

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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TERMS.—ONE DOLLAR FOR A VOLUME OF 26 NUMBERS

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

SABBATH EVENING.

[The following beautiful lines which were selected for the Review by Bro. J. H. Cottrell, are worthy of being committed to memory by every one who esteems the Sabbath of the Lord our God a delight, and desires to observe it according to his requirements.]

Closing Sabbath! Ah, how soon
Have thy sacred moments pass'd;
Scarcely shines the morn, the noon,
Ere the evening brings thy last;
And another Sabbath flies,—
Solenn witness! to the skies!

What is the report it bears
To the secret place of God?
Does it speak of world, of cares,
Thoughts which cling to earth's low sod?
Or has sweet communion shone
Through its hours from God alone?

Could we hope the day was spent
Holly, with constant heart,
We might yield it up content—
Knowing though so soon it part,
We should see a better day,
Which could ne'er pass away.

God of Sabbaths! oh forgive,
That we use thy gift so ill;
Teach us daily how to live,
That we ever may fulfil!
All thy gracious love designed,
Giving Sabbaths to mankind.

WILLIAM MILLER.

HIS MANNER OF ADDRESSING AN AUDIENCE.

The following will also serve as a specimen of his mode of addressing an audience. At times he was very earnest and solemn. In arguing that we must be beyond the end of the 1260 days of Daniel and John, from the fact that the church is not now in the wilderness, he said:

"Can we be mistaken in the fulfillment of this prophecy? Is the church now in the wilderness? And if you should respond, She is—I ask you, When, then, was she out? Not in the apostolic age; for she was not more free then than now. And then, let me inquire, where are your twelve hundred and sixty years? They can have no meaning, O Christian! I beg of you, believe in the word of God; do not, I pray you, discard time, any more than manner. Is it not selfishness in us to discard the set times which God has fixed, and not man? Where is our faith? Why are we so slow of heart to believe. Three times we have witnessed,—yes, in the lifetime of some of us,—the fulfillment of the 'time, times, and an half,' in the accomplishment of the 'forty-two months,' in the completion of the 'twelve hundred and three-score days,' and yet, O God, we refuse to believe! Shame on that professor who will not open his eyes!

"They tell us we cannot understand prophecy until it is fulfilled.

"But here it is three times fulfilled in this day in

which we live. What excuse have you now, O ye heralds of the cross? Ah! say you, that is your construction; we are not bound to follow your explanations. No, no! But for ages you and your fathers have been telling us that these prophecies were true; and you have told us that when they came to pass we should know what they meant; and, although ages on ages have rolled their rapid course, yet nothing has transpired, as you will own; and we, if we should search, and find, as we believe, the prophecies fulfilling, and tell our reason, you then can taunt us with a skeptic argument,—'this is your construction'—and then not dare to tell us what it means! Awake, awake, ye shepherds of the flock! Come, tell us why these things are not fulfilled? Deceive us not. You stand upon the walls, both night and day; then tell us what it means. We have a right to ask, 'Watchman, what of the night? Watchman, what of the night?' An answer we must have; or you must leave your towers. It will not do to answer us, 'I am under no obligation to tell you.'* Has Zion no better watchmen on her walls than this? Alas! alas! then may we sleep, and steep, until the trumpet's dreadful blast shall shake our dusty beds, and the last angel raise his hand and swear 'that time shall be no longer.' Why are you thus negligent and remiss in duty? If I am not right in my construction of God's holy word, pray tell us what is truth, and make it look more plain,—and will we not believe? Thus you will cleanse your garments from our blood, and we must bear the shame. What time of night? Come, tell us plainly. There are portentous clouds hanging over our heads; we hear the murmurings of the fitful winds; we see sad omens of a dreadful storm; and where is our watchman's voice? Your silence gives us fears that we are betrayed. Awake! awake! Ye watchmen, to your posts! It is no false alarm. There are judgments, heavy judgments at the door. 'Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people.' How shall the fearful stand in that great day, when heaven and earth shall hear his mighty voice, and they that hear must come to judgment? Where will the unbelieving scoffer then appear? When God makes inquisition for the blood of souls, and when the under-shepherds stand, with their flocks, around the 'great white throne,' to have each motive, thought, word, act, and deed, brought out to light, before a gazing world, and tried by that unerring rule, 'the word.' I ask you, scoffer, jester, scoffer, how will you appear? Stop, stop, and I think, before you take a fatal leap, and just away your soul!"

—Life of Wm. Miller.

A View of the Sabbath 300 Years Ago.

The following extracts I have taken from Calvin's *Institute*, a large volume published in A. D. 1532. The book is owned by a merchant in this village, and although now 294 years old, is yet in a good state of preservation.

Of the Sabbath Mr. Calvin says, "But the sum thereof cometh to this effect, that it is for a token whereby Israel would know that God is their Sanctifier. If our sanctification by the mortifying of our own will, then appeareth a most apt relation of the outward sign with the inward thing itself."

*Dowling's Reply to Miller.

Again he says, "This perpetual resting, was represented to the Jews, by the keeping of one day in seven; which day, to make it to be observed with greater devotion, the Lord commanded with his own example. For it availeth not a little to stir up man's endeavor, that he may know that he tendeth to the following of his Creator." "If any man search for a secret signification in the number 7, forasmuch as that number is in the Scripture the number of perfection, it was not without cause chosen to signify everlasting continuance."

"There is at hand present trouble, and ruin of the church, if the Sabbath be dissolved. Now if the same necessity be among us, for rest whereof the Lord appointed the Sabbath to the Jews, let no man say that it belongeth nothing unto us; for our most provident and tender Father willed no less to provide for our necessity, than for the Jews."

Mr. Calvin explains the change of the Sabbath as follows: "So much as was ceremonial in this commandment (appointing of the 7th day) is taken away, but the moral (appointing one day in 7) remaineth. But that is nothing else in effect, than for reproach of the Jews to change the day, and to keep still the same holiness in their minds. For there still remaineth with us the like signification of mystery in the days as was among the Jews."

In the above we have emphasized the points of particular interest. Mr. Calvin's different manner of reasoning when he comes to speak of the change is worthy of notice. His language points out the particular Rest-day of God: and of his example being followed. This in the most definite manner fastens upon us the seventh day.

But we notice again how Mr. Calvin after saying that the commandment was changed, unwittingly yet truthfully admits that the only object in the change, was to get rid of "the reproach of the Jews." He does not once tell us how, when, or by whom the day was changed. It is here to be observed that when men go against the truth of God, they make crooked paths.

M. E. CORSELL.

Otsego, Mich., Feb. 3d.

THE TIMES OF THE GENTILES.

And the Deliverance and Restoration of the Remnant of Israel from the Seven Times, or 2520 years of Assyrian or Pagan and Papal Captivity considered.

BY H. EDSON.

(Continued from page 131.)

THERE has been much speculation and confusion respecting the seven heads of the Roman beast. In order to arrive at a correct understanding of what the seven heads symbolize, one of two positions must necessarily be established; viz., that inspiration does interpret, and reveal, and designate what the seven heads symbolize, or it does not. If the latter be the case, then we are for ever left in the dark to our own speculations, and hence perfect confusion on this point must for ever unavoidably reign. This cannot be the right position; hence we choose the former, and are thus prepared to search the inspired volume for an interpretation of the seven heads. The inspired Interpreter testifies that "the seven heads are seven mountains on which the woman sitteth. And they are seven kings, (or kingdoms—Whiting's translation,) five are fallen, one is, and the other is not yet come," &c.

From this testimony we learn that the seven heads symbolize seven different successive forms of universal supremacy. Each form of universal supremacy or head has in its successive turn swayed the universal sceptre over all other minor governments and provinces. According to the inspired testimony, the woman, Babylon, has been seated upon each of the seven heads, or successive forms of the universal supremacy. But if this woman, Babylon, symbolizes only the Papal form of the world's church, then she has never been seated upon more than two of the seven heads or mountains; viz., the sixth, or Papal head, and the seventh head, or Napoleon dynasty.

Those who make the seven heads symbolize seven different forms of the Roman government, make the Papal form the seventh head. According to this theory the woman Babylon had been seated upon six of the seven heads before the Papal form of the world's church existed. It was the PAGAN form of the world's church which sat upon the preceding forms of the Roman government until it gave place to the Papal form in the forepart of the sixth century of the Christian era; hence the woman Babylon, symbolizes the Pagan, as well as the Papal form of Satan's counterfeit rival church; and this truth is also further sustained from the fact that in her is found the blood of saints, and of prophets, and of ALL that were slain upon the earth; hence we may put it down as a settled truth that this woman Babylon, symbolizes both the Pagan and Papal forms, or the world's church in her different forms through ALL ages. And the Pagan form of this church has been seated upon the ancestral Assyrian or Babylonian, the Medo-Persian, the Grecian, and the Roman kingdoms; hence ALL of these must necessarily be taken into the account of the seven heads, or forms of the universal supremacy. And if we allow the Bible to be its own interpreter of the seven heads, in vain shall we search the inspired volume for a designation of seven different successive forms of universal supremacy in the Roman government.

The present Napoleon dynasty with Louis Napoleon as its representative head, is by inspiration designated to be the eighth but is of the seven; (i. e., a revival of the seventh and goes into destruction. See Whiting's translation;) hence we can count heads no farther in this direction. The first Napoleon dynasty with Napoleon Buonaparte as its representative head which continued a short space, is also designated to be the true seventh head. This fact we have clearly demonstrated.

Having the true seventh head thus designated, we are prepared to follow the inspired history in the line of its predecessors in the universal supremacy until we find the number one and thus we shall find the Bible designation of the true seven heads.

