

# Advent Review,

## AND SABBATH HERALD.

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

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### THE REVIEW AND HERALD

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BY  
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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.

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

#### ETERNAL LIFE.

"Life! life!—eternal life!"—BENJAMIN  
Heard not the Tempter's siren voice,  
A deep with dangers rife;  
Mortal! thou hast a better choice—  
Life, life, eternal life.

Oh, shun the world's bewitching snare,  
Its fever and its strife;  
Mortal! thou hast a nobler share—  
Life, life, eternal life.

Seek not for gold, 'tis shining dust,  
Its love with evil rife;  
Mortal! thou hast a nobler trust—  
Life, life, eternal life.

Like Abraham, hast thou faith to bear  
The sacrificial knife?  
Then with the faithful shalt thou share  
Life, life, eternal life.

For love of God, canst thou lay down  
Thy life 'mid hottest strife?  
Then hast thou won a starry crown—  
Life, life, eternal life.—[A. Kinne.

From the SABBATH RECORDER.

#### THE NEW THEORY ESTABLISHED.

To the Editors of the SABBATH RECORDER:—

FROM certain conceded facts, upon which some geologists have built a theory that the earth was at some remote period in a fluid condition, and which they advance in support of their other theory—the great age of earth—I am led to adopt a theory entirely different. One of these facts, and the one upon which I base my theory, is this: In descending into the earth, the temperature increases as you descend; and assuming that it continues to increase onward in the same ratio, they draw the conclusion, that the earth, with the exception of a comparatively thin crust, is in a melted state. To this I assent; but here we part. Their theory is, that the earth is cooling down from a melted state; while mine is, that it is heating up to a melted state. In support of my theory, I adduce the fact that from the lowest point in the crust of the earth where an observation has been taken, the temperature decreases towards the surface, until you emerge from the highest mountain peaks into everlasting snows. And this alone may be deemed sufficient to destroy their theory; for, from the amount of heat the earth must have given off in cooling to its present condition, and the laws of heat, the upper regions of the atmosphere should be the warmest.

Another fact which I bring to sustain the view that the inner crust of the earth is gradually melting away, is the constantly-recurring eruptions of lava from volcanoes, forced out by the expansive force of the solid substances of the earth in heating to a melt-

ing state. Close those safety-valves of the earth, and how soon would it be rent asunder.

I also have some authors, from whose writings I wish to quote in support of my theory. I will quote from but two; and though they may not stand very high in the estimation of the scientific, I think their writings will have some weight with the general reader. The first is one Malachi, who wrote a few years prior to the Christian era; and he speaks by authority. He says, "For behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up." The other is Simon Peter, who wrote a few years later. He says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." The fact that these writings were penned before the modern theories of the earth were introduced, and therefore written without any direct view of destroying or supporting any of them; and the remarkable coincidence of a future condition of the earth, as described by them, and that which it will eventually reach according to my theory, gives to the evidence already offered such weight that I think it cannot be successfully controverted.

I will dispose of one or two facts, to which the advocates of the other refer as sustaining their views, and I submit the question. And, first, the equatorial diameter of the earth being greater than the polar. This they assume was caused by the rotation of the earth while in a fluid state. But the assumption that the earth was ever in a fluid state is the very thing to be first proved. I account for this difference of diameter upon well known philosophical laws—the expanding force of heat at the equator, and the contracting power of intense cold at the poles; and if any doubt the correctness of my estimate of the power of cold at the poles, let them go and measure it. The second is the fact that remains of plants and animals, now found only in tropical regions, have been found in high northern latitudes. From this they argue that this region, in consequence of the internal heat of the earth, at some former period possessed the temperature and characteristics of the torrid zone. But I take the position, that the poles of the earth have been changed from the equator to where they now are; consequently, what was the torrid zone before that change, now belts the earth from pole to pole. These remains, with the bones of the Mammoth and Mastodon found in the temperate regions on the other side of the globe, where this belt would come, may be deemed conclusive on this point. But let me ask: Is it not much more probable that the elephant found at the mouth of the Lena would be overtaken and encased in ice, by the sudden change of temperature, caused by such a change of the poles, than it would by the slow and gradual change consequent upon their theory of the cooling of the earth? And here, in the sudden change of the rotary motion of the earth consequent upon the changing of its poles. I have, probably, by chance, stumbled upon the proximate cause that "brought our planet into a state of" slight "ruin." If so, it must settle the important question how long the elephant found at the mouth of the Lena had remained imbedded in ice. And now I submit, whether their theory or mine has the better claim to be regarded as the true one? WHO KNOWS?

#### We Ought to be Up and Doing.

It is indeed an affecting thought, that of the present inhabitants of the earth, such a fearful proportion have already fallen victims to the teachings of the oracles of Satan, in his last mighty work to ruin the world; that such a crowd of mortals are hastening (morally speaking) to the Judgment, without God, and a true and well founded hope of eternal life.

But even this is not the most alarming feature of the case we are contemplating. It is with Bibles in their hands that thousands are rushing down the broad road, regardless of the voice of warning from the faithful servant of God.

If men and women will thus drink in this spirit of delusion as water, with Moses, the prophets, Christ and the apostles in their hands, who may say to this soul-blighting power, "hitherto shalt thou come and no farther." Only think for a moment, that in less than ten years about 2,000,000, of our race have fallen in with his Satanic Majesty's religion! Is this not wonderful? and yet they are looking for greater wonders. The following is an extract from one of their papers, the *Spiritual Universe*, Vol. III, No. 4: "Letters under supernal direction, have been addressed to different individuals in China and California, and we shall expect some curious results from this interesting movement."

We cannot pass this point without casting a reproachful reflection upon the American Bible Society's influence in bringing about this work; and it is growing fearfully since their colportage system has been increased, and they send the Bible out to the tens of thousands who receive it at their hands all slimed over with their glosses, with the "wine of the wrath of their fornication," both in their prayers and exhortations. Neither these nor their employers scarcely open their mouths but that they say men have "immortal souls," a doctrine, or assertion that has no support in the Bible, which they call the "Way, the Truth, and the Life."

I perceive clearly that the time has come that "judgment must begin at the house of God;" that we search our own Bibles, to see if we are not condemned by the same book that we are so zealous to send to the ends of the earth.

In estimation of the magnitude of the subject now presented for your consideration, I beg you, Christians, to view things in their true light: "view them on a large scale;" view them in the light of the Word of God, fasting, praying and on your knees. Arm yourself with fresh zeal for God and his cause. Let us all say we will do what we can; "let the weak say I am strong," or there may be blood found upon our skirts in "the day of vengeance, in the year of recompenses for the controversies of Zion."

It will avail us nothing to have the truth on every point, if we do not do our duty to obtain of God a corresponding zeal to work. For "he that knoweth to do good and doeth it not, to him it is sin."

Yours truly,

JESSE DORCAS,

Fremont, O.

#### Communication from Bro. Garney.

BRO. SMITH:—There is no better way to defeat heresy than by establishing truth. The sentiment of Newton illustrates this point; viz., "One professes to fill a bushel with tares; now if I can fill it first with wheat I shall defy his attempts."

I think I was never more interested to know the whole truth relative to the present time, future events, and the preparation necessary to meet the

Lord, than at the present time. Truth established by thus saith the Lord, the joint testimony of his witnesses, or a harmonious chain of events fulfilling prophecy causes a spring of joy in my heart, inspires confidence in God and his word and makes me feel that we have a foundation that will stand against the violence of the storm. God will vindicate his chosen. "Yet the Son of man will come, and will he find faith on the earth?"

I tremble in view of what threatens the faith of the elect. Almost every principle destructive to genuine faith is now interesting the community, and their increasing strength is by the arch deceiver brought to bear against the faith of those seeking for truth. We cannot be too well guarded against influences destructive of faith in those truths developed in the closing scenes of the present dispensation. The Devil will work with all deceptiveness, which implies perils on every hand. Jesus multiplies exhortations on watchfulness in view of his second coming. Paul saw the perils of the last days and the danger of our being overtaken as a thief. This is not the time to sleep. We are in the last days, of which Jesus, the prophets and apostles have spoken. The signs of the times are very discernable by those who watch.

Again, Paul says to Timothy, "All scripture is given by inspiration . . . that the man of God may be perfect," &c., yet John's vision on the isle of Patmos was a very important addition to scripture testimony. Jesus said, Lo I am with you always, even to the end of the world. Again, If I go away I will send the Comforter and he shall lead you into all truth.

The Scriptures must be understood in their most literal, obvious sense. The natural man endowed with common sense may understand the Scriptures in their literal applications. Said the discriminating infidel, "If the Bible be true, Mr. Miller's the ory on time is correct."

But there are particular portions of Scripture applicable to different ages of the world's history. As it was in the days of Noah, a warning was given; as it was in the days of Lot, a warning was given; and we might add, as it was with the children of Israel when they left Egyptian bondage; as it was in the days of Jonah; as it was in regard to the destruction of Jerusalem; a particular portion of truth was applicable; so shall it be in the end of the world.

Blessed are those servants who have carefully sought the aid of the Spirit to enable them to rightly divide the word of truth and give to each their portion in due season. But I wish to be exceedingly careful how I prescribe the manner of the Spirit's operation; there are diversities of gifts; but the Spirit is one; and God distributeth to every one as he pleaseth.

In the midst of great darkness when Satan works with power and lying wonders, and the faith of God's people is endangered on every hand, and God's word seems to die upon the ears of those who hear; it is reasonable then to expect that God will manifest his power in a special manner through the gifts of the Spirit in order to save his people from threatening evils. O that self would bow in the dust and we be ready to say, "speak, Lord, thy servant heareth."

H. S. GURNEY.

North Falmouth, Mass., Feb. 10th, 1856.

#### Hope, Faith, and Works.

THERE has always been, I believe, a spark of true godliness in the world; a few who have had their eye on the promised inheritance; and though sometimes they have been few indeed, God has always had a chosen people who would not deny his name, neither forsake his cause.

