

# Advent Review,

## AND SABBATH HERALD.

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

VOL. VII.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY, 28, 1856.

No. 22.

### THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.,

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

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE,  
J. H. WAGGONER, R. F. COTTRELL, } *Corresponding*  
and STEPHEN PIERCE, } *Editors.*

**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.

#### "MY BELOVED IS MINE AND I AM HIS."

CANTICLES II, 16

Long did I toil, and know no earthly rest;  
Far did I rove, and found no certain home;  
At last I sought them in His sheltering breast,  
Who opens His arms and bids the weary come,  
With Him I found a home, a rest divine;  
And I since then am His, and He is mine.

Yes, He is mine! and naught of earthly things,  
Not all the charms of pleasure, wealth, or power,  
The fame of heroes, or the pomp of kings,  
Could tempt me to forego His love an hour.  
Go, worthless world, I cry, with all that's thine!  
Go! I my Saviour's am, and He is mine.

The good I have is from His store supplied:  
The ill is only what he deems not the best;  
He for my Friend, I'm rich with naught beside:  
And poor without Him, though of all possess'd,  
Changes may come—I take, or I resign—  
Content while I am His, while He is mine.

Whate'er may change, in Him no change is seen—  
A glorious Sun that wanes not, nor declines:  
Above the clouds and storms He walks serene,  
And sweetly on His people's darkness shines,  
All may depart—I fret not, nor repine,  
While I my Saviour's am, while He is mine.

While here, alas! I know but half His love,  
But half discern Him, and but half adore;  
But when I meet Him in the realms above,  
I hope to love Him better, praise Him more:  
And feel, and tell, amid the choir divine,  
How fully I am His, and He is mine!

#### WHEN WILL THE NATIONS BE DASHED IN PIECES?

(Continued.)

OBJECTIONS ANSWERED.

Isa. liv, 1-10. The expressions in this chapter cannot refer to the New Jerusalem; the same that has been forsaken, desolate, &c., is to be built up in the future age. (See *Age to Come*, by J. Marsh, pp. 66, 67.)

This objection would have some degree of plausibility in its appearance were it not that Paul has settled it otherwise by applying it to the New Jerusalem in his letter to the Galatians. A few words of divinely inspired comment are worth volumes of human reasoning, or human wisdom. There are many scriptures bearing on this point, serving to throw light on the expressions of the Apostle. In Matt. xxv, is a *parable of a wedding*; the cry is made, "Behold the bridegroom cometh!" See Mal. iii, 1-3.

In Rev. xxi, we are told that the bride is the New Jerusalem; of course the saints will be the guests at the marriage supper. Compare Rev. xix, 7-9, with Luke xii, 32-37. This (midnight) cry was made in 1844, at the termination of the 2300 days of Dan.

viii, 14, when Jesus went into the Most Holy Place of the Sanctuary in heaven, before the Ancient of days, to receive his kingdom and dominion. Compare Dan. vii, 9-14, with Rev. xi, 15-19.

The bride—the city—is the capital of the kingdom which he is there to receive; and his receiving the kingdom, (which must be before his return,) is identical with the marriage. Before the marriage, Paul makes an application of Isa. liv, to the New Jerusalem; and it is evident that old Jerusalem was called the "married wife" in the days of Isaiah, or of the writing of this prophecy. Says the Apostle, "So then, brethren, we are not children of the bond-woman, but of the free." Gal. iv, 31. Yet this free-woman, whose children we are by adoption, was desolate, or unmarried, and so continued at least till A. D. 1844, or till the marriage is fully consummated, which must be after that date. Those who bear these facts in mind, and consider Paul's argument in Hebrews, showing that the Sanctuary in the temple of heaven was defiled and needed to be purified or cleansed from sin, can have no difficulty in allowing all that these scriptures say of the New Jerusalem.

There are those that stumble on many subjects by not bearing in mind the apparent interchange of expressions in reference to type and antitype. Thus in Dan. viii it was said that the Sanctuary should be cleansed at the end of 2300 days; and afterwards in explaining the same vision, in chap. ix, the angel without any qualification of terms, predicted the destruction of the city and the sanctuary, which was literally fulfilled long before the 2300 days terminated! Will not the sanctuary have to be "rebuilt," and some son of Aaron (for no others could minister there) have to come up to cleanse it at the end of the days? So we should suppose, if we treated this subject as many others are treated, leaving out of sight the New Testament testimony, which shows that there were two sanctuaries, and points out their relation to these prophecies. So the New Testament informs us there are two Jerusalems, and we must bow to the decision of the scripture which shows their condition, and their relation to the prophecies, and to each other.