The predecessor of the seventh head in Roman supremacy was the Papal form, symbolized by the Papal beast; [Rev. xiii, 1-10;] and also by the little horn, which came up among the ten. Dan. vii, 8, 20-26. And that which preceded the Papal form, was the divided state of the Roman government, symbolized by the mixture of iron and clay; [Dan. xi, 41;] and also by the rise of the ten horns out of the Roman kingdom, [chap. vii, 24;] which arose from the Barbarian conquests on the imperial power of Rome.

If it be objected that the ten horns are distinct from the seven heads, and hence are not to be counted as one of the heads, we reply, that however valid this objection may appear, one fact must be admitted, viz., that the divided state of the Roman government symbolized by the ten horns, has existed under different forms of supremacy which must be taken into the account of the seven heads; otherwise the seven heads must have preceded the rise of the ten horns.

We have demonstrated the Napoleon form of supremacy to have constituted the seventh head, and all will admit that the Papal form which arose after the divided state must be counted as one of the heads.

The Papal power and kingdom is designated [Rev. xvii, 13, 17] to be the property or power and kingdom of the ten horns, which power and kingdom they (the ten horns) transferred or gave to the scarlet-colored beast, and thus the ten horns emerge themselves from the Papal into the Napoleon form

of supremacy. And if these which constitute the second and third forms of the divided state, be taken into the account of the seven heads, what valid objection can there be to the first form of the divided state being counted as one of the heads?

The last of the ten horns had arisen A. D. 483. They arose upon the downfall and conquest of the Roman empire. The imperial power died and became extinct in the West 476, upon the conquest of Rome by Odoacer a barbarian chieftain who then became established on the throne of the Caesars. See Guthrie's Universal Geography, Vol. 1, p. 49. Also Litch's Prophetic Expositions, Vol. ii, pp. 66, 79. And thus the barbarian form of government possessed the seat of the dragon as did the Papal beast, and as did also Napoleon, who in his circular mandate speaks as follows: "We THE INHERITORS OF CÆSAR'S POWER, are firmly resolved to maintain the independence of our throne, and inviolability of our rights." See Litch, p. 107.

"The submissive people of Italy were prepared to obey without a murmur the authority which he (Odoacer) should condescend to exercise as the viceroy of the emperor of the West; but Odoacer resolved to abolish that useless and expensive office." He was also invested with the office of Patrician. Litch, Vol. i, pp. 99, 100.

Constantine abolished Paganism, the national religion of the empire, but the barbarian government restored it; hence it is apparent that the barbarian form of government was in the supremacy with Odoacer as its representative head, 476, A. D. And A. D. 508, Clovis king of the Franks became the representative head of the supreme Roman power.

If it be further objected that the imperial power existed in Constantinople the seat of the Eastern empire till 538, we reply, that it still continued a long while in the East after the Papal supremacy was established in the West. Its life like that of the bear's, [Dan. viii, 12;] was prolonged for a season and time, after its supremacy of dominion was taken away. And in like manner as the Papal government has existed, though its supremacy of dominion has been taken away. Hence we feel justified in counting the barbarian form of the divided state of the Roman government as one of the seven heads, it being designated by inspiration in the rise of the ten kings. Dan. viii, 24.

And that form which preceded the barbarian form was the imperial form, and is symbolized by the great red dragon. Rev. xii.

The Imperial, the Barbarian, the Papal and the Napoleon forms of the Roman supremacy are all that inspiration has designated to be taken into the account of the seven heads. The other three which preceded the Roman, are symbolized by the leopard, the bear, and lion of Dan. vii, 4-6. These were the three predecessors, and were merged into the Roman kingdom; hence the Roman beast, [Rev. xiii, 1-10;] has a body like a leopard, and feet like to a bear, and mouth as a lion. These three and the four Roman forms make up the only seven different successive forms of universal supremacy that inspiration has revealed and designated.

The stone which became a great mountain or kingdom and filled the whole earth, [Dan. ii, 35, 45;] was cut out of the mountain. The mountain is a definite expression referring to an antecedent; and in this case has nothing in this connection to refer to its antecedent, but the great image composed of its different metals, symbolizing different forms of supremacy. This great image symbolizes the Gentile supremacy over the people of God during their long period of 2520 years captivity. Jer. li, is a prediction of the destruction of all earthly or Gentile governments, and synchronizes with the smiting of the image upon its feet, when it becomes like the chaff of the summer threshing floors, and the wind carries them away, that no place was found for them. Dan. ii, 35, 45. The 25th verse of Jer. li, reads, "Behold I am against thee, O destroying MOUNTAIN saith the Lord, which destroyest ALL the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and make thee a burnt mountain." See also Zech. iv, 7.

From the above we learn that the universal supremacy of Gentile dominion from its beginning to its final destruction is denominated THE GREAT

MOUNTAIN. This great mountain has undergone several grand revolutions. The seven heads which are seven mountains, symbolize the seven changes or forms which the one great mountain has assumed by its seven grand revolutions. Seven is a perfect number, and brings the Gentile supremacy to its final crisis.

From the above we learn the fact that inspiration has designated Babylon, Medo-Persia, Grecia, and the four forms of supremacy in the Roman government. These are the true seven heads.

The way is now prepared to examine those prophecies relative to the gathering of the REMNANT during the dispensation of the fullness of times.

THE GATHERING OF THE REMNANT OF ISRAEL.

THE REMNANT were to be saved FROM the land of their captivity. They were to be delivered OUT OF ALL PLACES and countries wherein they had been scattered during the cloudy and dark day, or period of 2520 years captivity. See Isa. xi, 11, 12; Jer. xxx, 10; Eze. xxxiv, 11-13.

The land of their captivity during the 2520 years of Gentile dominion over them embraces the ancient Assyrian, or Babylonian, the Medo-Persian, the Grecian, and the Roman empires. These empires embrace all territory East of the Atlantic Ocean; the ancient land of Palestine not excepted; hence we are crowded off from the Eastern Continent, and are necessarily driven to this Western American Continent to find the country into which the Lord has been gathering the remnant of his people since the 2520 years of their captivity ended.

We believe that the country, or nation and government of these United States of North America, which we also believe to be symbolized by the two-horned beast of Rev. xiii, 11, is the country and place to which the remnant have been gathering. Hence we will now look at some of the evidences relative to the location of the two-horned beast. Rev. xiii, 11-18.

The territory over which the seven heads of the first beast have exercised their supremacy, embraces the ancient Assyrian, or Babylonian, the Medo-Persian, the Grecian, and the Roman empires; hence the boundaries of all those vast empires form an enclosure around all territory East of the Atlantic Ocean, and for ever precludes the possibility of locating the two-horned beast of Rev. xiii, anywhere within that vast enclosure.

This is apparent from the fact that the seven heads denote all the successive forms of Gentile supremacy in that territory from the beginning to the end; and inspiration affirms that the two-horned beast exercises ALL the power of the first beast before him. This he could not do in the territory over which either one of the seven heads had exercised their supremacy, without constituting one of the seven heads of the first beast, and becoming the successor of the first beast before him. This would constitute him a beast with seven heads and ten horns, in like manner as the Papal, and also the scarlet beast. Each appear with seven heads and ten horns, because they are in the successive line of their predecessor, the dragon of chapter xii, with seven heads and ten horns.

The idea of locating the two-horned beast within the territory of the seven-headed dominion is also further precluded from the fact that the last two of the seven heads, viz., the Papal and Napoleon forms of supremacy cover the entire ground from A. D. 538, up to the time when the ten horns of the scarlet-colored beast, or Napoleon form of supremacy makes war with the Lamb and is overcome by him who is Lord of lords and King of kings, whose dominion is an everlasting dominion, and his kingdom and supremacy is that which shall not pass from one to another. Hence there is no space left for the two-horned beast to exercise ALL the power of the first beast before him in the territory of the seven-headed dominion between A. D. 538, and the battle of the great day when all earthly supremacies come to their final end.

The above is sufficient to preclude the location of the two-horned beast east of the Atlantic Ocean. The first beast of Rev. xiii, 1-10, with seven heads and ten horns, synchronizes with the Papal king, [Dan. xi, 36;] which magnified himself above every god or king, and practiced and prospered in so do-

ing, holding this high and exalted station till the indignation or scattering of the power of the holy people was accomplished. This prophetic history of the Papal supremacy will not admit of the infliction of the deadly wound of the first beast, or his being killed with the sword and led into captivity until the scattering or treading-under-foot indignation was accomplished, which was in 1798.

The two horned beast was seen coming up out of the earth, at the point where the first beast received the deadly wound, and was led into captivity, 1798; also the two horned beast performs his wonders and miracles in the sight of the first beast after his deadly wound was healed, which was in A. D. 1815 as we have before clearly shown.

This makes the two-horned beast a very modern power, and fixes its chronological rise at the very point where the treading-underfoot indignation ceased, and the appointed or set time for the Lord to favor Zion by sitting his hand again the second time to recover the *remnant* of his people from the land of their captivity comes, and as the location of the two-horned beast is effectually shut out of all territory on the Eastern Continent, we are necessarily driven to this Western Continent; and as Canada is under the dominion of one of the ten horns of the scarlet-colored beast, we are necessarily confined to these United States as the location of the two-horned beast.

The breaking of the pride of Israel's power, [Lev. xxvi, 19,] was the uprooting and abolition of their national power and government in the land of Palestine, and scattering them under Gentile rule among all nations. This scattering of the POWER of the holy people could not be accomplished, (that is to say, ended and finished,) as predicted Dan. xii, 7, until a restoration of their national power and government was effected. This must be apparent to all. We have before demonstrated that the scattering of the power of the holy people was accomplished A. D. 1798.