That the people of God have to encounter hardships and meet discouragements of a sorrowful kind, God's word plainly testifies. That their reward is not in the present world, but that this is a world of sorrow, the inhabitants of which are subject to pain and death, where a preparation may be made for a better, is equally true, and is found interwoven with the promises and threatenings of the sacred page. And that those alone who prove faithful to the end

will receive a crown of life, may also be read from the book of our hope.

The experience of many years has taught the people of God that if they would finally reign with him they must suffer for his cause while they journey through the present world. And those who have professed the Advent faith for the last ten years have not found the way to be easier for them than for those who have been faithful in other days. But in living out what they have believed to be the truth, they have been rejected by their brethren, set at naught by those who profess godliness, but in works deny their faith, have met disappointments, have seen their hope deferred, have been betrayed by false brethren, and have seen the cause of their heavenly Master suffer by reason of unfaithful laborers. This agrees with the suffering part of a true follower of Christ; and I trust the hope of those who are yet faithful also agrees with the rejoicing part, which is, as expressed by the apostle Paul, a crown of life laid up in the everlasting kingdom.

That the people of God have not yet reached their haven of rest, all know. And that yet an important part of the work of those who profess the present truth is to be accomplished, the servants of the Lord daily feel. And a question of some importance I think is, What is yet to be done? Thenumber who profess to believe the Third Angel's Message is large enough to accomplish much. The leading truths they profess now stand the test of the unerring Word, and cannot be refuted by the wise theologians of this age. It seems to me the lack is with those who profess to be laborers in the vineyard of the Lord. That there are faithful ones who are ready to support the cause with their prayers, with their substance, and with the example they daily set, I doubt not. But it is to be feared there are others who are not for the work wholly; and who do much to destroy the work of the Lord in this evil time. Sometimes the truth causes a sound to be heard in the land; the Spirit of the Lord moves upon the hearts of the people, and the truth takes effect; but how soon it dies away! Were half a dozen scattered here and there who could feel the truth, and feel that they were doing work to stand the test of the final day, I believe those who should hear their testimony would fear for the word of the Lord. Union is strength, is sometimes said in truth, and if the servants of the Lord are not united what can be accomplished?

Truth is worth much. If those who profess the present truth are doing the work of the Lord for this time, they occupy an important station. To do the work of the Lord it needs a decision of character which will surmount obstacles. In days past the resurrection has been the hope of the faithful. And for that hope a great cloud of witnesses have not counted their lives dear, have felt that they were pilgrims and strangers in the world, and have counted no sacrifice too dear that when they found a resting place in the grave, they might have this hope. We who live at the present time see that glorious day but a little way off. We see the christian course almost completed; and by strong proof are compelled to believe that ere many years or even months pass away the righteous of all ages will be gathered to mount Zion.

And if in days past the people of God have wrought righteousness, obtained promises, out of weakness were made strong, stopped the mouths of lions, by faith in God, and in hope of a better resurrection, what may not the people of God hope for now? If the people of God could once say, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, should be able to separate them from the love of God, what shall we not say for his blessed cause who may hope not to see death; but receive everlasting life at the coming of Jesus, and the resurrection of the just?

We will say with them, we are not of those who draw back; for we know that in a little while he that shall come will come and will not tarry. In view of which we are ready to go without the camp bearing the reproach of him who was reproached for us, and who is our hope, remembering that if we do our work faithfully, we shall be admitted to the marriage supper of the Lamb.

J. F. BYINGTON.

Libon Center, N. Y., Feb. 6th, 1856.

#### 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)

THAT a restoration of a republican, national power and government of the remnant of the Lord's people was to be effected and established in the closing scenes of the present dispensation will further appear by consulting Eze. xvii; Isa. ii, Micah iii, 12; iv, and other like predictions. The last verse of Micah iii, predicts the abolition and uprooting of the government, power and nationality of the Jews and placing them under Gentile rule, as follows: "Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

"The house," named in the 12th verse, refers to the house of Jacob and house of Israel of verse 9, as its antecedent, and is synonymous with the house of the Lord in the first verse of chap. iv, and applies in these three verses exclusively to the Lord's professed people.

"The high places of the forest," in this prophecy figuratively represents the supremacy of Gentile rule. This will appear by reading Eze. xxxi; xvii; Dan. iv, 10-12, 20-22; Isa. ix, 18; x, 18, 19; Jer. xii, 7, 8; Eze. xx, 46, 47. Mountain, in symbolic prophecy, signifies government or kingdom.

I understand then that Micah iii, 12, predicts that the "mountain" or government and kingdom of Israel should be uprooted and abolished, and the supremacy of Gentile rule over them would take its place, and thus their enemies would rule over them. But the prophet Micah does not leave them in this condition under Gentile rule without foretelling the restoration of their government as follows:

"But in the LAST DAYS it shall come to pass that the mountain (i. e., government or kingdom) of the house (or people) of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come and let us go up to the mountain (or government) of the Lord, and to the house of the God of Jacob," &c. Micah iv, 2.

By reading the first five verses of this chapter it will be seen that the government here predicted is a Republican government which tolerates and guarantees and protects the rights of civil and religious liberty, the right of worshiping God after the dictates of our own conscience under our own vine and fig-tree, or in other words, under our own government. Vine and fig-tree figuratively represent government. See Eze. xvii; Matt. xxi, 33-41; Isa. v, 1-7. Luke xiii, 6-9. Such a government as is here predicted, is found in the constitutional government of these United States of North America, symbolized [Rev. xii, 11] by a beast coming up out of the earth having two horns LIKE A LAMB. These two LAMB-LIKE horns represent the civil and ecclesiastical authorities of these United States, which have tolerated, protected and maintained the heaven-born boon of civil and religious liberty, and hence were lamb-like in their character.

The declaration of independence of these United States reads as follows:

"We hold these truths to be self-evident: that all men are created EQUAL; that they are endowed by their Creator with certain unalienable rights; that among these, are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men," &c.

The constitution based upon this declaration, pledges that all men shall be protected in worshiping God according to the dictates of their own consciences. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The decision of George Washington with regard to the DESIGN of the Constitution is as follows: "If I had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was



formed, so as to endanger the rights of any religious denomination, then I NEVER should have attached my name to that instrument. If I had any idea that the general government was so administered that LIBERTY OF CONSCIENCE WAS ENDANGERED, I pray you, be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion; that every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and SHOULD BE PROTECTED in worshiping God according to the dictates of his own conscience."

GEORGE WASHINGTON.

The above is a letter written by him to a committee of a Baptist society in Virginia in reply to questions as to the design of the constitution.

Although the administrators of our government, the rulers of this people, like the princes and rulers of Israel in days of old, neglect, and fail to execute the justice, judgment, truth, and mercy which this constitutional government require; and although Jeshurun has here again waxen fat and kicked; and has so far departed from the righteous principles of the Constitution as to speak by their enactments of unrighteous laws, "as a dragon," and in their own degenerate course, resolve themselves into an image of Papal government, from under whose cruel and galling yoke we were but as yesterday delivered; and although our rulers yet exercise all the unrighteous power of the Papal hierarchy by the establishment of religious observances by law with the annexation of unrighteous penalties of a deprivation of the right of buying and selling, and of death itself; and though this people so far degenerate from the principles of uprightness as to perform their wonders and miracles of deception, and constitute themselves the false prophet of these last days, to be taken in connection with the Papal beast and cast alive into the lake burning with fire and brimstone, as clearly predicted in Rev. xiii, 11-17; xix, 20; yet notwithstanding this sad departure from the righteous principles of our CONSTITUTIONAL GOVERNMENT, the Constitution itself in its unimpaired form, breathes the lamb-like principles of a heaven-ordained government, which was established by divine appointment. It is called the mountain, i. e., government of the Lord, [Micah iv, 2,] and regards man in the same light as does Revelation and the moral government of God.

It is just such a government as is predicted by the prophets, and as might be expected that God would establish when the SET TIME to favor Zion had come; when he would arise and have mercy upon Zion, by setting his hand again the second time and recovering the remnant of his people from under Gentile rule, by bringing them into an assylum of civil and religious liberty, where they could be protected in the right of worshiping him according to the dictates of their own conscience, with none to make them afraid.

The establishment, increase and growth of this government is strikingly set forth in few words. Ps. lxxii, 16, compared with Micah iv, 1, 2. "There shall be an handful of corn in the earth upon the TOP OF THE MOUNTAINS; the fruit thereof shall shake LIKE LEBANON: and they of the city shall flourish like grass of the earth." The parable of the grain of mustard seed, [Matt. xiii, 31, 32,] bears a very striking resemblance of the planting and growth of our own government. Compare together Eze. xviii 22-24; Ps. lxxii, 16; Micah iv, 1, 2; Matt. xiii, 31, 32. It is here that the parable [Matt. xxv, 1-10] has had its principal fulfillment.

That the SCATTERING of the POWER of the holy people was accomplished and ended and that the GATHERING dispensation of the fulness of times was ushered in, in the year 1798; and that God did then set his hand again the second time to recover the REMNANT of his people from the land of their captivity, and GATHER them out of the countries wherein they had been scattered, we have clearly demonstrated in the former part of this article. And there is none other country that will answer the specifications of prophecy respecting the location and de-

scription of the country into which they are gathered, but this American land.

But some may object to this and say that they were to be gathered into the land which God gave unto their fathers and affirm that that is none other than the ancient land of Canaan and quote to sustain this objection, Jer. xxx, 3; xvi, 15; Eze. xx 38, and other like predictions. But I do not understand these scriptures to refer exclusively to the ancient land of Canaan: for the land which God gave unto the fathers, Abraham, Isaac and Jacob, and their seed is the whole earth made new, the kingdom under the whole heaven. Please read Gen. xiii, 14, 15; Acts vii, 5; Heb. xi, 8-10, 39, 40; Dan. vii, 27. Abraham and his seed were made heirs of the world. Rom. iv, 13. The righteous shall inherit the earth and dwell therein for ever. Ps. xxxvii, 29.

