaiah, speaking of the new earth [Chap. xi, 9.] "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The fact that the worm does not die, and that the fire is not quenched, instead of proving eternal misery to the wicked, proves that "they shall be utterly consumed."

## THE RICH MAN AND LAZARUS.

e. The case of the rich man and Lazarus [Luke xvi.] is brought forward in support of the doctrine of the conscious state of the dead. We now notice it in connection with the objections to the destruction of the wicked, from the fact that it is supposed to refer to the punishment of the wicked. It is claimed that this is a literal description of two individuals who lived on this earth, and their final end.

Is this a literal history? If it is, it means just as it says. Verses 19-22. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." Did the angels of God literally come down from heaven and carry dead Lazarus there and place him in Abraham's bosom? Oh! no, say you, they came and carried his soul. What, angels come and carry his soul into Abraham's bosom? Why says one, Abraham's bosom is heaven. Abraham's bosom is a figure of speech.

"The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." The rich man who died lifted up his eyes in hell! Says the objector, It was his soul that went to hell. The Bible says it was the rich man.

We shall claim that this is a parable. 1st. it stands in the midst of parables. 2d. Christ was teaching the Pharisees, the most prominent sect among the Jews, and "without a parable he spake not to them." Matt. xiii, 13-15; Mark iv, 34.

Parables are not to be used as teaching doctrines, but doctrines are merely enforced by them. Parables of course could not consistently be claimed to enforce doctrines which were not taught elsewhere in Scripture. This parable of the rich man and Lazarus has been used to enforce the doctrine of conscious existence in death, and to prove that both righteous and wicked were rewarded at death. We have proved from Scripture testimony that the dead are unconscious and without reward until the resurrection.

As this is one of a chain of parables, we may learn the drift of Christ's discourse before coming to this parable, by looking at the others which precede it. Mark the three parables of Chap. xv. How well adapted to enforce the doctrine upon their minds, that God was willing to forgive the truly humble and penitent. The parable of the two sons, properly understood, would reveal to them their own ungratefulness and jealousy because God was favoring those who had been wandering away from him, but were now returning, humble and penitent, to seek a servant's place.

In the parable of the unjust steward he enforces the fact, that "the children of this world are wiser in their generation," that is, to secure the things of this world, "than the children of light" are to seek a thorough preparation for the kingdom of God. Here we see the tenor of Christ's remarks is, urging the necessity of a preparation for a future state. He was conversing with that class who claimed Abraham as their father, and rejected him. They professed to believe the testimony of Moses, and yet were constantly wishing Christ to perform some great act to convince them that he was the true Messiah.

His fifth parable is that of the *rich man and Lazarus*. In this parable he is enforcing a sentiment, not foreign to what he had been previously advocating. He forced upon them, 1st. The necessity of believing and obeying the testimony they then had. 2d. He showed them the awful danger that would result from trusting in riches and neglecting in this life a preparation for the future. 3d. That the means God has given are adequate to perform the work for his children, and they would not repent if more was done to convince them: "If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead." From the parables connected

with this, and from this parable itself, (especially Christ's concluding remarks,) we conclude that the great truth to be enforced by it is, that the testimony God has given us is all-sufficient for us. Before proceeding with the exposition, we will quote an extract from *Cumming's Scripture Readings*.

"We must never wring from every incident in a parable distinct and specific meaning. There must be some traits or facts that are incidentally requisite to constitute the integrity of the story, and not to be interpreted each, however minute, as conveying some great moral or spiritual lesson; but, on the contrary, subsidiary to the great object of the parable, which is to set forth one given and definite truth."

Verse 22. "The beggar died, and was carried by the angels." Let the beggar represent the saints. The saints are not carried by angels at death, but at the resurrection. Matt xxiv, 31. "And he shall send his angels . . . and they shall gather together his elect."

But, it may be claimed, that the parable represents the saints as being carried at death. Then they must be carried while dead. For it is the beggar that died who is carried. While the beggar is dead he is unconscious. The next that is known of him is in the resurrection state. Then, the angels will carry the saints.

"Carried . . . to Abraham's bosom." What is meant by Abraham's bosom? It doubtless figures forth the kingdom of God. His affections were placed on that inheritance God had promised him. As the bosom is the seat of the affections, it may be used in this text to figure forth that kingdom on which the affections of Abraham were placed.

"The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." In death the wicked are unconscious, and have no more being until their resurrection at the end of the thousand years. Then they will come around the camp of the saints, fire comes down from God out of heaven upon them. The Scriptures testify that the wicked shall see the saints in the kingdom. Luke xiii, 28. Then the rich man (the wicked) will be in torments, and lift up their eyes and see Lazarus (all the saints) in the kingdom of God. (Abraham's bosom.) The New Jerusalem with all its dazzling glories will be spread out before them, and they will behold the saints immortal and glorious in it, and realize that they themselves are cast out forever.

The rich man requests of Abraham, Send Lazarus to cool my tongue. Says Abraham, [Verse 26.] "Between us and you there is a great gulf fixed."

We do not understand that at the time the wicked come around the camp of the saints and the beloved city, that they will hold converse with the righteous, but their destinies will be sealed: one company will be immortal and happy; the other corruptible, and in the very jaws of death—the second death. Of one class it will have been said, "He that is holy, let him be holy still;" and of the other, "He that is filthy, let him be filthy still." A great gulf will be fixed between them. That gulf will be as great as the difference in the destinies of the two, and their condition at that time.

The rich man next requests for his friends. Send Lazarus to teach them. Abraham is represented as saying, [verse 31.] "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." From this testimony we learn that before any one could be sent, it was necessary that there should be a resurrection from the dead. But says the objector, Who is there to preach to after the saints of God are all in the kingdom, and the wicked are receiving their punishment? Not any one. Then, say you, you have made a wrong application of the testimony before us.