At this epoch we might reasonably expect to find somewhere on the globe a newly organized government, resembling in character, the ancient government of Israel in the land of Canaan. That the former, and the latter are both in character republican forms of government, may be seen by comparing 1 Kings iv, 25, with Micah iv, 4, 5.

Let me here inquire, What was the motive, and object which induced many of the early settlers of this American wilderness, to leave their native land, endure the perils of the sea, the perils among the savage foe of the forest, and the hardships of this lonely and solitary wilderness? I answer they left their native land as the land of Catholic persecution and captivity. Their object in coming to these American wilds was that they might here organize and establish a commonwealth, a government AS NEAR LIKE THAT OF THE JEWS as the difference of circumstances would admit, in order that they might here open an ASYLUM from religious persecution. This fact is conspicuous upon the pages of history.

The following is from Hale's premium history of the United States, p. 78. He says:

"It is not uninteresting to observe, how early, in some of the colonies, were sown the seeds of the American revolution." On pp. 11, 12, of his introduction he says: "The religious wars which afflicted France in the sixteenth century, induced that illustrious statesman, [Jasper Coligni,] THE HEAD OF THE PROTESTANT SECT to project, in 1502, a settlement in America, to which his brethren might retire from the persecution of the Catholics. Fitting out two ships, he sent them thither under command of John Rebaud, who landed at a place supposed to be within the limits of South Carolina, &c. * * * This was the first attempt to plant a colony within the limits of the United States; and it is worthy of remark, that to secure an asylum from religious persecution was the object in view." On p. 31, he says: "One great object of the Puritans, in retiring to the unoccupied regions of New-England, was the establishment of a religious commonwealth as nearly upon the MODEL of that of the JEWS as the difference of circumstances would admit. To accomplish this object, they deemed it necessary, and at a general court, held in 1631, they ordained, that none but those who had made a profes-

sion of religion, and had become members of some church, should be admitted members of the corporation, or enjoy the privilege of voting.

This law has been too severely censured by those who have lived in more liberal and enlightened times. It contradicted none of the professions of the Puritans. It was in strict accordance with the avowed motives of their emigration. It exhibited less intolerance than was then displayed by every other nation. It violated the rights of none; for no one could claim a right to come into the territory which they had purchased. And it was doubtless essential, such was then the temper of men's minds, to the repose of their little society." Read also pp. 61 and 62 of the same history.

Extracts in character like the above, might be multiplied; but the above are sufficient to show that the object of many of the early emigrants to these United States, was to establish a commonwealth, as nearly after the model of that of the Jews, as the difference of circumstances would admit.

(To be Continued.)

"SABBATH" AND "SUNDAY."

A correspondent of the London *Notes and Queries* says, the only words used in English for the first day of the week, before the existence of Puritanism, were Sunday and Lord's day. The former of these expressions was used by our Saxon ancestors, with all other Teutonic nations. The latter was adopted from the Christian form of Southern Europe. Sunday in Italian still retains the Hebrew name of Sabbath. The word for Sunday, in Russian, means resurrection; "identifying the day, as the Southern nations do, though more significantly, with the great triumph of the Christian faith." D'Israeli, in his *Commentary on the Life of Charles I.*, fixes the reign of Elizabeth, and the year 1554, as the period when Sunday was first called Sabbath-day, (dies Sabbati.) He says: "It was in the reign of Elizabeth, during the unsettled state of the national religion, that a sect arose among these reformers of the reformed, who were known by the name of *Sabbatarians*." Also that "John Knox, the great reformer of Scotland, was the true father of this new doctrine in England, although Knox was the bosom friend of Calvin." (Vol. ii, c. 16, p. 353.) Calvin was opposed, as were indeed Luther and other great reformers of that day, to Knox's views of Sunday; Calvin himself was behind some of the present day professors, if a tradition at Geneva is true, "That when John Knox visited Calvin on a Sunday, he found his austere coadjutor bowling on a green. At this day, and in that place, (continues D'Israeli,) a Calvinist preacher after his sermon will take his seat at the card table." This question is so much involved with the death of Charles I, and the rise of the Commonwealth, that D'Israeli has treated of it very largely in the fifteenth and sixteenth chapters of his second volume, and with great erudition, judgment, and taste.—*Spir. Tel.*

Returns from Monterey, Mich.

BRO. SMITH:—I wish to say a few words about the state of things as they exist here. A great excitement prevails among the people about Sunday-keeping. Bro. Cornell gave us a few lectures on the prophecies and Sunday-keeping, which were well received by a few. He finished his lectures Sunday evening, the 20th of January. One week from that time was the appointment of Bro. Osborn, our Methodist preacher. It was his regular appointment, and he had agreed to preach on the Evidences of Christianity. Well, when the hour for the appointment came, we found him on the spot, but he wished to be excused from taking up the subject above mentioned; for there was a subject which he deemed of more importance to the people.

He said he understood there had been a wonderful luminary in the place, teaching the people wonderful things; and that he supposed the result would be the same here, as it had been in other places, and he wished to caution his people against embracing the doctrine of those deluded Millerites; for their object is to break up churches and divide neighborhoods, and set friend against friend, and divide families, which he thought was damnable heresy.

He said he had not heard the wonderful luminary,

but he had heard others, and when you had heard one, you had heard them all. He said it was strange that men of mind who could think for themselves, should be led away by a man that confessed himself to be a fool, as he understood that Bro. Cornell had done more than once.

And then he told us what he knew about the Millerites. He said there was a large number of those deluded beings that lived in the same village that he lived in, and said that they were always fighting among themselves, and that they denied the Bible, and said that man was on a level with a hog, or a goose, or any other brute.

He talked in this way to us till he supposed that he had made us all sick of Millerism and such nonsense. He said they could not be satisfied with Millerism and no-soulism; they must hitch on to the tail end of all the rest, the Sabbath; which he said he would not say much about, but he thought it was of little importance. He thought it made but little difference what day we kept, if we kept it right; and so left the subject; and was about to close the meeting, when he was interrupted by a sister that belonged to the class wishing a letter, as she was dissatisfied with the relation she sustained to her preacher and to the leaders of the church, and thought she would be better out of the church than in it. Our good pastor saw that the craft was in danger, and well he might. During the class-meeting he was sadly disappointed to learn that four of his class had been led away by "the wonderful luminary," and not only that, but there were sixteen or eighteen in the place that had embraced the truth of the Seventh-day Sabbath.

So, you see, it is making division in the church and in the neighborhood, but it must be so; for there will be a few that will embrace the truth while others will reject it.

We have meetings twice a week, Sabbath-day and Thursday evening. Our neighbors are enquiring what they must do to inherit eternal life. Backsliders are coming back and doing their first works again.

Our pastor thinks the world will continue to roll around the same as it has done, whether they leave the church or not. But I am glad that there are a few who are willing to follow the example of the Saviour and apostles; and also that of the holy women, who followed the body of the Saviour to the tomb, and saw how it was laid, and returned and prepared spices and ointment, and rested the Sabbath-day according to the Commandment. Luke xxiii, 26.

Please inform us through the paper what the *Review* comes at a year. We had the impression that it was one dollar a year. G. G. H.

REMARKS.—In reply to the inquiries of our friend relative to the price of the *Review*, we answer, that the present price is one dollar for a volume of 26 numbers, which, while the paper is published weekly, brings it at two dollars a year. To the poor we send it for half price—50 cts a volume, or one dollar a year—and to those who are desirous to receive the paper, and are unable to do any thing towards its support, free.

It may be thought that two dollars a year for such a paper is high in comparison with other papers in the land. But there are various things to be taken into consideration. First, we insert no advertisements, which is a great source of profit to many papers. Second, in consequence of this, nearly the whole paper has to be set every week, which adds greatly to our expense in comparison with those papers which insert advertisements. Third, our circulation is small. At present we have only about fifteen hundred subscribers. Of those not more than twelve hundred can be expected to pay the full price, and we cannot expect to receive from the other three hundred who are the poor and free, more than \$200. On these conditions our yearly expenses are not met into about \$260, which sum has to be made up by donations from our special friends, which we give under the head, "To send *Review* to the Poor."

The advantages of a large circulation will be readily seen when we take into consideration that the cost of type-setting, editing, Office rent, wood, lights, &c.,

is no more for fifteen thousand, than it is for fifteen hundred, and the cost of every thousand above our present list would be only about \$10; so that if we had four thousand paying subscribers we could furnish the REVIEW for one dollar a year; and if we had fifty thousand, for 50 cts a year instead of two dollars. We hope the time may soon come when our list shall be so increased that we can furnish the paper for, at least, one dollar a year.

We cannot forbear making a remark relative to the manner in which the truth was treated by the Methodist Elder. People in such cases usually present the best arguments they have; and if they employ nothing but ridicule, we may be pretty well assured they have nothing better. And we might inform him, that if to have persons leave his church, does not stop the earth's turning over, neither will his ridicule stop the progress of the truth. It has been used, for want of something better from earliest times, but it has not hindered the development of one of God's plans, or the fulfillment of one prophecy.—Ed.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, FEB. 14, 1856.

OBEYING THE TRUTH.