We freely admit that God will finally gather Abraham, Isaac and Jacob, and all the true seed, the whole house of Israel, even ALL of it into the land which he gave by promise unto the fathers, which will be the whole earth made new. But we here wish one important point distinctly understood, and borne in mind, viz., that there is a clear distinction between the final gathering of the WHOLE house of Israel; and the recovery or gathering of the REMNANT of Israel from the land of their captivity and out of the countries wherein they were scattered. Please read Isa. xi, 11, 12; x, 20-22; Jer. xxx, 10; Eze. xxxiv, 11-13. This recovery and gathering of the REMNANT is prior and PREPARATORY to the final gathering into the land of Israel given by promise unto the fathers. In like manner as when God set his hand the first time to recover his people from their Egyptian bondage, he gathered them out of Egypt the land of their captivity into the wilderness to prove and test their loyalty to him by the requirement of obedience to the righteous rules of his moral government as a CONDITION and necessary PREPARATION to enter in and possess the land of Canaan. See Deut. viii, 1, 2; vi, 17, 18; iv, 1.

So also in like manner when he set his hand again the second time to recover the REMNANT of his people, he gathers them out of the land of their captivity, the countries wherein they were scattered and brings them into the WILDERNESS, where they are again the second time tried, and their loyalty proved by the requirement of faithful obedience to the same righteous rules of his moral government, as the CONDITION and necessary PREPARATION before they can enter the land of Israel, the whole earth made new, given by promise unto the fathers. Accordingly we find it written, [Eze. xx, 33-38,] "As I live saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: (that is to say, during the 2520 years captivity after which) "I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out, (as in the French revolution,) and I will bring you into the WILDERNESS of the people, and there will I plead with you face to face. LIKE as I pleaded with your fathers in the WILDERNESS of the land of Egypt, so will I plead with you saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the BOND of the COVENANT: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they SHALL NOT enter into the land of Israel, (the earth made new,) and ye shall know that I am the Lord."

Again, [Micah vii, 14-16,] "Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the WOOD, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things. The nations shall see and be confounded at all their might," &c. "And they shall dwell safely in the WILDERNESS and sleep in the WOODS." Eze. xxxiv, 25. Also Hosea ii, 14, 15. "Therefore behold I will allure her and bring her into the WILDERNESS, and speak COMFORTABLY unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the

days of her youth, and as in the day when she came up out of the land of Egypt."

Once more we read Isa. xl, 1-10. "Comfort ye, comfort ye my people, saith your God. Speak ye COMFORTABLY to Jerusalem, and cry unto her that her appointed time (margin) is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the WILDERNESS, PREPARE ye the way of the Lord, make strait in the DESERT a highway for our God." "O Zion that bringest good tidings, get thee up into the high mountain: O Jerusalem that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, behold your God! Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him." Verses 9, 10.

(To be Continued.)

#### ANNIHILATION.

MR. EDITOR:—Having been furnished, by a brother of mine, with the *Review and Herald*, I see you advocate, and try to prove the entire consumption of the wicked at the day of Judgment, together with several other things which to me appear contrary to the word of God, which I will not notice in this communication.

As it regards the present subject I would remark that it is a doctrine that the wicked, and unbelieving world have longed, and earnestly desired might be true. Interrogate the Infidel on the subject and he glories in the idea, that death is an eternal sleep; and even common sinners that make no pretensions to scientific infidelity, would rejoice if the doctrine were true; and me thinks it will be a matter of rejoicing to a large portion of the wicked, if you can prove this to be a Bible doctrine; for they care not for the glories of heaven so they can but revel in sin here in all its delusive pleasures, and carnal indulgences. They will say let us eat, drink, and be merry, for to-morrow we die.

This is not merely theory; but it is the experience of thousands; and some of this very class when brought to grapple with the grim monster Death, have exclaimed, Dying is nothing, but Oh! eternity! the future! I am going to hell! and other expressions of similar import. Now I ask, Why all this fearful foreboding, if there be no future punishment of the wicked, but simply a state of unconsciousness till the Judgment, at which time they will be raised in order that they may die the second death which you say is to be an everlasting state of unconsciousness. If this be the unmistakable doctrine of the Bible, plainly taught, why do not those persons be calm in the hour of dissolution, and trust to what they all their life time hoped might be true; I can't solve the question.

It is said, [Luke. xx, 47,] of a certain class of persons, "And these shall receive greater damnation." I would like to know how this can be if all the wicked are to be utterly destroyed, or consumed, to be burned up root and branch. How can it be said with any propriety that some will receive greater damnation than others, if this be the correct understanding of those texts in reference to the wicked.

Another idea: Can insensible matter be said to suffer, or endure punishment. It is said of the wicked, that they shall go away into everlasting punishment and other scriptures conveying the same idea would naturally convey to the mind, the idea of a sensitive being, instead of one that is destroyed, consumed, or annihilated.

'Tis true there has been a great amount of Scriptures quoted to substantiate the doctrine in question but I have seen nothing that fully satisfies my mind on the subject; I have been considering the subject for some time but thus far have not been satisfied that yours is the Bible doctrine on this as well as some other subjects of which I shall not speak now.

Yours in view of the truth.

JOHN DORCAS JR.

Feb. 6th, 1856.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, MICH., FEB. 21. 1856.

## ANNIHILATION.

In another column we give a communication on this subject from one of our correspondents. We know not how extensively our friend has read on the subject of "Life and Death," but judge from some of his expressions that he has not acquainted himself with the full extent of the arguments on this question. We are glad to receive from him so frank a statement of the difficulties that exist in his own mind, and, if we are in any way successful in answering and removing them, it may help other minds also on the same points.

First, let us offer a word of explanation as to the term "annihilation," that we may not be misunderstood in our expressions hereafter. To this word there are given two definitions: 1st, "To reduce to nothing; to destroy the existence of." 2d, "To destroy the form or peculiar distinctive properties, so that the specific thing no longer exists." Now in the sense of the first of these definitions, we would not apply the term to the wicked or anything else; as we would consider such application neither scriptural nor philosophical; but that the second expresses the final destiny of the wicked, we regard as both reasonable and scriptural. For instance; subject wood to the action of fire, and it will be decomposed: it will be resolved into smoke and ashes; as wood it no longer exists; as far as that specific form is concerned it is annihilated; yet the matter is still in existence.

Just so in regard to the wicked: when they shall be brought to pass the fatal ordeal of unquenchable fire, as conscious, intelligent beings, they will cease to exist. Into smoke shall they consume away. Ps. xxxvii, 20. They shall be ashes under the soles of the saints' feet. Mal. iv, 3. Whenever, therefore, we apply the term annihilation to the wicked, we mean to convey by it, not the idea of their destruction as matter, but their destruction as conscious beings.

The remark that the wicked and unbelieving desire this to be true, however correct it may be in regard to some, cannot certainly apply to all. Within the limits of our own observation, we have found more who would sooner shrink from the idea of forever losing their consciousness and identity among the works of God, than of continuing in life, though that life be one of fiery torment.

The reasonableness of any doctrine must be made to appear, in order for it to take effect upon the minds of men; for there is no Scripture doctrine which is not in accordance with sound reason. And when we talk to the wicked of their final destiny, we must show them that it is in accordance with that justice and judgment which are the habitation of God's throne. Ps. lxxxix, 14.

Now the doctrine of an eternity of ever-increasing torment for the acts of a life on earth which averages only about a score and a half of years can never be made to appear reasonable. If this be indeed the dealings of God with his creatures, replies the sinner, and justly too, then he is unjust and tyrannical! Thus professors of christianity themselves, by not sufficiently purging their creed from the errors of the Man of Sin, have placed in the hands of infidels a most potent weapon against the Christian religion.

We appeal to the present state of the world, and ask. What has been the result of this teaching? However much sinners would like to have the doctrine of their destruction true, they nevertheless have not repented, though they have apparently believed in endless misery. Perhaps the world, as a whole, was never more wicked and corrupt than at the present time; yet this doctrine has been preached from the pulpit and the press, and the masses have professed to believe it. What then is the trouble, that the world has grown wicked under such preaching as this? The real truth, if it was known, and it is beginning to be known, is, that the people do not believe such a doctrine; and they never will believe it. Ministers of the gospel, in their fiery attempts to frighten men to heaven by the flames of hell, have driven them within the pales of skepticism, where now either reason or scripture, will scarcely have any effect upon their callous mind. As the result of all this, we see infidelity pluming its wings all over our land; we see German Rationalism working like leaven among the masses; we see skepticism bursting forth among those communities which have been considered most sound and orthodox; and we see Spiritualism numbering its zealous but deceived vo-

Those who charge us with making death an eternal sleep, misapprehend us entirely. The "boast of the Infidel" receives no sanction from our views. That sleep of the wicked, which is the result of temporal death, extends only to the second resurrection, [Rev. xx, 5.] when they will be rewarded according to their works. Verse 13. Sin is the transgression of the law; and the wages of sin is death. It cannot be temporal death which is the wages of sin, or personal transgressions; for that was entailed on our race by the sin of Adam, and righteous and wicked have been alike subject to it. But there is to be a resurrection of the wicked, [Jno. v, 28, 29; Acts xxiv, 15,] when they shall suffer the second death, and in that death they will receive full retribution for all their sin, for they shall be rewarded according to their works. The reasonableness and justice of this, is at once apparent to all. Let those therefore who "revel in sin here and all its carnal indulgences," remember that for all these things they are to be brought into judgment, and they shall receive the full penalty for all their sins in the sufferings of the second death.

As regards the "forebodings" mentioned by our correspondent, we reply that probably no dying sinner, has had forebodings of anything worse than he will fully realize. But we certainly cannot take the exclamations of a mind which has been schooled in false ideas of the future, when brought up at the point of death, as a basis on which to build a theory!