This is a parable, and is merely used to enforce some great leading idea, and not to teach a new doctrine. Now we have clearly shown by the testimony of Scripture that this torment of the wicked when they behold the saints, is at the end of the 1000 years of Rev. xx. The Scriptures do not teach that there is to be any one to receive pardon after that time; and of course there will be none to preach to. "Now is the accepted time, now is the day of salvation." But in this parable, Christ, for the sake of enforcing the great idea of

the parable on their minds, speaks of things as already in existence, that would not exist until after the 1000 years of Rev. xx. The resurrection of the dead spoken of, we understand to be a coming back from viewing the second death. That is, if it were possible for one of the saints of God to pass through the state of the dead, have a resurrection, and pass into the New Jerusalem, and there witness testimonies concerning the second death, come back and preach to the inhabitants of this earth, their testimony would be no sooner believed than that of Moses and the prophets.

Christ by this parable put a lasting rebuke on that class of people who were always seeking signs, and in the end, wished him to come down from the cross, and then they would believe. Were they ready to believe when one was raised from the dead? Nay, they sought to put Lazarus to death. Thus we have endeavored to explain this parable, as *Cummings* states. We have explained "the facts that are incidentally requisite to constitute the integrity of the story," "not as conveying each some great moral or spiritual lesson," but "subsidiary to the great object of the parable, which is to set forth one given and definite truth;" that, if men will not believe with the testimony God has given them, "neither would they be persuaded though one rose from the dead."

We see by the investigation of this parable, that there is nothing connected with it to favor the idea of consciousness in death; and consequently, that rewards and punishments are bestowed on the dead prior to the resurrection. But on the contrary, before any one could be sent to the living, it was necessary that one should "rise from the dead."

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, DEC. 27, 1855.

### LINE UPON LINE.

WE do not deem that we are giving undue prominence to the Sabbath question by repeatedly calling attention to this subject and pointing out the numerous "evasions" by which men, who have "sought out many inventions," seek to avoid or pervert the claims of the Sabbath precept. A subject of the first importance, involving as it does one of God's positive precepts to men, and the duty of men to God, cannot be too often urged upon the mind, nor too thoroughly discussed; nor can the perille attempts to set aside the obvious claims of the fourth commandment be too plainly denounced. The *Advent Herald* has of late become quite prolific in these attempts; consequently we find quoted into its columns of Dec 15th, an article from the "Pres. Banner and Advocate" on "The Fathers and Reformers on the Sabbath," which like all other articles endeavoring to establish a "Christian Sabbath," on the first day of the week from the testimony of the fathers contrary to the plain teaching of the word of God, is eminent only for its weakness.

We will not stop to examine minutely the article before us, but only mention some of its characteristics.

It commences with this inquiry: "Is the fourth commandment binding upon Christians?" and yet it says not a word about the claims, the institution, or perpetuity of that commandment, and quotes not a text of scripture, which has any relation to the Sabbath institution.

It is headed, "The Fathers and Reformers on the Sabbath;" yet how far back does it go for testimony on this question, which it regards so eminently holy as to supplant the word of God itself? It goes back to that age when the "mystery of iniquity" began to work with all its power; the age of the "fathers" which was not an age of reform but of apostasy. The apostles left the church in a state of purity, but not without first giving it warning that the mystery of iniquity did already work, and that after their departure, grievous wolves would enter in. No reform, and no new Bible institution has resulted from the teachings or the customs of those times; but there the church began with rapid step that downward course which ended in the Papal slough of corruption, and which finally awoke the spirit of the reformation in the sixteenth century. Martin Luther, the reformer who then arose, being an eye-witness of the results of the so much lauded fathers, was eminently qualified to appreciate their merits; and he thus says: "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 doctrine-, books and writings of the fathers it is very surely darkened, falsified and spoiled!"

This article says that the seventh day was good enough as far as the time was concerned; but it was to be superseded by another day through the very force of the Christian dispensation, and for sufficient reasons; yet it nowhere tells us what the force of this dispensation is, and it gives us no reasons why the seventh day should be superseded.

It says that the Christian Sabbath "was destined to supplant the Jewish institution;" and yet it offers no particle of proof that the fourth commandment or the seventh day was a Jewish institution.

It says that when the converts entered into the spirit of Christianity as the substance shadowed forth by Judaism, they would naturally quit the shadow for the substance; and presently the last day of the week would be given up for the first day of the week;—from which we are doubtless to learn that the first day of the week is the substance which was shadowed forth by the seventh day;—a new application, truly, of types and shadows!

And then, quotation is made from that horrible imposition called the Epistle of Barnabas, which says, "We keep the eighth day with joy," &c. This certainly cannot be applicable to our times; for we have only seven days to the week! We think it more appropriate to those days of infidel supremacy in France, when all religion was subverted, and weeks of seven days abolished, and periods consisting of ten days each, instituted in their place. Here was a time when those who are so delighted with this fictitious epistle of Barnabas, could have kept the eighth day with joy!

It says that the Reformers of the sixteenth century have been cited against the *Divine* authority of the Christian Sabbath; and yet it nowhere gives us any divine authority for their so-called Sabbath.

It tells us what Ignatius says, and Justin Martyr says, and Barnabas (?) says, and Tertullian says, and Irenæus says, and Dionysius says, and Calvin says; but nowhere what the word of God says.

It deserves credit however for the manner in which it concludes. We will notice this more at length. It says that Calvin has left enough on record to show his full belief in the Christian obligation of the Lord's day; but, now mark, "if Calvin ever taught otherwise, we would say that Calvin is not Christ, nor an infallible teacher; and we would answer as he himself answered when Jerome was quoted as authority for an erroneous tenet, 'What Jerome thought I care not; let us inquire. What is truth?'"

We are glad here to find an acknowledgment of so correct a principle as the above. The writer at last found himself moving in the right channel; and the whole groundwork of his article is thus cleverly kicked over in the conclusion. We will adopt the principle; and when we see the fathers quoted as authority on such an "erroneous tenet" as Sunday-keeping, we reply, "They are not Christ nor infallible teachers;" and "what they think we care not, let us inquire. What is truth?" Thy word is truth, says Jesus, and with that we are satisfied.