AN esteemed subscriber writes:—

"I am in union with the principal doctrines which it (the Review) advocates, (especially the Life and Death question;) but whether I shall ever *practically* embrace the Lord's Sabbath, time must determine. As I am far advanced in years, (74,) former habits I find hard to overcome; when brought in contact with a numerous progeny, which the Lord has permitted me to rear up; all of whom are striving to get into the kingdom, and meet on the first day of the week to worship God. One half are Adventists, the other half still remain with the Baptist sect, of which, in former years, we have all been members. I feel desirous to obtain an inheritance, on the New Earth, wherein dwelleth righteousness, and could I be made fully to believe, that none but those who ever have, and at the present day do, keep the seventh day of the week as a Sabbath, would ever enter the Kingdom, it might produce a feeling which I have never been able to realize. 'He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day to the Lord, he doth not regard it. Let every one, or man, be fully persuaded in his own mind.' Rom. xiv, 6.

We had supposed that the views of Sabbath-keepers relative to the salvation of Christians who have not in ages past observed the true Sabbath were generally understood. We do not say that *none* but those who have kept the Sabbath in times past, will be saved, or that there are no Christians at the present time, who do not as yet observe the Rest-day of the Lord. Notwithstanding the Sabbath has been a truth from the beginning, various causes have combined to shut it from the church and bring it into disuse. The church has passed a long sojourn in the wilderness. Rev. xii, 14. The saints and laws of the Most High have been given into the hands of the little horn of the Man of sin. Dan. vii, 25. And it would be unreasonable, as well as unscriptural, to suppose that during all this time there were none, enveloped though they might be in the gloom of error, who were the Lord's servants and accepted of Heaven. Wherefore accepted? Because they followed the best light they had. We feel safe therefore in saying that whoever walks up to the best light he has, though some plain truths may still be hidden from him, is nevertheless doing all that can be required of him. But when further light comes, it becomes his duty then to follow that light. If it is rejected, then comes sin and condemnation. If that rejection is persisted in, what else can be expected but finally the withdrawal of the favor of Heaven.

This is a natural conclusion from the teachings of Christ. Let us go back in imagination to the days of the Saviour. We will suppose some aged and venerable Israelite meets one of the disciples, and says, Am I to suppose that none but those who believe on this new personage whom you call Messiah, can be saved? Are all sinners who reject him? Are there none who can claim the favor of Heaven but you his followers? Our Lord himself gives the answer in these words: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father." John xv, 22, 24. "And

this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Chap. iii, 19. This rule can but be regarded as universal in its application. If rejecting the truth of their time, brought condemnation to the Jews, rejecting special truth of the present day will condemn the people of this generation.

We almost feel like offering an apology for any remarks on Rom. xiv, which has been so often, and so thoroughly discussed. Yet so long as people are unsettled on it, or think that the Apostle here gives a rule by which they can regulate their observance of the divine Sabbath, so long we feel justified in repeating what we think is the true meaning of this scripture, till our views shall be fairly and scripturally met. And we first do well to follow the example of the eunuch with Philip, and seriously inquire, Of what day speaketh the Apostle this? of the seventh day which is the Sabbath of the Lord our God, or of some other day?

If the seventh day, or Sabbath, is here referred to, it is very singular,

1. That there is nothing said about it, or that it is not particularly mentioned.
2. That no reference is made to the Decalogue of which the Sabbath commandment is an important part.
3. That the Apostle should talk in the SAME VERSE about EATING, with which the seventh day as the weekly Sabbath never had any connection.

4. That the Apostle should give such liberty to the church to treat one of the Commandments of God, unless that Commandment had been repealed by as high authority as enacted it.

But if Paul is here speaking of the feast days of the Jews, it is very natural

1. That he should introduce it in such a discourse, the subject of which is meats and drinks and the ceremonies of the Jews, of which these special days constituted an important part.

2. That he should suffer every man to follow his own persuasion; since the law which regulated these feast days was abolished by the death of Christ, and the sincerity of the individual alone remained to be considered. If any day was conscientiously observed as doing God service, the observer was accepted; and if another according to greater light, considered that the gospel required no such observance, he was equally accepted.

We anticipate that the question may here be asked, if it was right to observe those days and ceremonies, since they were abolished? and why did not the Apostle prohibit their observance, instead of permitting each one to follow his own conviction? In reply we might ask, if it was right for Paul to circumcise Timothy, since circumcision of the heart had then taken the place of the outward rite? Rom. ii, 29. Yet he did do it, on account of the Jews that he might get access to them; for all knew that his father was a Greek. Acts xvi, 3. As he says, I am made all things to all men, that I might by all means save some. 1 Cor. ix, 22. In this light we are disposed to look upon Rom xiv, 1-6. As long as the Jewish converts could conscientiously, in the increasing light of the gospel, observe meats and feast days, they were suffered to do it; for though the middle wall of partition between Jew and Gentile was broken down at one blow by the death of Christ, the wall of prejudice between the Jew and the gospel had to be worn away by slow degrees.

If any stress is laid on the term "every day," in verse 5, and the inference is drawn that every day must include the seventh, and therefore the seventh is brought down to a level with all other days, we reply, that the same expression is used in Ex. xvi, 4, where the Israelites were commanded to gather a certain portion of manna *every day*; and yet they were expressly forbidden to seek for it on the seventh day which was the Sabbath, as then they would find none; [verse 26;] and those who went out to gather it on the seventh day were plainly rebuked for so doing. Verses 28, 29. From this we learn plainly that the Lord has reserved the seventh day to himself—"My holy day," Isa. lviii, 13—and that the term "every day" in both Exodus and Romans refers only to the six days in the week which are given to man for his secular employment.

If it is still urged that Rom. xiv, 6, must refer to the seventh day or Sabbath, we will test it further. The Sabbath commandment is one of the ten, and whatever rule will apply to one will apply to the whole; whatever liberties may be taken with the fourth, may be taken with

any of the rest. We will therefore take Rom. xiv, which is so often applied to the fourth, and test its application on some others: One man thinketh he may not steal; another thinketh he may steal anything. He that stealeth, stealeth to the Lord; and he that stealeth not, to the Lord he doth not steal. Let every man be fully persuaded in his own mind! Will any one say that this is not a just conclusion from the premises assumed? It certainly is. The fourth Commandment contains a positive precept to keep the seventh day; the eighth, a positive prohibition of stealing; if we are to be persuaded in our own mind in regard to one, why not in regard to the other? There can certainly be no rule presented why we should be so partial as to single out one commandment and subject that to change, and not the others.

We hope that our aged friend may yet be led to *practically* embrace the "Lord's Sabbath," that he may be found in his declining years and gray hairs honoring the Lord his God by keeping the fourth as well as the rest of his Commandments; and then, though all his numerous family still continue to disregard that Rest-day which God has set apart for man, they will not at least have it to say that the example of their father sanctioned them in it.

THE WORD.

In last week's REVIEW we gave a part of the communication from M. H., with our reply; we will now give the remainder. The writer thinks we have been in error on other points besides the time to commence the Sabbath, and wishes to point out one of the many as follows, and thus correct us by the Word. Well, as the Word is our standard, we will see who will be corrected by it on this point.

M. H. "I would like to notice one. Not because it is the only one, but because it dwells upon my mind just now. It is concerning the bride, the Lamb's wife. They say it is the New Jerusalem. But what saith the scriptures? 'Isa. liv 5, says, when speaking of the church, 'For thy Maker is thine husband, the Lord of hosts is his name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall be called.' Now the city has never been redeemed, or ever will be, yet the persons or things there spoken to is redeemed by the Holy One of Israel. In Rev. v, 4, we learn who the redeemed are."

REPLY. In order to understand "what saith the Scriptures" on this, and other points, scripture must be compared with scripture; and where we have in the New Testament an inspired explanation or application of Old Testament scripture, we should receive it, and seek for no other exposition or application of the text. As we prize the Divine Mind above human wisdom, we shall do this.

The apostle Paul, by inspiration of God, applies the prophecy of Isaiah referred to above, to the New Jerusalem. Gal. iv. He first says, "For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; (testaments, margin;) the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Verses 22-26.

An allegory is "a figurative discourse, implying more than is literally expressed." The Apostle has in this chapter applied the figures of the allegory which he introduces. Abraham's two wives represent the two Jerusalems; Agar, the bond-woman, represents Old Jerusalem, or, as Paul says, "is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children;" while Sarah, the free-woman, represents the New Jerusalem above, which is free. His two sons represent the natural seed of Abraham, and the children of God. Ishmael, the son of the bond-woman, represents the children of Old Jerusalem, who are in bondage with their mother; while Isaac represents the children of the New Jerusalem, the children of promise. Paul continues: "But Jerusalem which is above is free, which is the mother of us all. For it is written, [in Isa. liv,] Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise." Verses 26-28. Here Paul applies the prophecy to the New Jerusalem, which our correspondent applies to the church.

It will be seen that the church is represented as the children, and not the mother, or bride, in this great family, while the New Jerusalem is called the mother. Christ is the "everlasting Father" of his people. Isa. ix, 6. When the marriage of the Lamb shall be consummated, and Jesus "returns from the wedding," [Luke. xii, 36.] to the joy of the waiting ones, and raises from the dead, and changes to immortality, all the children of promise, they will follow their Lord up to the Father's house of many mansions. John xiii, 33-35; xiv, 1-3. Then the whole family of God in earth and heaven, Father, Mother and children, will be gathered together in one.

To say that it is the church that is addressed, [Isa. lii,] of whom it is said, "Thy Maker is thine husband," is equivalent to saying that the "Jerusalem above" is the church, for Paul makes them the same. This idea of the bride will go much better with those who believe that the immortal souls of all saints who have died are now in glory "above," "free" from the body, than with those who do not believe in the translation of invisible, immaterial souls; therefore there can be no church above as yet.