"The same shall receive the greater damnation." Luke xx, 47. Bro. D. asks how this declaration can be true, if all are consumed and perish. With much more propriety we might put the same question to those who believe in endless misery. How can one receive greater damnation than another if all are to burn forever in a lake of fire? The degree of punishment could in this case only be accomplished by the intensity of the suffering, while according to a Bible view of this subject it could be effected both by the intensity of the suffering, and by its duration also.

"These shall go away into everlasting punishment." Matt. xxv, 46. These shall go away, *eis kolasis aionion* into a punishment which is everlasting; but the righteous, reads the next sentence, into a *life* which is everlasting. Can any one doubt what the punishment here referred to is? It is the opposite of the life into which the righteous enter. But if this is not sufficient, the Scriptures are elsewhere very explicit on this point. "The soul that sinneth it shall die." "The wages of sin is death." It is everlasting because from the state to which they are then reduced they will never have a resurrection or a reviving.

There is implanted in mankind a strong desire for life. Bring a person to the point of death, and he will plead for life. He cares not if he is stripped of every thing, if life is only still left. Yea, he would be willing to be maimed and mutilated, if he can only still live. Now if we may reason from analogy, what will be the agony of the wicked when they come up around the holy city of the saints, [Rev. xx, 9,] and behold the glories of their inheritance, and realize that they are to be forever deprived of that, and consigned to eternal oblivion. Ah! then there will be weeping and wailing and gnashing of teeth, when they see Abraham, Isaac and Jacob in the kingdom of God, and they themselves thrust out. Luke xii, 28.

With the view that the wages of sin and the doom of the sinner is death, there is harmony throughout the Scriptures on this subject; for all those texts which have been considered objections, can be clearly explained. But if there are certain scriptures which teach eternal misery, then the Bible contradicts itself; for there are multitudes of texts which can never be harmonized with such a view.

We can only refer those who are investigating this subject to the numerous works now extant by which it is clearly proved to be in accordance with Scripture.

## THE CLEANSING OF THE SANCTUARY.

Does this Work Commence at the end of the 2300 Days?

THE subject of the Sanctuary has been the cause of much discussion among the professed believers in the immediate second advent. It was once believed by most of them that the earth was the Sanctuary, and that the burning of the earth as predicted by Peter, was the cleansing of the Sanctuary which was to transpire at the end of the 2300 days. The disappointment which those

who entertained this faith were subjected to, has led many of them to investigate the testimony of the Scriptures relative to this question, for themselves. This has resulted in convincing some at least that the earth is not the Sanctuary, because that God has never called it such; and consequently that the burning of the earth has nothing to do with the cleansing of the Sanctuary. And they have further seen that the tabernacle of the Lord is his Sanctuary, or habitation; that during the typical dispensation the pattern of the true tabernacle, by the will of God, existed in the midst of his chosen people. See Ex. xxv, and a multitude of parallel scriptures. And that at the close of the typical dispensation the true tabernacle of God in heaven and the more excellent ministry of our great High Priest in that tabernacle took the place of the pattern and shadow. Heb. viii; ix. The tabernacle of God is therefore the subject of prophecy as the Sanctuary of the Bible. That this Sanctuary is to be cleansed with blood is plainly stated in Heb. ix. And this is precisely the nature of the cleansing referred to in Dan. viii, 14. For the word rendered "cleansed" in that text, is in the margin rendered "justified," and signifies, not the removing of physical uncleanness, but the removing of sin and iniquity. This is an important fact, and one that of itself goes far toward proving that the cleansing of the Sanctuary in Dan. viii and Heb. ix are the same.

But a singular question is now being discussed, and an effort being made to "overthrow the faith of some." The doctrine is now advocated that the 2300 days do not extend to the cleansing of the Sanctuary. If this is the truth of God, then the prophecy of Daniel cannot be a part of Divine truth for the one is in direct contradiction to the other. But this view cannot be truth for two reasons. 1. It is not supported by the Bible. 2. It is directly opposed by the words of inspiration.

1. This doctrine that the cleansing of the Sanctuary does not commence at the end of the 2300 days is not supported by the Bible. For the only means that we have of knowing when the work of cleansing the Sanctuary commences is by the termination of that great prophetic period. "Thy word," says a man of God, "is a lamp to my feet and a light to my path." The light from that lamp shines with clearness upon the termination of the 2300 days as the time for the cleansing of the Sanctuary. To deny the commencement of that work at the termination of that period is as unreasonable as it would be to deny the commencement of Christ's ministry at the termination of the sixty-nine weeks; the death of Christ at the termination of the sixty-nine and a half; or the turning of the apostles to the Gentiles at the expiration of the seventy weeks. Dan. ix. God had said that these events should transpire at the times specified. To insert the eighth part of a century between the termination of the sixty-nine weeks and the commencement of the ministry of Jesus of Nazareth, or to insert the same period between the expiration of the sixty-nine and a half weeks and the crucifixion of Christ would prove that Jesus was not the true Messiah, because he did not occupy his place at the predicted time; or if Jesus was the true Messiah then the prophecy of Daniel was not divinely inspired because the true Messiah did not appear until long after the period predicted by Daniel. No one can deny that one of these conclusions must result from the addition of twelve years to the prophetic periods of Dan. ix. Why an addition of twelve years to the prophetic period of Dan. viii would not be equally fatal to the truth of that prophecy, we cannot see.

But it is said that there was other work performed on the day of atonement besides the cleansing of the Sanctuary; and as this might have been earlier in the day than the cleansing of the Sanctuary, it is claimed that there must be a long period between the expiration of the 2300 days and the cleansing of the Sanctuary, in which the antitype of that work may be fulfilled. This is reasoning from unlike to unlike. For that which appears in the conclusion is not a necessary deduction from the premises. For, we ask, how does it follow that there must be many years inserted between the end of the 2300 days and the event which the prophet said should transpire at their termination, when there is no authority for inserting such period except an inference drawn from the fact that there were other services performed on the day of atonement besides the cleansing of the Sanctuary?

There were other services performed on the day of the passover besides the slaying of the paschal lamb—the type of Christ's death. Now the prophet as we have already seen, foretold the death of Christ at the termination of the sixty-nine and a half weeks. But the principle of interpretation which we are examining would correct the prophet and say, "No, the sixty-nine and a half weeks extend to the antitypical day of passover, and after years



of preparatory work, the Messiah was cut off." This is precisely the kind of reasoning which is applied to the day of atonement; but if it be applied to the day of the passover it proves as we have already shown either that Daniel was a false prophet or that Jesus was not the Messiah.

But this doctrine should be further examined. It will necessarily lead those that hold it, into the greatest absurdities. We must according to this theory have the antitype of the offerings mentioned in Num. xxix, 7-11, between the ending of the 2300 days and the cleansing of the Sanctuary. What then did the slaying of those sacrifices typify? We answer, the death of the Son of God See Heb. ix; x. This cannot be disputed. And we may add that whenever blood was shed in the typical system, for the sins of men, it pointed directly to the death of our Lord Jesus Christ. But as Christ was to die once for all, there could be but one of these sacrifices that should typify the death of Christ, *as to its time*, and that was the *passover*. This was always sacrificed on the fourteenth day of the first month—the day of Christ's death. But let us return to the offerings made on the day of atonement. If these are to have distinct antitypes, and that too, after the 2300 days have ended, it unavoidably follows that our Lord must again be put to death! The victims were slain in the court of the tabernacle. Hence our Lord must according to this doctrine return to earth and die in a manner similar to that in which he died at the first, and after that return to heaven and complete the work in the holiest of all! This absurdity is not all. Our Lord must die as many times as there were different times of offering sacrifices specified in the law. He must indeed offer himself often, instead of once for all. Let those who now occupy the position here discussed, seriously consider the conclusions which follow from their own premises.

2. We have shown the unscriptural character of this position. But we will quote in conclusion the words of inspiration which directly meet and demolish the fabric which ingenious men are trying to rear. "And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Dan. viii, 14. Brethren, let us not be carried about with divers and strange doctrines. J. N. A.

Washou, Iowa, Feb. 2, 1886.

### THE MARRIAGE OF THE LAMB.

In our remarks on this subject last week we stated, that there are two things, or events, which the Scriptures of the Old and New Testaments illustrate by the marriage covenant: first, the union of God's people in all ages with their Lord; and, second, Christ's reception of the Throne of David in the New Jerusalem above.

One class of scriptures set forth the union of believers with their Lord, by the use of marriage as a figure. This union has existed since the days of righteous Abel, and cannot be regarded by any one as the marriage of the Lamb. There is another class of scriptures which set forth Christ's reception of the Throne of the Fifth Kingdom, as King of kings, and Lord of lords, in which marriage is used to illustrate that union. But Christ being united to that Throne is one event, to occur at the end, and nowhere else. The confusion which has existed on this important subject has been in consequence of not regarding this distinction.

The Throne of the Fifth universal Kingdom will be in the New Jerusalem, the metropolis of that Kingdom, hence when Christ is united to that Throne, he receives the City as the Capital of the Kingdom, therefore in the marriage of the Lamb, the Holy City is represented as the Bride.

Christ receives the title and office of King, and receives the Throne, and the Capital of the Fifth Kingdom, which is called the marriage of the Lamb, before his second coming to destroy his enemies, and raise from the dead, and change to immortality, the subjects of the Kingdom. To this agrees the word of the Lord, as we shall now show.

Ps. ii, 7-9. "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

That this text refers to Christ, and the time of his reception of the Throne, there can be no doubt. Mark well: Christ asks for, and receives the territory of the Fifth Kingdom, before the nations are dashed in pieces by the plagues and the second advent.

Dan. vii, 13, 14. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The personage called, "one like the Son of man," is understood to be the Lord Jesus Christ. The "Ancient of days," God the Father. And the "clouds of heaven," not the clouds we see floating upon the atmosphere, but a multitude of angels attended with the glory of God.

When Christ ascended to the Father to be a priest, he was attended by angels. "A cloud received him out of their sight." When he approaches the Ancient of days to receive the Kingdom, it is "with the clouds of heaven," he is attended by angels; and when he returns from the wedding, and appears the second time, he comes with the "clouds of heaven," or with "all the holy angels with him."