### THE SECOND ADVENT,

#### Its Manner and Objects Considered.

THAT Christ will appear the second time, the Scriptures plainly declare. "And to them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 28; Acts i, 9-11; John xiv, 1-3; Titus ii, 13; 1 John iii, 2; Rev. i, 7; xxii, 20. And that his coming will be personal and visible is sustained by equally plain declarations of Scripture.

1. His coming personal. "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 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." Acts i, 9-11. "For the Lord himself shall descend from heaven," &c. 1 Thess. iv, 16; John xiv, 3; Titus ii, 13; 1 John iii, 2.

2. His coming visible. "Behold he cometh with clouds, and every eye shall see him." Rev. i, 7. "And they

shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv, 30; 2 Thess. i, 7.

That Christ will come the second time personally and visibly, Bible students agree, from the fact that the plain declarations of Christ and the apostles are allowed to settle the question. In regard to the objects of his coming, and the events connected with his coming, there is not that perfect agreement, and, we think, the reason is because the plain declarations of Christ and the apostles are not always allowed to settle these points.

In an important sense is the New Testament an expositor of the Old. Christ was an expounder of the Law and the Prophets; so were the apostles. It is ever safe to bring the prophecies of the Old Testament and compare them with the plain declarations of the New; but to overlook the testimony of Christ and the apostles, while forming our views of future events, is dangerous. Such may be left to follow the wildest fancies, and come to conclusions subversive of the gospel plan. But let the prophets of the Old Testament be compared with the expositions and declarations of the New, and a harmony will be seen throughout the divine whole.

#### OBJECTS OF THE SECOND ADVENT.

1. Christ will come to raise the righteous dead, and change the righteous living, and take them away from the earth, up to the "Father's house." "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 51, 52. This text only mentions the resurrection and change of the righteous. Another text is more definite in regard to the position of the righteous after the resurrection.

"For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv, 16, 17. From this text we learn that the saints will be taken away from the earth, that they will be caught up to meet the Lord as he descends, and that they will ever be with their Lord. This text does not prove that the feet of our Lord will rest on the earth at his second advent. It may be thought that other texts do; but these we will consider hereafter.

We will now call attention to the testimony of the Son of God which shows the position of the saints immediately after their resurrection and change. Said Jesus to the Jews, "Yet a little while am I with you, and then I go unto Him that sent me." John vii, 33. That this text refers to Christ's ascension to his Father, there can be no doubt. Said Christ to his disciples, "Little children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go, ye cannot come, so now I say to you." John xiii, 33.

Simon Peter said unto him, Lord, whither goest thou? Jesus said unto him, Whither I go, thou canst not follow me NOW; but thou shalt FOLLOW ME AFTERWARD." [Or, "afterward thou shalt follow me," Campbell.] Verse 36 Where was Christ going? Answer, to Him that sent him—to heaven, where his Father was. Peter here has the promise of following Christ up to the Father, not at his ascension 1800 years since, but at a subsequent period. But when will Peter follow his Lord up to the Father? Let the testimony of Christ which follows answer this question.

Peter here declares that he would lay down his life for his Lord, to which Christ replied, "The cock shall not crow, till thou hast denied me thrice." Such a declaration would certainly trouble and agitate Peter's sensitive mind. It was then that our Lord addressed him as follows:

"Let not your heart be troubled, [agitated, Whiting,] 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 UNTO MYSELF; that where I am, there ye may be also." Chap. xiv, 1-3. Or, as Campbell translates verse 3, "And after I shall have gone and prepared a place for you, I WILL RETURN AND TAKE YOU WITH ME, that where I am, there ye also may be."

It is evident, then, that Peter will follow his Lord up to the Father at the period of the second advent and the resurrection of the just. But Peter will not be alone. "In my Father's house," says Christ, "are many mansions." In the New Jerusalem, [And the city lieth foursquare, and the length is as large as the breadth; and



he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal; there will be sufficient room for all the saints. When our Lord returns, and Peter awakes from his long slumbers, the saints of all ages will arise from the dead, and follow their Lord as he triumphantly leads the way upward to the Father's house.

Twenty-seven years after this promise is made to Peter, he introduces this same subject at the very commencement of his epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," as follows: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, RESERVED IN HEAVEN for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. i, 3-5.

That the earth renewed will be the eternal inheritance of the saints from the time that "the kingdom and dominion, and the greatness of the kingdom under the WHOLE heaven" shall be given to them at the close of the seventh millennium, there can be no doubt; but Peter speaks of an inheritance "reserved IN HEAVEN," which is evidently the "Father's house," (whose mansions Christ is preparing,) the New Jerusalem, which the saints will inherit during the seventh millennium.

From this place the saints swell the "new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we [are reigning on the earth? No] shall reign on the earth." Rev. v, 9, 10. They are redeemed out of every kindred, and tongue, and people, and nation; they are kings and priests unto God; yet they are looking forward to the time when they shall reign on the earth.

Those who, in referring to this view of the subject, sneeringly speak of a "sky kingdom," had better submit to God's plan, and be satisfied with the inheritance of which Peter speaks, during the millennium, "reserved in heaven for those who are kept by the power of God."

2. At Christ's second coming the living sinners will be destroyed. The seven last plagues will cut off a large portion of the wicked before the Lord comes; but at his coming those that remain alive will be destroyed. We will refer the reader to the testimony of prophets, Christ and the apostle Paul on this subject.

(1.) The prophets. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and he shall destroy the sinners thereof out of it." Isa. xlii, 9; Ps. ii, 8, 9; civ, 35; Prov. ii, 22; Isa. xxiv, 1-3; Zeph. i, 3.

(2.) The testimony of Christ. This is more definite. "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. . . . As therefore the tares are gathered, and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. xiii, 30, 40, 41. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. iii, 12. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. EVEN THUS SHALL IT BE IN THE DAY WHEN THE SON OF MAN IS REVEALED." Luke xvii, 26-30.

(3.) The testimony of the Apostle, which is very definite, settles the question. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him. . . . The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall DESTROY WITH THE BRIGHTNESS OF HIS COMING." 2 Thess. ii, 1, 7, 8.