M. H. "Again see Jer. iii, 14, 'Turn, O backsliding children, saith the Lord; for I am married unto you,' &c. In verse 13, the Lord calls upon them to acknowledge their iniquity and disobedience. He then tells them that he is married unto them, and will take one of a city, or two of a family, and bring them to Zion. Therefore it will be seen that the bride is brought to Zion, or the city."

"See also Eze. xvi. Here the Lord speaks of having made a covenant with his people. In verse 8 he says, 'They became his. But we see by reading the whole chapter that they broke his covenant and leaned upon the arm of another. Hosea ii, 19, 20, is much to the point. In the first chapter, and the first part of this, the wickedness of the followers of God is portrayed. They departed from the Lord, and delighted in others. Then he (the Lord) causes her (the church) to return to him. He also tells her what he will do if she returns to him. 'I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteousness, and in judgment, and loving kindness, and in tender mercies: I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.' Some will doubtless object to these scriptures having reference to the church. We will notice who composes the espoused hereafter."

REPLY. We do not object to the application of the text last quoted, to the professing people of God. The relation of man and woman, united by the marriage covenant, has fitly represented the union of the people of God with their Lord, ever since the days of righteous Abel. Granting this, however, we cannot admit that the marriage of the Lamb has been going on for near six thousand years!! That event is at the end, and nowhere else. To apply those texts in the Old Testament, as well as the New where the figure of marriage is used, to the "marriage of the Lamb," would produce darkness on this subject most profound. What the marriage of the Lamb is, we shall notice hereafter.

M. H. "We have noticed some of the Old Testament scriptures. Nor is the New Testament silent on the subject; so in the mouth of two or three witnesses every word shall be established. We rejoice that our witnesses are faithful ones. When John the Baptist commenced his work, many came to his baptism and thought he was that Prophet which had been promised. He denied this, and told them that he was not he, but was sent before him, &c. When Jesus and his disciples came into Judea and baptized, many more came to be baptized of them, than came to John. John's disciples marveled at this; hear his answer. John iii, 29. 'He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because, of the bridegroom's voice. This my joy therefore is fulfilled.' Christ is here called the bridegroom, and those who came to him the bride."

REPLY. The witnesses are indeed faithful and true; but unfortunate for the position of our correspondent, they do not testify on the point at issue. They have nothing to say in regard to the marriage of the Lamb, or in determining who the Lamb's wife is. True, John used the figure of bridegroom and bride to illustrate the relation of Christ and those who came to his baptism. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that He and they are here called the bridegroom and bride is not true. No one believes that the event called the marriage of the Lamb, took place more than 1800 years since.

M. H. "Paul, in 2 Cor. xi, 2, when writing to the church, says, 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ.'"

REPLY. In regard to 2 Cor. xi, 2, we inquire, Did the "marriage of the Lamb" take place in Corinth? And

could it be said in Paul's day, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready?" Or, did Paul only wish to represent by marriage the union which he had effected through the gospel between Christ and the church at Corinth? Judge ye.

M. H. "Also in Eph. v, 23-33. Paul here shows the relation that existed between a man and his wife, and then says in verse 23, 'For the husband is the head of the wife, even as Christ is the head of the church,' &c. The foregoing scriptures teach plainly, I think, that the church is the bride, and she who is espoused to Christ. It embraces all believers of every age and clime. See 1 Cor. 1, 2. 'Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place,' &c. Here we see that the espoused, or church, is composed of all who in every place call upon God."

REPLY. Please turn to Eph. v, and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relations of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken; for that is not his subject. He commences, "Wives, submit yourselves unto your own husbands." Verse 22. "Husbands, love your wives." Verse 25. It is, indeed, an excellent subject; but has nothing to do in determining who the Bride would be in the great Marriage, down in connection with the end.

M. H. "I am aware that there is one, at least, seemingly objection to be urged, found in Rev. xvi, 9, 10. The angel says to John, 'Come hither, and I will shew thee the bride, the Lamb's wife. 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.' Here John has a promise to see the bride, and is shown the city. We learn in 1 Thess. iv, 17, that the saints are to be caught up to meet the Lord in the air. And in Zech. xiv, 5, the Lord is said to come, and all his saints with thee. Is it at all strange that John should see the city coming? Doubtless the bride was with the city descending to take the kingdom, and to possess it for ever, even for ever and ever. This to me seems what the Scriptures teach on this subject. There are other points which I would like to notice at some future time, in which I fear the brethren, (or some of them at least,) depart from the teachings of the Lamp or Bible. Such as the desolation of the earth, and the time of the setting up of the kingdom, &c. O brethren, let us be cautious, let us beware lest we be found fighting against God. Let us receive what he reveals to us in his Word."

REPLY. We doubt very much whether the plain declaration of Rev. xxi, 9, 10, is disposed of to the satisfaction of even our correspondent. This is not a figure; but a matter of fact declaration yet the effort is made to explain it away, and make the text teach just what it says nothing about, while the figures in the texts we have examined are treated as though they were declarations of literal facts. Hear the angel as he addressed the beloved John. "Come hither, I will shew thee the bride, the Lamb's wife." Did the angel shew John the church? Ans. No, he shewed him something else. What did he shew him? Let John answer. "And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem." John then goes on and gives a description of the city, its wall, gates, foundations, most precious stones, &c., and does not refer to the church till we come to verse 24, where it is said, "And the nations of them which are saved shall walk in the light of it"—light of the city.

We join in the inquiry of our correspondent, "Is it at all strange that John should see the city coming?" And answer, not at all strange, after having so plain a promise from the angel. Angels don't disappoint people. But that the church was in the city, and that John was viewing the church, while he reports what he saw of the city, is a difficult item of theology which our correspondent has to speak into existence from nothing. The text says nothing about the church being in the city when John saw it. The whole chapter is silent on the point, and the Bible nowhere testifies that the church will be in the city when it descends from God out of heaven. What a sad departure "from the simple teachings of the word!" It is much easier for us to believe the recorded testimonies of the angel, and of John, than to believe what is not written.

By referring to last week's paper it will be seen that M. H. speaks freely and well upon the Word, and the importance of following its plain teachings, and adds, "But frail, erring mortals, refuse to be guided by its light, seeking for counsel to other sources for light and wisdom. Are we even now walking in this light? It is

to be feared that many of us are enshrouded in error's night, and why is this but because we do not search the Scriptures? And if we do, is it not rather to seek for proof to substantiate our peculiar theories, than to find what they teach? I fear it is even so." We really think that these expressed fears are not groundless, and in our application of them would be as definite as Nathan when he said to David, "Thou art the man." The principles laid down are excellent, but our correspondent has departed from them. If such liberties be taken with the Word, we see no difficulty in adding another to the one hundred and one existing "theories" of a probationary age, after the Second Advent. Those texts which teach the destruction of all wicked men at Christ's coming can be disposed of in the manner our correspondent disposes of Rev. xxi, 9, 10. That is, they mean something else and not what they say.

THE MARRIAGE OF THE LAMB.

There are two things, or events, which the Scriptures of the Old and New Testaments, illustrate by the marriage covenant. They are, first, the union of the people of God in all ages with their Lord; and, second, Christ's reception of the Throne of David in the New Jerusalem above.

There is a class of scriptures in the Old, as well as the New Testament, designed to set forth the union of God's people with their Lord, in which marriage is introduced as an illustration of that union. This union has existed for near 6000 years, and those texts which illustrate it by marriage, do not apply to the marriage of the Lamb at the end, any more than to Louis Napoleon ascending to the throne of France.

The marriage of the Lamb is one event, to occur at one particular time, and that time is just prior to his second coming; for when he comes, he returns from the wedding. Hear the admonition of Christ to those who are waiting for his second coming: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord when he will return from the wedding," &c. Luke xii, 35, 36. Then the event called the marriage of the Lamb takes place in heaven, before the Lord comes to give immortality to the waiting ones, and to raise the righteous dead. This proves that the church is not the Lamb's wife. As the scripture is most definite, there can be no mistake what the bride, or Lamb's wife is. Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." John then testifies that he shewed him that great city, "the holy Jerusalem." This being in harmony with all the texts referring to the marriage of the Lamb, and the events connected with it, settles the question beyond all doubt that the New Jerusalem is the bride, in the marriage of the Lamb.

The New Jerusalem is also represented as the mother. Paul says, "But Jerusalem which is above, is free, which is the mother of us all." Gal. iv, 26. And not stopping to discuss the question whether the new birth ever applies to conversion, we would say that beyond all doubt, the resurrection of the just is represented by birth, as being born again. How appropriate, then, is the view that the marriage of the Lamb takes place before the children of the great family of heaven are brought forth at the resurrection of the just.

We have already intimated that the marriage of the Lamb was Christ's reception of the Throne of David in the New Jerusalem above. That city will be the metropolis of the kingdom, and Christ will reign on a throne in the metropolis, and nowhere else; hence when he receives the throne, he receives the city as the capital of the kingdom, therefore the city is called his bride. This event is the subject of extensive prophecy, which we will notice next week.

J. W.

Religious Books Among the People.

"If," said the late Daniel Webster to a friend, "religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation." And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and his word are not known and received, the devil and his works will gain the ascendancy: if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will: if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end.—*Christian Almanac.*

COMMUNICATIONS.

From Bro. Bingham.

DEAR BRO. WHITE:—I am requested to write a word to you respecting the state of general feeling in our Churches as to some expressions made a different times in the *Review* from your pen respecting the Visions given for the aid of the Church. They feel that by your expressions you have placed a less estimate upon them than the Churches here have, and it has thus brought in some lack of confidence and trials in many minds. They wish you would take the subject into consideration, and if duty demands, make some apology through the *Review*; that shall be a relief to their minds. Many have been anxiously awaiting such an article from your pen for some time. By your thus doing, you will relieve many an oppressed mind who feels that God's manifestations of favor are a test for his children.