But when does "one like the Son of man" come to the Ancient of days to receive the kingdom? Is it at Christ's second advent to earth? No, unless it can be shown that God the Father is now located on the earth! Then, was not this text fulfilled at the ascension of Christ? No, because,

1. Christ ascended to heaven, not then to receive the kingdom, but first to be clad in priestly garments, for more than 1800 years, before he should change them for Royal robes.

2. The position which the text holds in the prophetic chain of Dan. vii, forbids its application to the ascension of Christ. In that chain are what we shall call six great links. 1. The Lion, representing Babylon. 2. The bear, Medo-Persia. 3. The Leopard, Grecia. 4. The fourth beast, Rome. 5. The fourth beast, with three horns plucked up by the little horn, Papal Rome. 6. The Son of man approaching the Ancient of days to receive the kingdom. As the fifth link represents the period of Papal dominion, reaching from A. D. 538, to 1798, the scenes connected with the reception of the kingdom, represented by the sixth link of the prophetic chain, must occur sometime between 1798 and the second coming of Christ.

We know of no event to which we may apply Dan. vii, 13, 14, (which speaks of the Son's approaching the Father to receive the kingdom,) but to Christ's entering the Most Holy of the heavenly Sanctuary, at the termination of the 2300 days.

That the marriage takes place before the second advent, is evident from Christ's admonition to the waiting ones. "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, 56.

Again, when Jesus appears the second time, with power and great glory, he has "on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix, 16. Therefore he is King before he comes. This is in harmony with Dan. vii, 14. "And there was given him dominion, and glory, and a kingdom," &c. With this glory which he receives of the Father, he comes to raise the dead, change the living saints, and to destroy those who are left of the plagues.

This also agrees with Dan. ii, 44. "And in the days of these kings shall the God of heaven set up a kingdom," &c. Christ will receive the Throne and Capital, and the "heathen for his inheritance, and the uttermost parts of the earth for his possession," before the kings of the earth are dashed in pieces, hence it is said, "in the days of these kings," &c.

If it be urged that it cannot be properly said that the kingdom is set up till all the component parts are brought together, the King, Capital, Subjects, Territory, &c, we would say, that as the territory of God's everlasting kingdom is the whole earth, under the whole heaven, the objector's view of the subject cannot be realized till the close of the 1000 years of Rev. xx, when the New Heavens and New Earth appear.

We have seen no view of this subject which will harmonize all the scripture testimony respecting it, only this, which may be expressed in few words:—The work of setting up the fifth universal kingdom is commenced in the days of earthly kings. The marriage of the Lamb, the reception of the Throne and Capital, takes place before the second advent. The subjects of that kingdom are made immortal at Christ's coming, (at which time the nations are dashed in pieces,) and follow their Lord up to the New Jerusalem. But the work will not be fully

completed till the fifth universal kingdom shall embrace as its territory the entire New Earth, at the close of the seventh millennium.

The marriage of the Lamb, and events in the experience and history of the church connected with the marriage, are illustrated by the parable of the ten virgins. Matt. xxv. But with the view that the Church is the bride, and that the marriage takes place at, or after, the resurrection of the just, this parable cannot be applied with any degree of propriety to the marriage of the Lamb. This view of the bride, and the time of the marriage, makes the coming of the bridegroom in the parable represent Christ's second coming. And the going in of the five wise virgins to the marriage, represent, of course, the ascension of the resurrected just, to meet their Lord in the air. But if the going in of the wise virgins be the ascension of the just to the presence of their Lord, the coming "afterward," of the foolish virgins, saying, "Lord, Lord, open to us," must represent the ascension of the unjust to the place where the Lord and the just are, being married!

We shall find no less difficulty in applying the marriage of the king's son with the view that the church is the bride, and that the marriage takes place after the first resurrection, and change of the living saints to immortality.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. xxii.

If the marriage be after the saints are caught away to meet their Lord; we inquire, Who are illustrated by the man found at the marriage not having on the wedding garment? Will any be caught up by mistake? And on examination will they be found to be of the wicked? And will they be bound hand and foot, and cast down to the earth again?

Again, allowing the church is to be the bride, who are "the nations of the saved," that walk in her light? Rev. xxi, 24. If the church is the wife, who are they that are called to the marriage as guests? "Jerusalem which is above" is the "mother" of the children of promise. But if the church be the Lamb's wife, who are the children?

With the view that the church is the Lamb's wife, there is perfect confusion, and the greatest inconsistencies, while with the view that the New Jerusalem is the bride and that the marriage precedes the second advent there is a most perfect and beautiful harmony. J. W.

### Spirit Manifestations not to be believed because of their Signs and Wonders.

"To the law and to the testimony" is the invariable rule the Bible gives us as a test of doctrine. "If they speak not according to this word it is because there is no light in them." Spirit mediums, these modern magicians, often appeal in triumph to their signs and wonders, and, in the words of Jesus, demand belief for the "very works' sake." But what saith the Scriptures? "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." Deut. xiii, 1-5.

Spiritualism would lead us to other sources for truth than the Word of God; and it would lead us to regard as truth what is in that Word plainly denied. Yet we are not to follow it notwithstanding its miracles, unless its teachings are in accordance with sacred truth. But what are its teachings? First, that the dead are conscious and communicate with the living; an idea which both reason and revelation, if they are allowed to have their proper bearing, instantly repel; and second, it professes to have for its main object, to convince skeptical minds of the immortality of the soul; in other words, that man has inherent immortality; which is the first and greatest falsehood with which Satan has ever cheated our credulous race—greatest, because it has had the greatest effect in our world, and because mankind generally are content notwithstanding the experience of six thousand years, to swallow down the same bait with which our mother Eve was first caught in the garden of Eden.

We say then, To the testimony of the Word of God. There learn that death is sleep—not a "perpetual" one as infidels have declared, and we have sometimes been accused of believing—but a sleep till the resurrection, when every man shall be rewarded according to his works; there learn that we have no immortality except through the atonement of our Redeemer. Then we are shielded against the delusive teachings of these spirits, though many legions more should be added to the innumerable number now hovering over the earth to convince the "skeptical."

## COMMUNICATIONS.

From Bro. Howland.

BRO. SMITH:—It appears to us that the servants of God have the light clearer and clearer. It is so plain it seems to us, that no one can gainsay it. We often think what the wise man says: The path of the just is as the shining light, that shineth more and more unto the perfect day. The truth is clear for which we thank the Lord, and I hope we shall have a fixed purpose in our hearts to serve the Lord wholly with undivided affections. Glory to his name for what he has done for us!

I am thankful for the good news we hear from his servants and the little flock, that they are encouraged by reason of some coming into the truth, and others being revived. Bless the Lord for this good news. I hope it will be increased greatly. I want to see the little flock rise higher and higher, and come out more separate from the world.

I have thought much of the story of the Ark when it continued in the house of Obadedom, and how the Lord blessed him and his household. Even so if the little remnant keep the Ark in their houses and hearts, or the contents of that Ark, and carry them out in their lives, they will be blessed, and the signs will follow them that believe.

I am glad for a weekly paper founded on the truth, present truth, truth that is for the little flock right down here, the saving truth, the sanctifying truth, the blessed truth that is well calculated to separate from the world, and draw a line between those that love God, and those that love him not. Says our Lord, If ye keep my Commandments ye shall abide in my love.

I pray that God will bless and guide by his Spirit all his servants who are engaged in sending out the present truth, and all his servants who are hunting up the scattered flock.

STOCKBRIDGE HOWLAND.

Topsam, Me., Feb. 7th, 1856.

From Sister Rice.

BRO. SMITH:—As communications from brethren and sisters are very cheering to me, being all the interviews I have with those of like precious faith, I wish to say to them through the *Review*, that I am looking for the fulfillment of that promise made by the angels to the disciples in Bethany: the appearing of our Lord and Saviour Jesus Christ. But who will abide the day of his coming, and who shall stand when he appeareth?

I have realized of late that nothing but holiness would stand the test of that day; for our God is a consuming fire, and all but holiness will be consumed with the brightness of his coming. I feel willing to abide by the truth, and stand or fall with it; for I know if we fall, we shall rise again; for though truth is fallen in our streets and equity cannot enter, yet there is a resurrection power in it, and it will triumph over error.

CORNELIA RICE.

Wyoming Co., N. Y.

From Sister Flower.

BRO. SMITH:—I have for some time felt disposed to direct a few lines to the dear, tried children, scattered abroad, to comfort them, and with them share a humble part in bearing testimony to the unpopular truths we love and cherish. I have never been ashamed of the gospel of Christ since I embraced it, thirty years ago; it is the power of God unto salvation to every one that believeth.

Since 1843, I have been a believer in the second coming of Christ at hand, and that that coming will be as literal as the disciples saw him go away. I did not so firmly believe (as some others did) that the coming of our Lord would take place in '44. The idea that the earth was the Sanctuary was not clear to my mind, and that there was not space of time sufficient for some things to be fulfilled; admitting these, we all thought our blessed Lord would come.

Well, we were disappointed. We were suffered to be mistaken, and it served to humble us before the world. Says one, You had better give it up. Said another, You had better go back into the church from whence you came out; you can do more good there. Well, we strove to put our trust in the Lord, believing, if we were faithful, he would show why we were thus led; for I thus believed with all my heart, and do now, that the proclamation by Bro. Miller was of the Lord, and the burden of the First Angel's Message. Rev. xiv.