"That Wicked," which is called in verse 3 the "Man of Sin," has been properly applied to the Papacy, yet we think it will embrace all who are found transgressors

of the law of God at the appearing of Christ. "Sin is the transgression of the law," hence, the "Man of Sin" embraces all law-breakers. Then all transgressors of God's law will be destroyed with the brightness of Christ's coming.

The presence of one angel, that came down to roll away the stone from the sepulchre at the resurrection of Christ, caused the keepers to shake, and become as dead men. "His countenance was like the light." His glory overpowered them. What then will be the result upon living sinners when the "Son of man shall come in the glory of the Father, [Matt. xvi, 27] and all the holy angels with him?" Chap. xxv, 31. In the language of scripture we answer, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [bright shining, Macknight,] of his coming." Sinners will wither and perish before the burning glory of that holy throng.

But it may be said that the "Man of Sin" embraces only Papacy, and that Papists only will be destroyed at the second advent, while heathen nations that know not God will have the blessings of the gospel in the age to come. Let Paul speak again.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, [the heathen,] and that obey not the gospel of our Lord Jesus Christ: [all transgressors, however high their profession:] who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power; [when?] when he shall come to be glorified in his saints, and to be admired in all them that believe." 2 Thess. i, 7-12.

This testimony is to the point, and settles the question. When Papists, heathen, and all transgressors in Christian lands shall be destroyed, there can be none left.

(To be Continued.)

#### "As the Lord hath prospered."

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 1, 2.

This text has nothing to say about public worship, or a day of rest, as some suppose; but plainly teaches the private duty of every child of God.

The subject is the collection for the saints.

The Apostle's plan is, that every one of the church lay by them for this object.

The time to attend to it is, the first day of the week.

The amount to be laid by is, "as God hath prospered."

The plan is general, "As I have given orders to the church in Galatia," &c.

Paul was a wise master-builder. His plans, laid for the furtherance of the gospel, and the relief of the poor, were laid in wisdom. No better plan can be devised than the one introduced by the Apostle. It is worthy the careful attention and imitation of the Christians of this day; yea, it is their bounden duty. No Bible Christian will wish to shun this duty. Those who are searching for the old paths, and are anxiously seeking to walk in the light of a pure gospel, and to possess apostolic faith and hope, will joyfully enter upon every apostolic work.

Says Paul; "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them at Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. xv, 25-27.

Paul mentions no salary for himself or his fellow-laborers; but points out the duty of every Christian, and leaves them to act in the fear of God, that what they give may be free-will offerings for the glory of God.

But mark the expression with care, "Let every one of you lay by him in store, as God hath prospered him." All are directed to act a part in this good work. The interest and care of every one is solicited. Nothing could be better calculated to bring up all the members of a church in sympathy for each other, and in love for the cause of Christ.

"As God hath prospered him." There are but few men, women or children but can lay by them something for charitable purposes each First-day. The *Toronto Christian Guardian* gives the account of a shoemaker, who being asked how he contrived to give so much, replied:

"It is easily done by obeying St. Paul's precepts, in 1 Cor. xvi, 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." I earn, said he, one day with another, about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two and are glad to contribute their penny; so that altogether we lay by us in store forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus by these small earnings we have learned that 'it is more blessed to give than to receive.' The yearly amount saved in this way, is about twenty-five dollars!

There are many in common circumstances, especially young men, who can as well as not spare from their weekly incomes twice the sum laid by on Sunday morning by the poor shoemaker's family. A little care, a little more economy and energy, and an ardent love for the advancement of the cause of truth, will accomplish the work. Take hold of it, brethren.

"As God hath prospered him." We have seen what the poor can do. But Paul did not have reference to the poor alone. He says, "Let every one of you," &c. This includes those whom God has prospered, and entrusted with from one to ten or more thousands. Such know that God has prospered them; but for what? That they may heap up treasures for the last days? No, no. A gracious Providence has placed this world's good in their hands to scatter abroad as the calls of the gospel, and wants of the cause require. While the poor can do a little, such can do much. Dear brethren, "Upon the first day of the week let EVERY ONE of you lay by him in store, AS GOD HATH PROSPERED HIM." Bro. Pearsall writes from Grand Rapids, Mich., Dec. 9th, 1855:

"I have just been reading Bro. White's note to Bro. Rhodes' letter in *Review* No. 10, and will try by the grace of God to lay by something on every First-day; for why should I not give to the Lord and his cause that which belongs to him, and is consecrated to his service?"

"We are trying here to awake from the drowsy state that we have been in of late, and come up to the help of the Lord against the mighty. I send \$5 for the paper, and will send more as soon as I can."

We hope to hear from others on this subject. J. W.

#### Oswego Conference.

According to the appointment in the *Review*, this Conference commenced Dec. 14th, and held over the 15th and 16th. A goodly number of brethren assembled at the hour appointed, from Oswego and the surrounding counties. Bro. J. Hart of Vt. was chosen chairman, and David Arnold of Fulton, recording secretary.

It was first proposed to take into consideration the propriety of establishing further order in the churches in Central New York. Bro. Hiram Edson and David Arnold were then chosen, and afterwards set apart by prayer and the laying on of hands, to act as Elders in the church.

The subject of Tent operations for the coming season, was next brought before the Conference. It was proposed that a fund of \$500 be raised to sustain the Tent in new fields. J. N. Loughborough, of Rochester, N. Y., was then appointed treasurer of said fund, to receive said money, and to keep an accurate account of the manner in which it was expended.

A Committee of five was then chosen to assist in collecting the Tent fund. It was also considered to be the prerogative of the Committee to investigate the book and see how the money is expended, and to take the general supervision of Tent operations. R. F. Cottrell, A. H. Robinson, Ira Abbey, Elias Goodwin and John Martin, were chosen as a Tent Committee.

The address of the Battle Creek Conference on the gifts of the Church, prepared by Bro. Bates, Waggoner and Cornell, was then read, and unanimously adopted.