Your brother still striving for life in the coming Kingdom.
HIRAM BINGHAM.

NOTE.—I gladly embrace this opportunity to express my views of this matter, hoping it will relieve the minds of the Brethren in Vermont and elsewhere. I should have spoken out on this subject before; but I supposed the fact being known that I was in union with the "Address of the Conference" published in No. 10, and my relation to the instrument of the Lord's choice, were a sufficient excuse for my silence. My position has been one of trial. The relations I have sustained to the work in the rise and progress of the cause of present truth, have exposed me to a thousand thrusts from those who were opposed to the work.

I have ever been slow to speak of Mrs. White's visions in a public manner; but in consequence of the almost utter silence of those who should have spoken fit words in season, I have felt compelled to speak. And if I have spoken in a manner that has given the idea that I lightly esteemed them, it has not "resulted from an unwillingness to bear the cross of Christ." It has been in reference to the welfare of the cause that I have spoken and acted, notwithstanding all my errors. In regard to the visions being a test, I confess that I have spoken without fully expressing myself; and if Bro. B. had pointed out the expressions he merely refers to, I should now be able to give a more definite reply.

It is well known that we have been charged with testing all men by the visions, and of making them the rule of our faith. This is a bold untruth, of which those who uttered it were not ignorant. This I have denied, and deny it still. But there need not be so much blind-fold stumbling over this matter. To say unqualifiedly that they are a test, and carry out the principle with those who know nothing of their teachings, spirit and fruit, at this time when the world is full of manifestations as near the genuine as Satan can get up, would be the wildest fanaticism. On the other hand, for those who profess to believe them to say they will in no wise be tested by them, is most irrational. I still say that the Bible is my rule of faith and practice, and in saying this, I do not reject the Holy Spirit in its diversities of operations. If any refer to an expression in a published extract of a letter written to a brother in the West, I would say that that related to those who know but little of the visions save by false reports. I believe them to be the property of the church, and a test to those who believe them from Heaven.

Let those who regard it as their duty, speak out as to their character, spirit and influence; while silence will better become me in regard to them. As to the perpetuity of the gifts I shall speak as God gives me utterance.
JAMES WHITE.

From the Church in Alden, Ill.

BRO. SMITH:—The Brethren and Sisters in this place feel it a privilege and duty to address a few lines to you. It is a pleasure, and we trust with profit that we read the *Review* as it comes weekly, laden with truth from the storehouse of our righteous Lord. We are few in this place, but by the grace of God we will make no compromise with those who rebel against the Commandments of God.

Believing the soul-thrilling truths that the Lord is at hand, that the last merciful warning is being given to call out and prepare God's servants to stand in

the battle of the great day of God Almighty, we live in a time when we need to be more watchful and prayerful that we enter not into temptation, and stand firmly on the promises of God, believing that the Lord is willing to give his Holy Spirit to those that ask it, and that he has spoken in these last days by the Holy Ghost for the comfort of his saints.
Feb. 4th, 1856.

Extracts.

BRO. SMITH:—I have received some interesting letters from Christian friends that are too good to be lost. The following are extracts. E. G. W.

BRO. J. BARROWS of Irasburg, Vt., writes:—

"Through the blessing of God we yet enjoy a degree of health. In view of the great goodness of God, I have abundant reason to humble myself under his mighty hand. I want a part with God's humble, suffering few. At times the way looks so straight and narrow, I am left to fear lest I shall fail of the Kingdom at last. I do thank God although the way is straight, it is just right. I do want to be squared by his Word. The little church in this place is evidently on the rise. My prayer is, may God speed on his message until the church is perfected, and brought into the unity of the faith. The Third Angel's Message will go with a loud cry. The honest jewels will be searched out, and fitted for the second casket. I do feel truly thankful that the way is opened that you can be released from the cares of the Office. There are none of us who can realize the burdens you have had to bear. I understand that thirty of our Brn. are going West in the Spring. I hope they will all move just as the Lord would have them, then all will be right."

Sister Barrows writes:—"I praise the Lord that he has given me a place with his dear people. Was it not that he does bestow grace upon the weakest of his children I should faint by the way; but it is sufficient even for me, and I feel that there are none that have more reason to praise his holy name. The truth is indeed precious to me. I believe it will yet triumph, and those who love it and walk in it will come off conquerors through our Lord Jesus Christ. We could weep before the Lord to hear of your afflictions, and then we could rejoice to know that the Lord was still raising you up to send out light and truth to his scattered people. We are thankful to God that he has chosen those that are faithful to raise the warning voice of the Third Angel's Message. That such as have an ear to hear may yet get ready for the great and terrible day of the Lord. I have much to overcome to be prepared to enter the pearly gates of the New Jerusalem, and behold the lovely Jesus that has done so much for me. I mean to strive with all my heart to do his blessed will. The Lord has been good indeed to us. We should be glad to meet you once more here. If denied the privilege, when parted friends, each other greeting, shall meet in the saint's happy home, I hope to be there. O. I dare believe I shall be one of that happy number."

BRO. J. MARTIN, of Bath, N. Y., writes:—"I pray the Lord to still bless and comfort you, strengthen and heal you, and give you much grace to bear up under all your trials. We are equally interested for Bro. White. We always mean to remember you in our prayers. We are glad to hear that Bro. White is re-gaining his health. The Lord bless you both, and your family. By the help of the Lord we will stand by you and help you what we can. We will not say, Be ye fed, and clothed, and warmed, and not lift our finger to help. I was reading how God gave orders for his servants, under the old ministration, to have the first fruits of all the harvest. And it seems now as though some hated to let them have even the gleanings. I hope such will have the spirit of sacrifice soon. We are thankful for the instructions and admonitions we have received."

BRO. F. WHEELER writes:—"I feel still to sympathize with you and your companion in all the trials and toils of the way. With regard to myself, I can say that my interest, both for the present and future world, seems identified with the Third Angel's Message. I have been much encouraged of late, and am endeavoring to give myself anew to the Lord. I was detained in my visit to Ashfield over two Sabbaths by the snow and wind, but it was no lost time. One sister of the Baptist church came out decided on the Sabbath, and commenced keeping it. Another poor soul that had never enjoyed religion gave good evidence of conversion to God, and fully resolved to keep all the commandments."

Sister Mead, of Buck's Bridge, N. Y., writes:—"My heart was made glad to hear of the freedom and victory you have obtained. I am glad you are where you can be free. When I realize how good the Lord

has been to me, my heart melts in gratitude to him. My health is comfortable, for which I have reason to be thankful. I have of late known what it is to be brought very low by disease, and then trust alone in God. O, the promises are sweet, and I have, and do lean upon them. I am glad Bro. White's health is better. It does seem as though the Lord would raise him up and give him health to have a part in his work. I do believe it. The church here is trying to rise and be one. We do believe that the Lord will take care of the precious ones."

Sister Hutchins, from Barton Landing, Vt., writes: "By the grace of God, my interest and sympathies are still strongly united with those that keep the Commandments of God and the Faith of Jesus. And at times I dare believe that my love for the precious and soul-cheering truths of the last message of mercy is gradually increasing. Almost every thing that passes around us, speaks the coming of the 'Just One' near. And when this truth comes home to my heart, the response is, Come Lord Jesus, come quickly. O to think the Christian's hope is so soon to be realized, is indeed comforting. The City that Abraham looked for, that bath foundations and a locality, will be the abode of the saints in a little while. The thought that those who endure to the end are going to see Jesus in all his glory, and hear the blessed words fall from his lovely lips, 'Children, come home,' encourages me to be faithful and to toil on cheerfully in the service of the blessed Saviour. O if I can but be made a partaker of the joys of the righteous, if I can share with them in their inheritance, it seems to me I can bid trials and suffering a hearty welcome. Yes, I feel that I will willingly endure all that God in his providence sees fit to call me to, if I can but enjoy the smiles of my dear Saviour amid it all, and then when our conflicts are all ended, our trials o'er, receive the palm, the robe and the crown. At times I think I have some sense of my unworthiness of a place among God's people. O that I may so live and so act as not to bring a wound upon the precious cause of truth. The earnest desire of my heart is to know and do my Master's will. And my confidence is strong in God that if I keep humble and seek earnestly to know my duty, God will guide me, and strength will be given equal to my day; for God has promised this, and his word is not yea and nay, but yea and amen. My heart says, Praise the Lord. I will praise him with uprightness of heart, when I shall have learned his righteous judgment."

"It rejoices my heart to know that the cause is rising, and that God's people are taking hold of the work with renewed courage. Though our trials have been severe for some time past—Satan has worked hard to destroy us, yet the promise is, not one kernel of wheat shall fall to the ground. Those that stand firm are sure of victory."

"We have felt to sympathize with you in your sore trials, and our prayers have been that God would abundantly bless and sustain you, and deliver you out of the hand of all them that rise up against you. Our hearts have, and do still beat with love for you. We remember you for your works' sake, and believe God will remember not only your toil and labor for him, but all the hard sayings which unrighteous men have cruelly heaped upon you, and will reward every man according as his work has been."

BRO. O. NICHOLS, of Dorchester, Mass., writes:—"I cannot doubt we are under the Third Angel's Message, although the 'loud voice' is yet future. But one thing is certain, we have 'the Commandments of God and the Faith of Jesus,' and we are in 'the patience of the saints'—the trial of our faith and patience. We have had no temptation to doubt the two former messages; the time message of the first angel was right, it has accomplished its office for which it was designed."