We had taken the *Herald*, and liked it until it seemed to depart from the Advent faith. After Daniel's 2300 days had expired in 1844, it seemed to be in a gradual decline, forgetting that the Lord had led them, denying their former teachings to be of the Lord, forming into a sect, &c. Then there was a mighty scattering: I was tried and humbled. We

leaned upon the arm of Jehovah, and hung by faith upon his Word, praying that we might not be led out of the way to the right hand or to the left, believing that truth was mighty and would prevail. It seemed that we had not ground sufficient to stand upon. I prayed the Lord to open his Word to our understanding, that we might learn all his truth and our duty, and I would do it wherever it might lead. Soon the Sabbath question arose. At first it had but little force upon my mind. I had previously learned that the seventh-day was the Sabbath, but did not know that I was required to keep it, until I saw it in the Third Angel's Message. Then it was like a cordial to my fainting mind. O how blessed it looked! It shone bright upon our past experience, and was a revival of the Advent faith. Then we saw more clearly why we were called out from the sects; for the Sabbath could never be restored there, neither could we have kept it; for we were in bondage.

I desire to walk consistent with the truth, and show my faith by my works, and call the Sabbath a delight, holy of the Lord, honorable.

Dear brethren and sisters, be patient unto the coming of the Lord. Let us not exalt ourselves nor be discouraged, but giving all diligence, add to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity; for if these things be in us, and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

Your companion in tribulation, yet rejoicing in hope.

MARY E. FLOWER.

Ionia Co., Mich. Feb. 1856.

From Bro. Frisbie.

BRO. SMITH:—I have lectured nineteen times since I left Battle Creek, mostly in new places. A goodly number have listened with much apparent interest, and have bought books, and are interested enough to investigate our views.

It is much easier to convince those who listen to us that we have the truth, than it is to get them to obey. Truly "many are called but few are chosen," because many seek to know our views, "but few strive to do."

Some give encouragement that they will keep the Sabbath, but I have learned by past experience to make but little reckoning upon what is often said; for some have said, "I will keep the Sabbath," and do not; and others say they think they will not, but do.

I am encouraged that some who have heard with such good attention will obey the truth. I expect to commence lectures in Portland this evening. My health holds out good so far. My mind is quite clear for most of the time. I enjoy love, and peace of soul much better than usual. I feel to thank God and take courage.

The church at Windsor remain firm in the present truth, which much cheered my heart. Much has been done to prejudice the community against us; but when it was heard that I was in the neighborhood, without appointment, a score or more came out expecting to hear; so I talked to them some two hours, while they paid first rate attention; and some new ones are waked up to investigate.

I found a family who moved from Akron, Ohio, about two years ago, that were believers in 1843-4, who believe that God was in that move, and could never give it up. The Bro. said it was always unaccountable to him that the time passed. I told him that we could explain the cause of that disappointment and make it very plain. I therefore hung up the chart and began to explain. In a few minutes he said, "There appears to be light in that." And soon turned to his wife and said to her, "Here is light." He bought Bro. Andrews' Tract on the Sanctuary, the Three Angels, &c., and Tract on the Sabbath, Nos. 1-4, and said, "I will investigate this subject."

I have been lecturing in Danby. One decided to keep the Sabbath. Others are persuaded it is right. A good many have been persuaded a long time, ever since Bro. Cranston lectured there, nearly two years ago. I am much in hope they may be stirred up to action in view of light, before it will be for ever too late.

J. B. FRISBIE.

Letter from Bro. Rhodes to Bro. White.

DEAR BRO. WHITE:—I have received yours of the 4th ult. I was refreshed in spirit while reading a few lines from a way-worn pilgrim who has stood in the front rank of the army of the Lord many years. I pray that you may never fall in battle, nor die of the wounds you often receive, and will receive to the end; but that you may live "to turn the battle to the gate." I should have journeyed westward last Fall, had not circumstances been forbidding. I think I have good evidence that my tarrying in Central New York until the

present has pleased the Lord whom I serve. The faithful Lord is reviving his saints and the standard of truth and religion is being raised higher among us.

The testimony that the Lord is establishing in Jacob, is drawing a straight line between the precious and the vile, the clean and the unclean. No half hearted murmuring professors (though they may claim to believe the present truth) will tarry long among a cross-bearing, sacrificing, devoted, and holy people who live by every word that proceedeth out of the mouth of God." I am satisfied that those who will not esteem it a blessing and privilege, to suffer the loss of all things earthly, and endure hardness as a good soldier, for Christ and the truth's sake, will not long enjoy the light of the Law and Testimony, or be able to keep in sight of the Glory of the Third Angel. I understand the angel of Rev. vii, 2, xviii, 1; xix, 17; xiv, 9, to be the same and to be a symbol of the Remnant of Christ's Church, Rev. xii, 17. I understand the glory of this angel to be the Commandments of God and the Faith of Jesus with all the Gifts of the Spirit spoken of by Paul I Cor. xii. I love the promise of the Father [Hosea. vi, 3,] that He will come unto us as the rain, "as the latter and former rain unto the earth." Those who fight against God's people and reject the gifts, will soon find it hard to kick against the pricks.

From what I have seen of the goodness of the Lord of late toward his people in Central N. Y. and from what I have read in the *Review* concerning the prosperity of the saints abroad, I am greatly encouraged to go forward and faithfully labor with what strength the Lord has given me, in his vineyard. I love the way in which the good Shepherd hath led us "to try us and prove us to see whether we would keep his Commandments or not." My sympathies are as they have been, fully with the *Review* and those faithful laborers who teach the whole truth and are not ashamed of the operation of the Spirit of God upon his people, producing the Gifts.

"Your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ" waiting for the adoption to wit, the redemption of the body.

S. W. RHODES.

Sandy Creek, N. Y. Feb 8th., 1856.

## Extracts.

BRO. SMITH:—I have received a few more letters from Christian friends that have been comforting to me of which the following are a few extracts. I think all will be interested to hear often from each other, and letters that freely speak of the joys and trials, each experience, as they travel the narrow way, will often meet the cases of others. They will see that they are not alone in their experience, that others are having similar trials to themselves, and that One hope cheers all the followers of Jesus. The same arm that sustains and gives courage and strength to their fellow-travelers in the self-denying way to heaven sustains them.

E. G. W.

SISTER PALMER of Jackson Mich. writes:—"The Lord is blessing us abundantly by giving us his Holy Spirit from day to day for which I praise his name. I bless God for what he has done for me, and what he is still doing; I felt greatly blessed while at Battle Creek for which I feel grateful. But I am not satisfied with my present enjoyment; I feel like seeking for glory, honor, immortality, and eternal life. I think this world never looked so poor and worthless to me as at the present time. I want not only to seek, but strive to be adorned with all the christian graces, that I may be accounted worthy to be numbered with God's people, in the great day of the Lord, that is just before us."

SISTER GARDNER of Panton Vt. writes:—"I have been striving of late to get nearer to the Lord. I feel there must be a deeper work of grace in my heart, more deadness to the world, a crucifixion of self, more holy boldness in the truth, yes, an increase of all the christian graces, or I shall never be a vessel fit for the Master's use, or be prepared to reign with him in his kingdom. I wish to be where I can trust in the Lord at all times, and to profess to trust in God without an earnest striving to do his will, looks like presumption to me. I confess I have been too unwatchful, have not girded up the loins of my mind at all times as I ought, and the enemy has had power over me. I believe it our privilege to live where we can ask and receive. I rejoice to learn what the Lord has done for you. My prayer is that the work may go on, until Bro. W's. health is restored. I praise the Lord that he has revived the Gifts of his Spirit. Praise his holy name that he still is merciful. You have learned no doubt that we expect to go to Ill. in the Spring if the Lord will. I wish to be guided by the Spirit of God



in all the moves I make. I believe we have earnestly sought the will of the Lord, and to have our motives right. May the Lord keep us from every selfish motive and so let his Spirit rest upon us that we may be a blessing to the cause of God in the West. We most earnestly desire your prayers that this may be the case. I wish to ask you to pray for me that the Lord would heal the disease that is pressing so heavily upon me for I cannot be useful without health. I have a great desire to have the truth proclaimed in its purity in the far West, and I know there must be the living teacher and living churches there to have this accomplished. We wish to go carrying the spirit of the truth as well as the theory. O how unfit I feel to do any thing for God, I want entire consecration to God every moment."

Bro. Hutchins writes from Barton Landing:—"I think of you often. And the choice interviews which I have heretofore enjoyed with you, live in sweet remembrance in my heart to-day. From our first acquaintance, you have ever manifested a deep and continued interest in my present and future welfare which has greatly affected my heart; and melts me with refreshing tears as I write. I am unworthy of such warm and lively expressions of Christian love and fellowship as are bestowed upon me in your kind and encouraging letters to me. God bless you is my fervent and humble prayer; and bestow upon you every needed grace to stand firmly in the truth, and ultimately to reach mount Zion."

"I find myself at times reflecting upon some of the many trials and conflicts through which you have passed, and are now called to meet. But my firm expectations are that God's strong arm will graciously sustain and preserve you, if you trust in him."

"It is the humble prayer of your unworthy brother, that your faith in God may increase more and more; and that your love for his blessed cause may grow stronger and stronger, and that your peace may ever be as a river, 'until the day dawn, and the day-star arise in your hearts.'"

"The 'rest' that remaineth for the people of God, looks inexpressibly sweet to me. For this I sigh, I toil, and mean patiently to endure."

"I'll count no sacrifice too great,  
Nor murmur though the way be strait;  
If that quiet, unending rest,  
I can share with the pure—the blest."

"The thought of there meeting with all the redeemed of every tongue and nation, and with our guardian angels, and the Lord and Saviour Jesus Christ, and the Father himself, thrills my very being, which makes my soul cry out, let me be there though I wade through scenes of tears and blood."

"Now is the time to suffer for Christ; for our sufferings are all here. Our joy lies beyond this vale of tears. And what a soul-cheering thought that we have a Father's protecting care as we pass along; 'Who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who laid the foundations of the earth, that it should not be moved forever.' And who has graciously promised, when the 'heavens and the earth shall shake,' to be the 'hope of his people, and the strength of the children of Israel.'"

"I am striving earnestly for the Faith of Jesus. I do mean to know more of, and possess a greater degree of that spirit which Jesus had, that led him in scenes of mockery and trial to revile not, neither threaten. My health is usually good, and my spirits high and buoyant. Praise God for ever and ever. Amen."