A letter was read from Bro. White, and a proposition made to raise a Book fund of four or five hundred dollars to pay for books that have been left in this State, and assist Bro. White. The Tent Treasurer and Committee were chosen to take hold of the Book fund also.

This Conference we trust will give a new impetus to the work of God in this State. After some little difficulties were adjusted, union and love pervaded our meetings. First-day evening we enjoyed a sweet season in attending the ordinances of the Lord's house. While engaged in this, a daughter of Bro. Edson professed faith in Christ, and the same hour of the night, arose and was baptized. As we had here been striving to get into Apostolic order, this last scene seemed to give a still more vivid impression that it is so, that as the church strives for the purity of the faith, and endeavors to live according as the apostles lived, they will see souls urging their way forward to obey Christ.

J. N. LOUGHBOROUGH,

Oswego, Dec. 18th, 1855.

## CHRISTIAN EXPERIENCE.

## TESTIMONY OF EMINENT CHRISTIANS.

UNDER this head we design to quote from the writings of men of eminent piety. And, although their testimony may contain some unscriptural expressions, and sentiments, we think them worthy of a place in the Review on account of the spirit of consecration and holiness they breathe. J. W.

## TESTIMONY.

FROM THE MEMOIR OF JAMES BRAINERD TAYLOR, BY JOHN HOLT RICE D. D., AND BENJAMIN HOLT RICE D. D.

"His daily and most earnest prayer was for higher and holier zeal, and more fervent love. He was fully persuaded that a Christian, in the use of the appointed means, might make continual progress in the divine life, and advance far beyond his Christian stature. And this high attainment was the object of his continual desire.

"His repeated declarations show, that from the time he made a public profession of religion until the year 1822, he longed for, and with much earnestness sought clearer manifestations of the divine favor, and greater conformity to the divine will. He was under the abiding feeling that, without higher attainments in holiness, he never could enter the ministry. During the Spring vacation of 1822 he visited his parents, and, as it would seem, resolved to consecrate this time of relaxation from study to the special object of seeking such an increase of religion as would relieve him from many doubts which harassed his mind. It was his privilege at this period to enjoy the society of some relatives, who, according to his account were persons of very distinguished zeal and piety. He made much use of their conversation and prayers, as well as of other means for the accomplishment of his object. All his subsequent papers refer to the *twenty-third of April*, in this year, as the most important era in his Christian life. He then gave himself up to Christ with a *strength of purpose, a depth of feeling, and an unreservedness* of which he had never before been conscious. And he was made to partake of peace, of joy, of rapture, such as he had never experienced. It was a great revival of religion in his heart. He knew something of that "hope which maketh not ashamed," of that "perfect love which casteth out fear," of that joy which is unspeakable and full of glory. In a great number of letters written about this time, and years afterwards, he dwells on this season and its blessings. The fullest account, however, of the whole case, is given in a letter, dated May, 1823, which is here introduced, as the event recorded had a very strong bearing on his religious character and his whole future conduct."

"This day brings with it a privilege of no ordinary kind. It is that of witnessing the good profession of the church in this village, and of testifying to the world that I am on the Lord's side. Once more I am called to sit at the table of the Lord Jesus and celebrate his dying love—may I do it in remembrance of him, penitently, humbly, with faith, with love, with peace, with joy! I would remember him as the man who is Jehovah's fellow, [Zech. xiii, 7,] set up from everlasting—I would remember him as the promised seed, who should bruise the serpent's head—as the looked for Shiloh—as the Messiah foretold by the prophets. I would remember him as already come—the babe of Bethlehem—the man of sorrows—the despised Nazarene—the friend of publicans and sinners. I would remember him as voluntarily humbling himself, and although rich, for our sakes becoming poor, that we through his poverty might be made rich. I would remember him in the garden in his agony—before an earthly tribunal, though Judge of all the earth—on the cross, thirsting, bleeding, groaning, dying, although he is the Lord of life and glory. I would remember him in the grave, in his resurrection, and in his various manifestations to his disciples. In a word, I would remember him as delivered for our offences, and raised again for our justification.

"What an honor, to have a name and a place among his people here below. But what is a name and a place, if we are destitute of the badge of true discipleship? I mean the badge of *love—supreme love to God, universal love to men.*

"But I would remember the forbearance and mercy of him whose name is LOVE. I would never forget that fourteen years of my life were spent in folly and in sin, and yet I was not cut down as a cumberer of the Lord's vineyard; that by the Holy Spirit I was convinced of sin and converted. I would remember Jesus as my best friend, in the midst of temptations, trials and afflictions—as him who has not only permitted me to taste of his grace, but has filled me with his perfect love, which casteth out fear, save the filial fear of offending my Father. I would indeed remember him as my Lord, my portion, and my all.

"The Lord has often made himself known to me in the breaking of bread, particularly during the last year. My soul has, indeed, been richly fed at the communion table. The intercourse between my heart and heaven has been frequent and full. Jesus has been exceedingly precious. May I find the tabernacle of the Lord of hosts amiable this day because of his presence; may the banner of Jesus over me be love; and may his food be sweet to my taste! Then shall I sit under the shadow of the Almighty; my spiritual strength will be renewed; and I shall be happy in the Lord my Saviour.

"I re-perused with interest a letter received from you in 1819. Among other things contained in it, I found the following:—It is thought by some pious persons, that the course of study usually pursued in the present day, by candidates for the ministry, is calculated to abate that fervor in religion which is so desirable. However this may have appeared to the observation of others, I have not discovered it to be the case in many instances. On the contrary, it is to be hoped that young men, in a course of preparation for the sacred office, grow in grace as they advance in knowledge. Surely, if they do not, they will have occasion to accuse themselves of base ingratitude and very culpable negligence. That some are thus woefully remiss cannot be doubted. In the words of your correspondent, as quoted, they become, in the course of their education, very different men, with a very different kind of piety; and time must show whether it is better or worse.