"But I am hoping for a change soon. It has seemed sometimes that the work of our High Priest in the Most Holy is nearly ended, and that all the scriptural light on the Commandments of God has been developed, and the way is preparing for the going forth of the 'loud voice' of the third angel. Will not this take place when our High Priest shall come out of the Most Holy unto the altar of incense, [Lev. xvi, 18; Ex. xxx. 10.] to finish the antitypical atonement? Here, we think, will be the great cry, and time of praying and confession of sins and errors, as was never before. The 'smoke of incense' has a meaning, or purpose. The burning of incense over the mercy-seat immediately preceded the atonement in the Most Holy. The rising cloud of incense signifies a special time of prayer, when the prayers of the penitent with their confessions ascend to heaven. Rev. viii, 4; Luke i, 10. This is proof against the shut door of mercy, before the time of the antitypical atonement shall end. But when our High Priest shall come to the antitypical altar of 'perpetual in-

cense," [Ex. xxx. 8.] we believe the great cry will be felt as never before.

"The year past has been one peculiarly trying to our faith and patience. But we think the darkest time is past. Since the Press has been removed to Battle Creek, and more particularly the Conference there in Nov. last, we have felt encouraged. The *Review* is rising."

Sister Morton, of Ft. Atkinson, writes, Jan. 27th, 1856:—"I received your letter with pleasure. I was anxious to hear from you for I was fearful that the *Review* was sent to me and taken out of the Office and not given to me."

"I was not mistaken. It was so; but I have got them now for which I am very thankful. The *Review* was taken out of the Office by others who like to see its contents, but have ordered theirs discontinued. I cannot find words to express what my feelings were on reading your letter. I thought of the many things I had heard said about 'the visionists' as some of the remnant are termed; of the sore trials which they are passing through, and I was bathed in tears; then the cheering words of the Apostle came into my mind, 'Nevertheless the foundation of God standeth sure, having this seal; the Lord knoweth them that are his.'"

"Yes, dear Sister, the Lord knows who are striving to do his righteous will. Mortal men may be deceived, but Jesus knows all about us. We need not fear whilst we can say, Lord I am thine, not my will, but thine be done."

"Sometimes my faith has been almost overthrown when I have witnessed the crooked course of some of those who profess to believe they are now living under the sound of the last message of mercy that this world will ever hear."

"I have not a doubt but what we have got the truth in the main. We may be in error on some points, but in regard to the principal points we need not fear. For one I cannot give up the Sabbath. I am as positive that the seventh day is the Sabbath, as I am that there is a God; and the keeping of the first day of the week as sacred rest, heathenism to the greatest extent. I feel to thank God for his abundant mercy to me, in showing me his precious truth; and my unwavering confidence in the truthfulness of our position."

"You speak of consecrating ourselves anew to God and his service. This is absolutely necessary if we would grow in grace and in the knowledge of the truth. I think I do realize at times the necessity of giving up every thing for Christ. I know I must if I would inherit the heavenly kingdom."

Extracts of Letters.

BRO. N. MEAD writes from Washington, N. H.:—"We are still striving to obey God in keeping his commandments. We are decided never to give over the struggle until we are overcomers. The present truth is still precious. The Kingdom and eternal life we trust will ever be our watchword till Jesus comes. We desire that the truth may spread till the number is made up that shall stand on Mount Zion."

Bro Bunnel writes from Claremont, N. H.:—"I am glad to receive the paper weekly. Hope it will be sustained till Jesus comes to reward the faithful."

Bro. Alfred Wiley writes from Mass., Feb. 2d, 1856:—"I love the *Review* because it brings the word of the Lord rightly divided, it becomes to me a friend to encourage when faith seems weak, to instruct when ignorant, to admonish when out of the way, or in neglect of duty, and because it is a fearless defender of the truths of the Bible, especially those that are to prepare us to stand before the Son of man. Though I am poor in spirit and in this world's goods, my heart is with you. James says, [chap. v. 16.] 'Confess your faults one to another, and pray one for another.' Now I frankly confess my neglect to send what was due for the paper. I thank you for the kind hint that I was, or should be, in debt at the close of Vol. VII. Please receive this from a lover of the truth."

To the Messengers.

THERE is a famine here—not of bread, but of the word of the Lord. If some faithful messenger could come this way giving meat in due season, starving souls might be saved alive to swell the song of redeeming grace in the Kingdom.

In behalf of the church in Vienna and Westport, Dane Co., Wisconsin. E. ROWLEY.

Judge Not.

"Judge not that ye be not judged,"
Was the counsel Christ did give;
For the measure that is given,
Is the same we must receive.

J. P. RATHBUN.

Religion in the United States.

[The following presents a melancholy picture of the state of religion in our country. Who can look upon it and doubt that Babylon has fallen?]

A writer in the *New York Observer*, a year or two since, affirmed "that in 1837 there were thirty-six Churches and 10,860 members of the Presbyterian denomination in the city of New York, and that now, taking the minutes of both assemblies, there are reported but two more Churches and 405 more members notwithstanding the population has more than doubled in that time."

From statistics recently given in the *New York Independent*, there are in each of the states of Vermont and New Hampshire, several thousands less members in the Congregational denomination than there were ten years ago. One of the main causes of this diminution is said to be emigration. Yet the inhabitants of those states are now considerably more numerous than at the period referred to. In other New England states there has been no actual diminution of membership; yet the facts, as reported in their religious periodicals, speak with melancholy interest for the spiritual state of all that portion of this nation. As we advance westward from New England, the gloom thickens rather than otherwise.

While on a visit to Cincinnati, Ohio, during the past summer, it was stated to me by an individual who, for upwards of twenty years, has been a pastor of a Church in the vicinity of that city, and whose statements are as reliable as those of any other man, that in all Southern Ohio, the membership in all the Presbyterian Churches is less than it was twenty years ago, while the population and wealth of the same territory have far more than doubled, and that not a few Churches, which at that time had settled pastors, had become extinct. About the same time, the leading religious paper in Southern Ohio stated that in three or four counties in that state, upwards of twenty Churches, once in a flourishing condition, were now languishing, without pastors to break unto them the bread of life. This statement was copied into a religious paper in Chicago, Illinois, with the remark, that it correctly represented the state of the Churches in the West.

In a western Episcopal paper, there appeared the past summer an article under the title, "Where are our youth?" The writer stated that he had traveled extensively among the Churches of that denomination, had attended very large and interesting meetings, and had enjoyed the best opportunity to know the state of facts. Everywhere the same melancholy facts presented themselves—the most marked absence in all meetings, great and small of the youthful portion of the community, of both sexes. He was led to make inquiries of other denominations, and found, without exception, that the same melancholy facts characterized all their religious gatherings of every kind. The article above named was quoted in a New York paper, whose editor subsequently stated to me that it gave a fair representation of the state of our religious congregations generally. For one I would say, that I have traveled quite extensively, and everywhere been an attendant upon the services of the sanctuary, and have everywhere, without expectation, marked the melancholy contrast between the proportion of youth in our religious congregations now and two-and-twenty years ago. Then the galleries of the churches particularly were filled with youth, and at the same time this one class constituted a very large part of the congregations below. Now our galleries are almost entirely forsaken, and the congregation below appeared to be made up of about as many aged and middle aged persons as formerly, with a bare sprinkling of youth among them. To affirm that infidelity is not "advancing with rapid strides among us," I think would be what the *New York Observer* would not dare to do.

It is now confidently affirmed that there are known to be more than two millions of Spiritualists in this country at the present time, and these, almost without exception, are of infidel sentiments. Then our German populations are, to a very great and increasing extent, infidel. Various forms of philosophical scepticism contain a very large and increasing portion of the popular literary talent of the nation. To complete the picture, while our religious assemblies appear as above stated, the reading of the nation is almost wholly secular, irreligious, and fictitious, while our theatres and places of popular amusement are continuously crowded. If I have drawn the picture a shade too dark, it is because the most reliable sources of information, verified by my own personal observations, have deceived me. Nor at the present moment, do I know of any indications of any immediate change for the better. The religious press but very seldom informs us of spiritual gatherings, and that

for the obvious reason, that occurrences of the kind to be chronicled are so few and far between.

One circumstance, indicative of the state of things under consideration, I had forgotten to name—the present dearth of ministers; not a few of our churches have no ministers, for the reason that pastors to minister to them cannot be obtained. We have a far less number of young men in our Churches than formerly, and never was there a time when so small a proportion even of this class are willing to enter the ministry. The idea of becoming rich, not "towards God," but in worldly goods, has become the leading idea of the American mind. Every man is ready to "compass sea and land" for wealth, and few to run to and fro for the increase of Divine knowledge. Our missionaries abroad are dying with great rapidity, and it is hardly possible to keep their numbers good by new enlistments.

I said there appeared but few indications of an immediate change for the better. I will dwell for a moment upon this one thought. In our religious papers we occasionally meet with articles containing notes of warning, and reminding the churches of the necessity of an out-pouring of the Spirit from on high. I see little, however, of that deep and solemn earnestness and fervency of spirit which are indispensable to startle and arouse a slumbering Church. Similar remarks appear to characterize our pulpit discourses generally. The times demand earnest men, and, with few exceptions, we have them not. Generally speaking, our pulpit services seem to have a spiritual languidness about them, which is more alarming than the deep slumbers of the Churches and congregations, upon whose closed cars enfeebled notes of warning fall with an increasingly alarming effect. There is another very general fact which to my mind, has great significance, but which gives no indication of an immediate change for the good. While our churches are spiritually dying, there never was such a willingness to pull down present houses of worship, and rear up in their stead more elegant and costly structures. At one time, about a year since, for example, in a city of about 40,000 inhabitants, more than 300,000 dollars were being laid out upon such structures. While these extravagant expenditures were being laid out in that city, for such an object it required a space of four or five years of diligent effort to raise among all these churches, and those in the country around, the sum of two thousand dollars to furnish a chapel for the sailors of that port.