Bro. Chapel of Palermo, writes:—"I am certain that the church need something to stir them up, for certainly a spirit of lethargy has prevailed, and I think the love of many has waxed cold; but I think the time has come when God's people should be awake and have on the whole armor, and striving to be ready for the day of the Lord which hasteth greatly. I am sure did we as a church realize the importance of the truth, and the time in which we are living, we should be getting ready by doing all in our power for the spread of the truth, and for the salvation of souls."

"The Lord has shown his willingness to work for his people and to gather them together, and we find Satan as ready to separate and divide them. O when will the time come when the church will be one even as Christ and his Father are one. My prayer is that God will help his children to strive for that oneness of heart and feeling that characterize the true children of God. The Apostle says though he gives his goods to feed the poor, or body to be burned, &c., and has not charity, it is nothing, or will avail him nothing. As charity is in substance love, how necessary that we strive for, and cultivate pure love to-

ward God and his people. Jesus says, This is my commandment that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. John xv, 12, 13. Who of us have got that love that we would be willing to sacrifice our lives for the brethren. If we do not possess it we have not the love that Jesus had."

"When I contemplate the great love that Jesus had, to leave the realms of glory with all its splendor and all the glittering hosts of heaven, and come to earth to be buffeted and scoffed at, and finally to be crucified for poor fallen man, I am led to cry out, How far short I come from having that love which Jesus had; but I mean to cultivate that spirit of love that will enable me to love God with all my heart and my neighbor as myself; as that is the love we shall all be obliged to have to fit us for the kingdom of God; for there will be nothing there but pure love. I am glad you are in a measure free, and that your health and Bro. White's is restored. How thankful we ought to be to our heavenly Father for all his goodness to us, unworthy creatures. God is good, and his mercy endureth for ever."

Sr. Judd of Smithfield writes:—"I often wish I could live where I could meet with the dear saints here, but I anticipate one day of meeting with them in the New Earth, to go no more out for ever: and then again I fear, I am so unreconciled at times to the severe trials and sore conflicts I have to encounter by the way, that I shall come short of that rest that remains for the people of God."

"Here are afflictions and trials severe;

Here is no rest, is no rest.

Here I must part with the friends I hold dear,

Yet I am blest! I am blest!"

"David says, 'When my father and my mother forsake me, then the Lord will take me up;' and he has promised to be a Father to the fatherless, yes, and blessed be his holy name he has verified his promise in days past even to such as I am. I will trust him for days to come."

"What tho' the billows of life darkly roll,

O do not fear, do not fear,

Friends all forsake thee and cares press thy soul,

Be of good cheer, of good cheer!"

"I want to tell you a little about one of our ministers, whom once I loved to hear preach, but he don't preach as he used to, or I do not hear with the same ears. Staying at the deacons one night, he was talking about the low state of religion, and said he did not mean to give himself any rest, nor give God any rest, nor the people in Peterboro any rest, (where he now lives,) till there was a reformation. Now they had a donation a few weeks since for this same minister, and had their gold and coral rings in their cakes, and made the Free church in which he preaches their gambling saloon. I saw the deacon's wife a few days after and asked her what she thought of such things at this day. 'O,' says she 'they had a pleasant time.' In a small village not far from here there are three different churches. They have their military balls and their oyster parties, which the minister must attend. Say any thing to them about it, and the reply is, 'O, it's military, it's not wrong.'"

"Now to look over the world and see the conduct of the churches, does it not compare somewhat with what the Lord said to Ezekiel, [chap. xii, 27,] 'Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.' God says to Jeremiah, 'Among my people are found wicked men.' &c. I often think when realizing these things what the Lord says, 'Shall I not visit for these things saith the Lord? shall not my soul be avenged on such a nation as this?' A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so.' Is not this the case at the present day?"

"I love the Review and feel as though I could not live without it. I would willingly do with one meal a day, if by that means I could have anything to pay for it, rather than do without it."

"I have seen most of the Advent publications. Through the benevolence of Bro. Holt I have the first volume of the *Youth's Instructor*. The Lessons on the Sanctuary enlightened my mind on that subject the most of any thing I ever read. O how good and sweet to me here alone, are all the Advent publications, and the sweet communications from the dear brethren and sisters. O how like cold water to a thirsty soul are they to my heart. How plain the time for commencing the Sabbath."

"Now I will say to you and all the dear brethren and sisters, Go on in the work of the Lord, remembering if ye will live godly in Christ Jesus ye shall suffer persecution, and that it is through much tribulation that any shall enter the kingdom. Remem-

ber me at the throne of grace, and when you meet on the Sabbath remember the lone ones, and thank God that you can meet with those of like precious faith, and pray that the Lord would grant me grace and patience, that I may be willing to suffer all his righteous will concerning me, here below."

Sr. Bates of Fairhaven, Mass., writes to sister Bel-den:—"I will address a few lines to you to acknowledge the receipt of \$8, from the sisters at Battle Creek, for which favor you all have my warmest thanks. May our benificent Master who has promised a reward for a cup of cold water given in his name, reward you an hundred fold in this world, and in that which is to come life everlasting. It is very grateful to my feelings to know that I have the sympathy of the dear saints of God. I often feel that I am blessed in answer to their prayers."

"The brethren have my thanks for the interest they have taken for my dear husband, that they have helped him 'after a godly sort,' and above all I thank my kind heavenly Father that he has disposed your hearts to sacrifice for his cause. To such there is a precious promise in his Word."

[BRETHREN and Sisters, let us remember the servants of God that devote themselves to his cause, and faithfully labor for the salvation of souls. Let us not forget that they sacrifice their pleasant homes, the society of their families, and travel in the heat and cold for weeks and months together. They often feel weary and sad, and perhaps when you least realize it, are troubled about their families at home. Often they have not means to send to the relief or support of their families. The servants of God need your support and comfort. Be awake. Feel and see their wants. Look closely, and see if they are comfortably clothed. Don't wait for them to express their wants. This perhaps they will not do. It is your duty to inquire into their wants. Don't neglect your duty, and think others will attend to this. Lay aside your selfish and sensitive feelings, and enter right in to their wants."

Sisters, we can do something in this matter. We can deny ourselves of articles we do not actually need—wrought collars, undersleeves, "stomachers," &c., which are expressly forbidden in God's Word. Isa. iv.

Lay by yourselves in store what is spent to gratify pride, and it will make quite a sum towards defraying the expenses of the families of the messengers. They are continually making a sacrifice. They are deprived of the society of their companions, and they should have our warm sympathy, and our fervent prayers."

Our dear Bro. and Sr. Bates deserve our prayers, sympathy and support. We will remember them in their self-denial and sacrifice, and see that their wants are well supplied.]

E. G. W.

#### Speak the Truth in Love.

SAID NETTLETON—"We may talk about the best means of doing good; but, after all, the greatest difficulty lies in doing it with a proper spirit. *Speaking the truth in love—in meekness, instructing those that oppose themselves—with the meekness and gentleness of Christ.* I have known anxious sinners drop the subject of religion in consequence of a preacher addressing them in an angry tone."

Said Payson—"I never was fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued and melted into penitence, and felt as though I had just received pardon of my own soul, and when my heart was full of tenderness and pity."

Said Brainerd—in speaking of the Spirit of God—"When ministers feel these special gracious influences on their hearts, it wonderfully assists them to come at the consciences of men, and as it were to handle them with hands; whereas, without them, whatever reason and oratory we make use of are *stumps* instead of hands."

Inquires—1st. Must we not infer from the foregoing, that the great secret of the success of these men—as laborers for God—was their *deep-toned piety*?

2nd. Must we not believe that the same *deep-toned piety* continues to be the secret of all success in spiritual things at the present day?

3rd. Ought not, then, this type of piety to be regarded as the *first and highest* of all qualifications in the ministers of the gospel or other spiritual teachers?

## Religion and Business.

An individual, upon being reproached for some dishonorable transaction in business, as inconsistent with religion, replied, "What has religion to do with business?" The answer demonstrated either his ignorance, or wickedness, or both. But, if we may judge from their conduct, this is the sentiment of many professors, although, perhaps, they would not avow it. Are they not acting as if religion had nothing to do either with business, with temper, or with our domestic and social relations?—as if it were a matter of opinion, devotion, or ceremony—a thing of the cloister, or closet, or sanctuary, which is to be confined to its retreats, and never to be allowed to approach the scenes of worldly business and secular pursuits—a rule to direct us how we are to conduct ourselves in the house of God, and to regulate our worship; and which, having done this, has accomplished its object?

Is not this, I say, the view which, if we may judge by their behavior, many take of religion? But can there be anything more inaccurate? Religion is a permanent, all-prevailing, unchanging principle, possessing a kind of universality of nature. It must go with us, not only into the sanctuary of God, or into the closet of private devotion, but into all places; it must regulate our conduct not only toward the church, but to the world; it must operate upon us, and influence us, not only on Sabbath, sacramental, and fast days, but at all times; and must dictate, not only how we pray and read the Bible, and keep holy the Lord's day, but how we buy and sell, and get gain. Religion has no exclusive time, or place, or sphere of its own, but is matter of all times, places and scenes.

My friend, religion has to do with business, whether you admit it or not, and if your religion does not go with you to your business or daily labor, you may conclude that it is not a proper kind of religion. Your religion may have nothing to do with business, but be assured God's religion has, and it is only that religion that sees you do justly now, that will see you presented before the throne of God at last, "without spot or wrinkle, or any such thing."

## The Apostle Paul's Salary.

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness: besides those things that are without, that which cometh upon me daily, the care of all the churches."

[Letter to the Church in Corinth]

THE SABBATH IN PARIS.—A work has recently been published in France on Sunday observance in that country, and particularly in Paris, from which it appears that in all buildings undertaken at the expense of the government, working has been stopped long ago on that day; and the number of stores closed has considerably increased in all the departments.

## THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH-DAY, FEB. 21, 1856.

## The Church at Battle Creek.

TO THE CHURCHES AND BRETHREN SCATTERED ABROAD.