"But thanks, everlasting thanks to the great Head of the church, that he has not suffered my graces to languish and die. It is to his rich grace that I owe it all. He has done great and wonderful things for me since I commenced studying for the ministry. Shall I tell you? My tongue could not, much less can my pen express the loving kindness of the Lord to me, who am less than the least of all his mercies. Eternity is too short to utter all his praise. But I may tell you some of the merciful dealings of the Lord to my soul.

"You will doubtless recollect how often I have complained to you of the littleness of my attainments in the divine life; how much of sin was still remaining within me, notwithstanding my profession that I had crucified the world, the flesh and the devil. I have had keener sorrows for indwelling sin than I ever experienced before conversion. O the distress which I have felt on account of pride, envy, love of the world, and other evil passions, which have risen up and disturbed my peace, and separated between God and my soul. But the Lord heard my cries and groans, and was witness to my tears and my desires for holiness. I pleaded and wrestled with him; and, praise to his name! after six long years I found what I had so long and so earnestly sought. It was on the 23d of April, 1822, when I was on a visit at Haddam, in Connecticut. Memorable day! The time and place will never, no, never be forgotten. I recur to it at this moment with thankful remembrance. For then, through the great love and power of our Lord, my feet were set in a large place.

"I cannot give you the particulars better than by making an extract from my journal:

"For some days I have been desirous to visit some friends, who are distinguished for fervor of piety, and remarkable for the happiness which they enjoy in religion. It was my hope, that by associating with them, and through the help of their prayers, I might find the Lord more graciously near to my soul. After my arrival, I took up a hymn book, where I found a hymn descriptive of my situation. The perusal of this increased my desire that the Lord would visit me, and fill me with the Holy Ghost—my cry to him was, *seal my soul forever thine.* I lifted up my heart in prayer that the blessing might descend. I felt that I needed something which I did not possess. There was a void within, which must be filled, or I could not be happy. My earnest desire then was, as it had been ever since I professed religion six years before that all love of the world might be destroyed—all selfishness extirpated—pride banished—unbelief removed—all idols dethroned—everything hostile to holiness, and opposed to the divine will, crucified; that holiness to the Lord might be engraven on my heart, and evermore characterize my conversation. My mind was led to reflect on what would probably be my future situation. It recurred to me, I am to be hereafter a minister of the Gospel. But how shall I be able to preach in my present state of mind? I cannot—never; no, never shall I be able to do it with pleasure, without great overturnings in my soul. I felt that I needed that, for which I was then, and for a long time had been, hungering and thirsting. I desired it, not for my benefit only, but for that of the church and the world. At this very juncture I was most delightfully conscious of giving up ALL to God. I was enabled in my heart to say, Here, Lord, take

me, take my whole soul, and seal me thine—thine now, and thine forever." If thou wilt, thou canst make me clean. There then ensued such emotions as I never before experienced—all was calm and tranquil, silent, solemn—and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to him. Shortly after, I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me. 'Twas music in my ear. He came and took full possession of my heart; and I was enabled to say, I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. Let him reign in me, reign without a rival for ever.

"But this is not all—since that blessed season I have enjoyed times of refreshment, in which I have gained nearer access to God. I have enjoyed his presence from day to day. Not one I believe has passed, in which I have not had the witness in myself that I am born from above. O the peace which I have had, and joy in the Holy Ghost! It has flowed as a river. I have been happy in my Lord; I have exulted in the God of my salvation. But I ascribe all to his grace. The Lord hath done great things for me, whereof I am glad, and for which I would praise his name. Not unto me, not unto me! I am nothing—Jesus is all. To his name be the glory! He is the author and finisher of faith. I know and am as fully assured of my acceptance with God as I can be of my existence—that is, if love, joy, peace, are evidences of reconciliation. The perfect love of God casteth out all fear of death, of the grave, of judgment, of hell. Filial fear—fear of offending my heavenly Father, and my brethren, possesses me. Surely I am a miracle of grace, free grace, sovereign grace, almighty grace. I feel that I love the Lord, because he first loved me. And, even now, I am favored with the gracious presence of Emmanuel. How suitable and delightful is the name—God with us! yes, and formed within us the hope of glory.

"I find the Scriptures increasingly delightful. I read no book with so much pleasure. It is indeed not a dead letter, but spirit and life. Divinity is stamped on its pages; and when carried home to the heart, its truths are life and power.

"In closet duties you doubtless find most pleasure. Here I too find the heavenly manna. My soul has had Gospel measure in my evening's retirement. 'Tis here the Christian comes at the essence of religion, while he holds intimate communion with heaven, and partakes of joys sublime and substantial, such as the world knoweth not, the unrenewed never taste. But they are real; they are pure; they are foretastes of good things to come, earnest of future endless bliss.

"The prospect before me is a pleasant one. I have no anxiety about the future. My only wish is to know what my heavenly Father will have me to do. I have, indeed, the ministry in view. I believe that the great Head of the church has called me to prepare for it. But whether he will count me worthy to be put into it, is not for me to decide. I would not determine. He may see fit to remove me hence before I shall have finished my course of study. But whether my life be protracted or shortened, my inquiry is, Lord, what wilt thou have me to do? Speak, Lord, for thy servant heareth. I am not my own keeper; neither would I be at my own disposal. Godliness with contentment is great gain. I trust that I have won this prize. Pray that I may keep and finish my course with joy.

"Thus I have spoken of the Lord's dealings, and testified to his goodness. I have spoken to you with the familiarity and confidence of a friend. Do not think me an egotist.