The seats in the churches are so costly that none but the wealthy can purchase or rent them; and the poor know very well that their rich neighbors would not welcome them to seats with them in their religious assemblies. The result is, that in our cities and large towns our Churches generally visibly present this one indication of their real relations to Christ, to wit, that in them the poor have not "the Gospel preached unto them," and this relates moreover, and most of all, to more infidelity, which is everywhere bristling up to the reproach not only of the Churches, but of Christianity also. While this state of things shall continue, the masses in our cities must continue subject to influences utterly irreligious and demoralizing. While the Churches can be justly reproached with valuing men and seeking to bring them into houses of worship, not because they have souls, but because, and almost only when, they have money, the masses of Churches themselves will be objects of scorn and derision, such as they undeniably now are to a very great extent in this country. For such reasons infidelity and irreligion, and the consequent immoralities, are now having the masses for their prey.

I should not fail to allude to the character of the sacred music in these churches. With very few exceptions, we have, in this country, no congregational singing. In former years, this part of worship, was under the control, generally, of large choirs. To meet the demands of the rich, for whom our churches seem now to be built, these choirs are now supplanted by a select number of hired singers, the number in the largest churches seldom exceeding six, and commonly consisting of four, and these, in the style of their performances, copy the opera. The result is—that no discerning mind could fail to predict—the death of the little spiritual emotion and affection which formerly existed in such congregations.

I mention but one additional circumstance, a circumstance of melancholy significance to my mind. The leading influences in our churches, instead of addressing themselves to remedy the appalling evils around us, have assumed the aspect and spirit of intense denominationalism. Those who have had but a glimpse at our Presbyterian and Congregationalist papers of late will understand what I mean. The Presbyterians have set forward a great movement for Presbyterianizing the great West; at this Congregationalists have taken the alarm, and the public mind is agitated with the question, not how shall the nation be saved from the second death, but which de-

nomination shall prevail. I think that the facts to which I have just alluded may be taken as indicative of the spirit of the leading denominational influences in our country. You can judge of the probable results. But why, it may be asked, is this exposure made supposing it to reveal facts as they are? I must reserve the answer to such a question for another communication.—*Am. Cor. to the London Christian Times.*

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FEB. 14. 1856.

The Review "Sectarian."

UNDER this head we noticed in the Review of Dec 4, the decision of some in Wisconsin that the Review was "sectarian," because it has not published on the "Age to come." We then mentioned one reason why the Review had been silent on that question; which was, our interview with Elds. Hall and Stephenson, June, 1854, and the agreement at that time to waive the subject, as not being present truth, and not essential to salvation. To that agreement the Review adhered, up to the time it was denounced as sectarian, with the exception of one re-published article in our absence, for which we then offered an apology in the Review. For this reason Bro. Edson's article remained in the Office near six months, without being fully read, and published. For the same reason we suppressed our views of the time when the kingdom of God will be set up on the earth, in the work on the Prophecy of Daniel. See remarks on chap. ii.

We are now convinced that the Review should ever have been free from all compromise with those who hold error, and should ever have been as free to speak out, when necessary, on those subjects which bear on the Age to Come, as it now does. Thank God that the Review is now a "free paper." But our desire to unite with all who professed the Third Message, and our confidence in the integrity of the persons named, led us too far. While our only object was to save the flock a trial on this subject, if possible, that the work of gathering souls to the truth be not hindered, we could have no fears as to the triumph of the truth on this question.

We have seen the sad effects of what is called the Age to Come in past time. Wherever it has been received, it has proved destructive of living faith in the present truth. For a while the work in the West moved on gloriously, and many embraced the Message; but since Age to Come has been attached to it, but little, if any, real advance has been made. And while some who should stand in the fore-front of the cause of truth are absorbed in the Future Age, others have sunk down in discouragement, and the cause in the West languishes in consequence. And while the harvest-field is all white for the sickle, and scores of souls would embrace the truth, if our preachers could enter new fields, (the result of Bro Cornell's labors for a few weeks in bringing about forty to observe the Sabbath is a fair illustration,) some of them are obliged to occupy old fields to counteract wrong influences from those who are departing from the letter and spirit of the Message. Our fears were not groundless. We are now seeing in part the sad result of introducing Age to Come. But as the discussion of that subject was inevitable, we rejoice that it has come, that it may be disposed of at as early a date as now possible.

But we do here protest against the course of those who raise the cry of "Sectarianism" against the Review, and brand its friends as "Visionists," having departed from the Word, and by the aid of prejudice gotten up in this way, crowd in their Age to Come. The Review was silent on this subject on account of the agreement referred to, and when the Editor was inquired of at a later date whether he would, or would not publish on that subject, he referred the inquirer to the Publishing Committee, saying he would abide their decision. The Committee were never inquired of; neither did the Review reject any article on the Age to Come, for none were sent for publication. Yet the Review was denounced at a certain conference in Wis., as "Sectarian," and a vote passed to stop it. If that was not a sectarian, crushing spirit, then man never possessed such a spirit. We offered to discuss the subject of the Age to Come, with Eld. D. P. Hall, last April, by the use of Tracts; this he declined. No, the Review must bow to their terms, or they seek to crush it. It is painful to notice this unhappy matter, but the cause demands that facts should appear. We have seen these things acted over for the last ten years; till they are nothing new. We have marked the course of a class of selfish persons who regard every thing that does not bow to their notion of things as sectarian, and seek to accomplish their selfish purposes under the cry of Sectarianism, while in themselves exists more of the narrow-souled, sectarian exclusiveness, than is often found in one whole branch of Babylon.

If the Review had published all that has been sent to the Office, it would have appeared with as much confusion upon its pages, as existed when language was confounded at the tower of Babel. The mass of manuscripts we have received would furnish a theological museum. One sent us many

pages which he calls the "flying roll" of Zechariah, he being Joshua the high priest, and Satan at his right hand; another many pages subscribed, "Jesus Christ." We give these as examples of the mass. The Review has never announced that its columns were open for every thing that might float through the channel of the Mail. When it does, there will be no further need of Editors. It is true that faithful brethren have written articles which were good, with few exceptions, which have not been published; but it is those of the class above mentioned who raise the cry of sectarianism against the Review. In the M such find what they call freedom; but in the eyes of all consistent Christians it must be regarded as the use of "freedom for a cloak of maliciousness," rather than the freedom of the gospel of Christ.

Some have tried this freedom and found it to exist in word, instead of deed. Because we did not publish all the articles of H. Barringer of Troy, N. Y., he considered the Review "Sectarian," and in the M. of Nov. 30, 1854, said, "I wish no union with any party who deprive me of freedom of speech and free discussion. . . . I find the spirit of Popery or covetousness quite extensively prevailing among the Advent Review party. I have reason to believe that some of that party wish to hear what further light might be given respecting the third message, but the leaders have withheld it." In a letter to this Office, Feb. 22, 1855, he says, "I was with the M. party till I saw they were as lacking in freedom and liberty as I supposed, or as you had shown the Review to be. . . . I am therefore more with the Review party again," &c. We would help such men, but they seem to be past help, from this fact, "They won't be helped." It is a pity that such are not willing to go off in a party by themselves and no more trouble those who wish to teach and obey the truth in peace and quiet.

It is well known that Ransom Hicks of Providence, R. I., has been associated with the friends of confusion, as one of their Publishing Committee, and has spoken freely. He had not as good an opportunity to learn them as we. In a letter to this Office, dated Feb. 7, 1856, speaking of some who write for the M, he says, "They talk considerably about the Review being sectarian. I wish those who thus speak had even as much experience or knowledge of the prime leaders of that paper as I have had. My experience however concerning them has been very limited in comparison to what it might have been. I am not saying the Review is not sectarian, nor that it is; but if I could speak to those who speak through the M calling the Review sectarian, I should be likely to say in virtue, Let him that hath glass windows beware how he throws stones at his neighbors."

In regard to the recent effort of Eld. Stephenson, to evade the force of our statements referred to in No 10, we would say that we have hardly considered it necessary to notice them, as the article bears on its face its own refutation. We will however notice the main feature of it in the following order.

1. He labors to show that the theory called "The Age to Come," and his views of the future age, are very different.
2. That it has ever been far from him to compromise, or to waive any point that he regarded as truth. That it was not his views, but Marsh's Age to Come, that we agreed to waive and not publish in the Review.

3. Conclusion. Then we agreed to waive and not publish in the Review, a view of the future age which neither of us believed!!! "O, consistency, thou art a rare jewel."

J. W.

Business.

C. E. Harris:—We cannot furnish the Vols. of INSTRUCTOR bound in board, therefore send in paper covers. Please give us the P. O. Address of C. Gould. After paying for the INSTRUCTORS you order, and for Review to E. Chase, there is \$1.50 left. How shall it be disposed of?

J. W.

We have received a letter dated Warner, Feb. 3d, but the State is not given, and the writer's name is not signed. It contains \$1 for the paper and says, "The last dollar I sent for the paper I have not seen receipted." Please give us your name and State, and tell us at what date you sent the other dollar and we will inform you if we have ever received it.

John Chamberlain:—Bro. Charles Andrews lives at No 115 Monroe St., New York.

A. P. Lawton:—We have sent the Review regularly to Mrs. E. Thompson since you ordered it. Her money you will find receipted in No 14.

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