DEAR BRETHREN:—You are not wholly ignorant of the burdens which Bro. James White has borne, while the responsibilities of the *Review Office* have rested chiefly on him; also of the efforts which he has made to be freed from them, and have the *Review* established upon a proper basis. We rejoice that, as far as the *Review* is concerned, the object is gained. The *Review*, Press, Type, &c., are now the property of the Church. The Publishing Committee, who are responsible in the publication of the *Review*, receive nothing for their services. And those who labor in connection with the *Review*, receive moderate wages.

And here let it be understood, that it was not the Church that removed Bro. W. from his former position; but he refusing to longer occupy the position, and proposing the plan on which the *Review* is now established, the Church took the matter in hand, and have released Bro. W. of burdens and cares which he never should have borne, and have established the Press on a basis that will not fail to meet the feelings of all the friends of truth.

But the object for which Bro. W. has labored, and still labors, is not fully accomplished, and will not be, till the Book

concern be united with the *Review*, as the property of the Church, to be managed on the same principle the *Review* is now conducted, so that no individual shall have any personal interest in the publishing department.

We offer the following reasons why Bro. W. should be released from his present responsibilities and embarrassments, in regard to the Books, and why they should be owned by the Church.

1. He has not the necessary capital to publish, and to republish, those Tracts and Books which the cause as it advances, demands. Hitherto he has carried forward the publication of Books with a borrowed and hired capital, which has increased his embarrassments and cares. This he refuses to do any longer, regarding it as not his duty.

2. We think the Church should raise a Fund sufficient to take the Books and Tracts now on hand, off from Bro. W.'s hands, which would enable him to pay those debts which he contracted in publishing them. This would also enable him to purchase a horse and carriage, which he needs; he having sold his to pay debts, which was given to him by certain Eastern Brethren.

3. We think the Church, (and not any individual, or number of individuals,) should hold, and manage, all property connected with the Publishing department, conducted by suitable persons, chosen by the Church. As this department will have to be sustained in part by donations from its friends scattered abroad, it seems highly necessary that it should be established on such a basis, that the unreasonable fault-finder may be silenced, and that those who wish to advance the cause of truth with their substance, may send their means to the *Review Office* with confidence that it will be judiciously used to advance the glorious cause of present truth: and that those who might have fears as to the proper use of their means, were the department in the hands of one individual, or more, may be free from such fears. Bro. W. suggests this proposition, and gives as his reason, that the cause be not hindered or reproached. We think the Church should have a fund of at least twelve hundred dollars, to be invested in Books and Tracts, the proceeds of which, when sold, to be used in publishing and re-publishing such works as the cause may demand. There is now at the Office in Tracts, belonging to the Church, about two hundred dollars. To this we hope one thousand dollars will soon be added.

We appoint a Committee of three of our number, Bro. Wm. M. Smith, S. T. Belden and Uriah Smith, to take the oversight of this matter for the present, until a General Meeting shall be held, to which we shall submit the matter for the choice of Officers who may best serve the Church at large.

We send out a few hundred Circulars to different Churches and Brethren in order to obtain pledges, and wish those who may receive them to present the same to the friends of the cause of present truth, and return them to the *Review Office*, after they shall have obtained their pledges. Those friends of the cause who may not receive the Circular, who wish to aid in this cause, will please give information at the *Review Office*, of the amount they wish to give, and when they can furnish it. It is desirable that all the pledges may be received by the 20th of March.

## From Bro. Lamoreaux.

IN BEHALF OF THE CHURCH IN DELHI, MICH.

BRO. SMITH:—In behalf of the Church of Delhi I wish to say to the scattered flock, that we are firm in the faith of the present truth, and believe the coming of the Lord is near. We are cheered when we read the letters in the *Review*, and find that the Message is rising and the interest increasing. We think the evidence is clear that our great High Priest has entered the Most Holy Place, to cleanse the Sanctuary; and if we are faithful we expect soon to see him, and share with the ransomed in glory.

Our prayer is that you may be blessed in spreading the light of the present truth, to comfort the scattered ones, and warn the careless and unbelieving of the hour of temptation which is coming upon all the world.

We are united in supporting the *Review* in the position it now occupies, and hope it will continue to come to us weekly. We think we have no reason to be discouraged, though the Enemy comes with all manner of deception to draw us from the present truth; but God is our defense, and he has promised that he will never leave nor forsake us, and his promise is sure, for all his words are truth. He has been a Supporter and Friend, and we will trust his promise to keep us in all the way.

Yours waiting for the Saviour.

F. F. LAMOREAUX.

Delhi, Mich., Feb. 10th, 1856.

NOTE.—We welcome the above in our columns as an expression of the Church in Delhi. They have of late been somewhat divided and unsettled on account of the introduction into their midst of Age to Come views; but we are happy to say that through the faithful labors of Bro. Waggoner, in that place, they are now settled and united in the truth, with the exception of Eld. Curry, who is not in anison with the body. We deem it our duty here to say, that while he occupies his present position and unscripural views of the future Age, lately christened as the Gospel of the Kingdom, disunion and confusion will naturally follow his steps among the scattered flock.

The Church in Locke, Mich., have also been in a similar position from the same cause; but we are glad to learn from Bro. Waggoner, that they also are recovering from its dire effects.—Ed.

## Civil War.

THE CHIEFS FOR KANSAS

We cannot state the case more fully or impressively than to give the following extract from a Washington letter in the *New York Courier and Enquirer*:

"To me it appears evident that the people of the Northern States are not aware of the real condition of things in Kansas. I believe that without large supplies of men, money, ammunition and fire-arms, a massacre will take place there in the Spring. The message will greatly aggravate the aggressive and violent spirit of the Missouri borderers. If we neglect until the Spring opens the great duty of re-informing our people, the opportunity for defense will have been lost. I think I know something of the character of the men with whom they will have to deal. Two years ago I showed that they would do precisely what they have done, and I now state my conviction that a civil war is about to be commenced in Kansas, of which the object, on the part of the aggressors, will be the utter extermination of the Free-State settlers in the Territory, or their expulsion from its soil. Atchinson and Stringfellow openly declare themselves prepared for the greatest excesses, and every circumstance of this deplorable controversy furnishes a proof that they will have the means of executing their plans unless timely provision be made for meeting and defeating their attacks."

On the 5th of April a regiment of volunteers from Alabama will leave Montgomery for Kansas under the command of Major Buford. The regiment will be composed of 400 men, divided into companies of 50 each, commanded and drilled by officers chosen by themselves.

SPIRITUALISM.—A correspondent of the Cambridge (Mass.) *Chronicle*, writing upon this subject, says, "One or two of the Harvard professors, as well as a large number of the most respectable citizens of Cambridge have become deeply interested in this remarkable phenomenon, and have listened with amazement to scientific and theological discourses, purporting to be inspired by Franklin, Watts, and other illustrious minds." One of the professors here alluded to is probably Henry W. Longfellow. It is also stated that Rev. Mr. Mountford, Rev. Dr. Parker, Judge Phillips, Peter Harvey, Esq., Alvin Adams, Esq., and other well-known citizens, are investigating the subject.

## APPOINTMENTS.

Providence permitting, I will meet with the Brethren as follows:

At the house of Bro. David Demarest, in Parma, 4th day evening, March 12th. Clarkson, eve of March 13th. Barre, Sabbath, March 15th. I will commence meetings on First-day, March 16th, where Bro. Pond may appoint. I will meet with the Brn. in Olcott, Sabbath, March 22d, and will commence meetings in some new place, First-day, March 23d, where Bro. Linley may appoint.

J. N. LOUGHSBOROUGH.

## Business.

E. O. Meacham:—The *Instructor* is sent to S. M. J. Duran:—We have sent the Books you ordered. The *Instructor* is free to G. W. H., and all poor, active preachers.

R. G. Palmer:—We find \$1 credited in No. 1, to R. Palmer. That is probably yours. If so, all right.

E. A. Parmenter:—We sent your Books the 18th.

T. Draper:—An oversight. We place of your present remittance \$1 on the paper, which pays to Vol. ix; the other to move Office, &c.

L. Ashley:—We learn by inquiry that your letter was never received at the Rochester P. O. We will send you Vol. vii.

H. W. Lawrence:—Sr. Richard is on the poor list. Her paper is sent regularly.

## Receipts.

J. Raw, H. Ricker, (should have been receipted in No. 5,) J. Pemberton, A. Town, Jos. Catlin, T. Draper, J. Harroun, I. McCausland, A. Thayer, J. Carman, D. Verplank, O. Fizzle, J. Hamilton, Wm. A. Coleman, L. B. Caswell, G. W. Nelson, (for J. Bunker,) L. Greaves, C. Farr, H. Nichols, H. Town, D. T. Brans, each \$1.

A. L. Burwell, N. Mead, B. S. Brooks, D. Waterbury, E. Wilcox, each \$2. G. Hoxsey, H. Main, each \$2. E. Parmenter, \$2.36. L. O. Stowell, \$1.50. E. Wilch, J. Watts, A. Westcott, L. R. Chapel, each \$0.50. J. Claxton, \$0.25.

TO SEND REVIEW TO THE POOR.—J. Stryker, \$1. S. M. Inman, G. Lowree, C. R. Austin, each \$2.

TO PAY ARREARS ON VOL. VI.—J. Raw, J. Stryker, A. Thayer, each \$1. Mrs. M. A. Eaton, 0.25.

FOR TENT IN N. Y.—C. Lawton, - - - \$1.

TO move Office and pay for Printing Materials.

Amount to be raised	- - - - -	\$603.64	
Previous Donations,	- - - - -	261.88	
S. M. Inman,	\$3.00	R. Lockwood,	\$3.00
W. Hyde,	2.24	M. Tyler,	1.00
T. Draper,	1.00	Wm. Lawton,	1.00
A. E. Griley,	2.00	C. Farnsworth,	0.50
E. Wilcox,	1.00	C. Lawton,	0.50

Remaining to be raised by the Church, \$324.26