"And now may I ask you, Is it well with thee? If I mistake not, you were once not a little harassed with fears, and perplexed with doubts. Have you gained the ascendancy over your adversary? If not, be assured it is your privilege. For this purpose was Jesus manifested, that he might destroy the works of the devil. And it is not his pleasure that we should always be babes, or even young men. He would have us arrive at the stature of perfect men in Christ Jesus. Alas! how many seem to be ever learning, and never able to come to the knowledge of the truth. There are some who are always complaining of their deadness and want of spirituality. Do you know the reason? Certainly it is not because they have religion, but because they have no more religion. The effect of true piety is to quicken and enliven the soul, to make its possessor spiritual and heavenly-minded, which is life and peace. All, all should be on the alert; up and doing for their Master's cause. Indeed, there is much land to be possessed; much in our own heart; much in our families; much in our neighborhood; much in the world at large. Who will be Christians in deed and in truth? who will be decidedly for the Lord—eminently holy and devoted



servants of the Most High? There is much to do; much for you and much for me to accomplish: and our time is short. O for more of Enoch's spirit, that I may walk with God continually; for more of the meekness and the ardor of our Saviour. In a word, let us live for God, for heaven, for eternity. Then shall we rejoice evermore, pray without ceasing, and in every thing give thanks. The world will sink into nothing before us—souls will be valued according to their worth—the divine glory will be our chief aim, and heaven our final home.

"What shall I say more? May you and I seek to be uncommon Christians; that is, eminently holy. Holiness becometh the house of the Lord. It is this which conforms us to his image, which fits us for communion with him here, and which only will fit us for heaven and for glory."

### COMMUNICATIONS.

From Bro. Taft.

BRO. SMITH:—I hasten to congratulate you and the brethren generally upon the appearance of that interesting article in *Review* No. 10, entitled "Time for commencing the Sabbath." Admitting that you are all correct in your reasoning upon that great question, still I had thought that you were totally in the fault upon this point. To be regulated in the time of commencing and ending so important a period as God's holy Rest-day, by our fickle timepieces, did seem to me nonsensical. Sun-setting, or the going down of the sun, is a great natural circumstance about which there can be no mistake. And then there is something so perfectly sublime in entering upon such a season at such a time. It is infinitely more in harmony with the great fact than anything possibly can be in the six o'clock time determined as it must be by our rickety old clocks and watches. How much more serious to look out upon the vast expanse of the heavens which God made to note the hour of the holy Sabbath's approach, than to look upon the face of a clock which man has made. Pardon me, brethren; but only think of the wonderful contrast. Perhaps it appears worse to me than it otherwise would have done, but for the fact that I had before me the reasoning of our Seventh-Day Baptist brethren. And then the Bible is so plain upon the subject; and then what is next, in my mind at least, it is so perfectly in harmony with the Bible idea of a holy Sabbath. There is such a thing as a fitness in things; and I believe this is peculiarly the case in the moral as well as in the natural world. And in the view presented there is a fitness that is not only agreeable, but truly glorious.

I do hope therefore that so far as the practice of keeping the seventh day is concerned, there will not be a dissenting voice.

Yours truly,

S. A. TAFT.

Macomb Co., Mich., Dec. 8th, 1855.

From Bro. Bowen.

BRO. SMITH:—Through the blessings of the Lord means have been put into our hands to enlighten our understanding in God's blessed truth. We feel to praise the Lord that he has brought out a people, the remnant, who have been charitable to us in placing your valuable sheet into our hands the past year, which we have read with great interest. It rejoices our hearts to hear through this medium from those of like precious faith. It is truly meat in due season to us.

To the Remnant scattered abroad. Dear brethren, hold fast the profession of your faith without wavering; for yet a little while and he that shall come will come and will not tarry. Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Be strong, fear not: behold your God will come with vengeance, even God with a recompense. He will come and save you. Be patient unto the coming of the Lord.

Dear brethren, we can by an eye of faith behold the King coming in his beauty to bestow immortal beauty and diadems of glory on his now down-trodden and rejected people, but on the other hand to take vengeance on the ungodly.

We can, by an eye of faith, see the awful doom to which this world is fast approaching. The battle of Armageddon will soon be fought. The time is near at hand when a thousand will fall at our side and ten thousand at our right hand; but it will not come upon us, only with our eyes will we behold and see the reward of the wicked. We literally see the fall of Babylon, and the date of her fall is since the promulgation of the First Angel's Message. She is now becoming the habitation of devils, and the hold of every foul spirit. We literally see the great wonders and workings of the two-horned beast in these United States; and in short every thing speaks in warning tones of the speedy coming of the Son of God.

Myself and companion have been firm believers for ten years that the literal and personal coming of Christ was at hand, and many have been our trials since. In 1854 we had partially embraced the time theory; but before the time had expired, our faith for the want of positive evidence commenced declining. We found ourselves in a dilemma, and not willing to give up all our hope, we went to the God of Daniel to direct us in this matter. Our minds were directed to a humble, pious, and as we suppose, holy people. On a critical examination of the evidences of their faith we found ourselves robbing God of his tithes. On being willing to submit ourselves to God's blessed truth and give in our tithes and offerings, we were extricated from the dilemma into which we had fallen, and according to the promise [Mal. iii, 10] a blessing was poured out.

To dear brethren and sisters in the Lord, especially those in the town of Locke, Mich., we feel in a measure indebted for the blessings bestowed upon us. Since we came into this State we have been deprived of meeting with those of like precious faith, except one precious season on remaining over the Sabbath with brethren at Roosevelt, N. Y.

As Lot tarried in great Sodom, so we tarry in a little Sodom, in Onondaga Co., N. Y. Here are five high and lofty synagogues, and professors of religion almost innumerable. Out of all these religionists myself and companion, our little daughter, and mother, are all that pay any regard to God's holy Sabbath.

Dear brethren, we knew not which way to turn as it regards the commencing and ending of the Sabbath; but to our satisfaction we have read Bro. Andrews' article published in the *Review*, Dec. 4th, 1855, and comparing it with the Scripture we think it right for which we feel to praise the Lord.

I feel to tremble at the word of God; for it is quick and powerful. Our prayer is that the remnant upon which the dragon makes war may cleanse themselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God, that we may be enabled to hail the dawning glories of that bright morn that knows no night, and with an anxious eye look for the chariot of salvation, and with ears intent listen to catch the first sound of the rumbling wheels of that mighty car which brings from the excellent glory the Son of God, whilst the Archangel's voice shall awake the sleepers in Jesus to everlasting life. O, blessed day! O glorious summons, whose trumpet tones shall gather the elect, resurrected and immortal, to stand on Zion's holy mount, and crowned with diadems of glory, to sing of victory, and adore the prince of life, and receive an inheritance pure and undefiled, and that fadeeth not away.

Yours in hope of eternal life.

HORACE BOWEN.

Onondaga Co., N. Y., Dec. 12th, 1855.

From Bro. Laughhead.

DEAR BRO. WHITE:—Through the goodness of a kind Providence I am permitted to address a few lines to you. I still love the truth of God in which I have rejoiced for several years, and I am grieved and deeply mourn over the trials that afflict the church of God, and the effort that the enemy is putting forth to bring the truth to the ground and overthrow our faith; but still I believe that the Lord will take care of his truth and his faithful servants, and though some are deceived, yet in his own time he will vindicate his truth and save his people; for the Lord will have a tried, a perfect and a holy people. Zech. xiii, 9; 1 Pet. i, 7; iv, 12; Jas. i, 3, 4; 2 Cor. xiii, 11; Heb. xii, 14; Eph. i, 4; 1 Cor. iii, 16, 17; Eph. v, 27.

Now dear brother, I believe the Lord will turn these trials for our good and that he will overrule all things to the glory of his name and the salvation of his people. I feel to cast myself on the mercy of God, and take heed to my ways according to the word of the Lord. Ps. cxix, 9. And the Apostle says, if we judge ourselves we shall not be judged; and it is my earnest desire that I may not be judged with the wicked, but be numbered with the remnant that keep the commandments of God and the testimony of Jesus, and have right to the tree of life that is in the Paradise of God.

Dear brother, be faithful and trust in the Lord; for it is through much tribulation that we are to enter the kingdom of God, and may the Lord give you grace and wisdom to act wisely in this time of trial, is the prayer of your brother looking for salvation at the appearing of Jesus Christ our Lord.

J. A. LAUGHHEAD.

Chemung Co., N. Y., Dec. 8th, 1855.

### Extracts of Letters.

Sister Nancy Guider writes from Sullivan Co., Ind., Dec. 4th, 1855:—"It has been about six months since I embraced the doctrine of the seventh-day Sabbath. I have been a full believer in the Second Ad-

vent doctrine since 1843, and so was my husband, but he has went back into the world, and in 1844 he bought a farm thirty-five miles from Cincinnati, which deprived me of all my privileges of meeting with the children of the Lord. My sorrow, and trials, since that time have almost overcome me; but I thank my heavenly Father that he has kept me thus far: and I trust he will keep me to the end.

Dear brethren, send some of the Lord's children this way. There are a number of brethren about Sullivan, and much good might be done there. I am thankful that I have been permitted to see your valuable paper.

I desire the prayers of the church that my faith fail not, but that I may grow in grace and in the knowledge of the Lord and Saviour, and meet you all at the resurrection of the just."

Sister Caroline R. Austin writes from Vt., Dec. 11th, 1855:—"I feel to thank the Lord, for the light that shines upon the pilgrim's pathway, and that it is an increasing light that will shine more and more unto the perfect day. When I heard the First Angel's Message, I believed it, and loved to listen to its proclamation; but it filled me with doubts and fear. I doubted whether I was a Christian, though I had long been striving to be one; and I feared that I should at last be left as an unfaithful servant, although I meant to perform every duty as well as I could. I could not then see, as I can now, what God required we should do, that we might have a right to the tree of life, and enter in through the gates into the city.

O I feel to thank God for the Third Angel's Message, which not only assures us that the coming of our Lord and Saviour is near at hand, but it sheds a glorious light on the Commandments of God and the Faith of Jesus.

I love it for its separating truths. When we keep all the Commandments we shall be separated from the world two days in the week; and when we get the testimony of Jesus into our hearts so that we shall live it out in all our actions and words, we shall not be of this world, even as our Master was not of this world.

May God help us to remember that for every idle word we shall be called to an account, and enable us so to watch and pray always that we shall be accounted worthy to escape all the things that are coming on the earth, and to stand before the Son of man."

Sister Caroline M. Lunger writes from Ionia Co. Mich., Dec. 6th, 1855:—"I feel determined to serve the Lord and to keep the holy Sabbath. It is one year last July since I began to keep the Sabbath, and I am not sorry, no thank the Lord, I feel to praise the name of the Lord that he has given us a Sabbath. It seems lonely sometimes, as we have no meetings to attend. We have heard Bro. Frisbie lecture, and wish that he or some of the brethren, could come and hold a course of lectures in Portland. I think there could some good be done.

The *Review* is certainly a welcome messenger to me. The truths it advocates, and the communications from the dear saints are food to my soul."

### Obituary.

DIED in Johnson, Vt., Oct. 9th, 1855, of Consumption, sister Florinda Loveland, aged 21 years and six months. Bro. L. and his family were among the first who embraced the Message of the Third Angel in Vt. The hope of the Christian graciously sustained our dear sister in her last days. Her trust was established in God's unfailing word; therefore she fell asleep in sweet expectation of meeting with all the saints of God where death can separate us no more. This "blessed hope," never seemed more precious than when her dear mother stood around the coffin, taking the last look of Florida. She praised God aloud for the hope of meeting again. Said she, "We shall meet again where death can part us no more; then let our tears be dry." Praise God for the hope of the first resurrection. A. S. H.

A WOMAN'S ANSWER.—A writer, illustrating the fact that some errors are lifted into importance by efforts to refute them, when they used only to be treated with wholesome doses of contempt and ridicule, observes that "all the doses inflicted by the herculean club of certain eminent logicians, are not half so effectual as the box on the ear of a celebrated atheist by the hand of beauty." After having in vain preached to a circle of ladies, he attempted to revenge himself, by saying, "Pardon my error, ladies, I did not imagine that in a house where wit vies with grace, I alone should have the honor of not believing in a God."

"You are not alone, sir," answered the mistress of the mansion, "my horses, my dog, my cat, share this honor with you; only these poor brutes have the good sense not to boast of it."