But if these expressions be allowed to refer to the present or old Jerusalem, then of course that will be the capital of the kingdom in the age to come; and her children—her seed, must be the saints who will inhabit her, and all who shall become such in that age. The question then arises, What will become of it at the termination of that age? This is an important question, as its settlement has a bearing on our title to the inheritance; and but two suppositions can arise in regard to it; namely, it will be burned up at the end of 1000 years, with the other works that are in the world; or, it will for ever continue to exist in connection with the New Jerusalem. In regard to the first supposition it would seem improbable that the capital of Christ's kingdom should ever be burned up; and if it was so to be, then Isa. liv, (and a great many other scriptures quoted as parallels by the advocates of the age to come,) will not apply. It says: "For a small moment have I forsaken thee, but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee." Allowing the Advent to be as soon as 1866, where some Protestant writers begin the millennium, and dating the little wrath at the destruction of Jerusalem in A. D. 70, the *little moment* will be one thousand seven hundred and ninety-six years, and the *everlasting kindness*, extend through

one thousand years! The *little wrath* would be its overthrow and treading down by the Gentiles, and the *great mercy* end in its being burned up by the fire which comes down from God out of heaven!

But the advocates of the age to come may say they do not believe any such absurdity. Of course, then, they believe it will stand for ever, together with the New Jerusalem. Let us see how this will agree with the Scriptures. Those who inhabit her or are gathered to her after being rebuilt would doubtless be her children, her seed, referred to in the text. Now let Paul's reasoning be applied to this view. He makes Agar, the bond-maid the covenant from mount Sinai in Arabia, answer to "Jerusalem which now is," so that what the scripture says of the free and bond-woman he applies to the two Jerusalems, the old and the new; and there are no other Jerusalems but these two to which these expressions can apply. Now the advocates of the age to come argue as if the scripture said: Release the bond-woman and her son, for the son of the bond-woman shall take the precedence of the son of the free-woman! But "what saith the scripture? Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman." I pray that the Lord will deliver me from ever being gathered to Jerusalem which now is with her children, for so sure as the scripture is true, she with her children will be cast out when the New Jerusalem and her children come to take the inheritance.

Jesus would have gathered the children of Jerusalem, but she "would not;" and for all her sins the curse of God came upon her. She has been the "married wife"—God's name was named on her—his tabernacle was there; but for her adulterous actions especially with the Romans, she was cast off and utterly rejected. After about 1800 years her bonded children apply to Christ to receive her again and come and reign in her; but alas, for her hopes and theirs: when he comes they find that *he has another Bride!* and the scripture demands that the adulterous woman and her bonded children be cast out. The glorious bride of our glorified Lord is the New Jerusalem. None but the "little flock" fully recognize this fact, and they are "waiting" for him to "return from the wedding." They know that the marriage is to be consummated in heaven, and patiently wait for their Lord to come to take them to the city, where they will be permitted to sit down at the "marriage supper of the Lamb." Then will the prophets be confounded "which see visions of peace for Jerusalem, and there is no peace, saith the Lord God." Eze. xiii. J. H. W.

(To be Continued.)

#### 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.)

It is in this American land that the great body of the Church has chiefly shared her glorious triumph and prosperity since 1798. It is here that the *wilderness* and the *solitary* place have been made glad for them, and the *desert* has rejoiced and blossomed as the rose.

It is here that the loud voice of *preparation*,

"Prepare ye the way of the Lord," &c., has been chiefly given. From this American land the Advent message has sounded forth to every nation, kindred, tongue, and people. This land, and people are recognized by the name of *Zion*, and *Jerusalem*, [Isa. ii, 1-3; xl, i, 9; Micah iv, 1, 2.] of whom it is written, [Micah iv, 2.] "The law shall go forth of Zion and the word of the Lord from Jerusalem." This is now being literally fulfilled in the proclamation of the Third Angel's Message, [Rev. xiv, 9-12;] advocating the perpetuity and obligation of God's ten moral precepts, the constitution and foundation of his moral government.

By consulting Eze. xxxviii, 8-12, we learn the fact that God's people in the closing scenes of the present dispensation are found dwelling in a land of un-walled villages, having neither bars nor gates, dwelling safely or confidently, (margin,) and that they are a people gathered out of the nations, and out of many people into a land that has *always been desolate and waste*, that is, an uncultivated, waste, howling wilderness, but is now inhabited by a people gathered out of the nations, and have gotten them goods, and cattle, and gold, and silver, &c. Please read Eze. xxxviii, 8-12.

We have reached the appointed time when the great body of God's living, professed people are to be found in such a land as above described; and there is no people or country on the habitable globe at this time that will answer the above description, but the people and country of this American land.

This American land so far as the ancient history of the world is concerned, has been *always waste and desolate*; an uncultivated, desolate, waste, howling wilderness, unknown to the civilized world until the time of the promise drew nigh, when God was about to fulfill his word, and set his hand again the second time to recover the remnant of his people from the land of their captivity, and bring them into the wilderness of preparation, &c. It was just in due time that God permitted this American continent to be discovered, and without doubt the Lord sent his angel to stir up the spirit of Columbus to engage in the enterprise, and guided his bark across the trackless deep to the discovery of this new world.

The dreadful and terrible beast, [Dan. vii, 7, 19,] which devoured, brake in pieces, and stamped the residue with his feet, thought also to cause this American land to feel his iron stamp; but in due time God removed his brazen hoof by bringing back these United States from the sword in the American revolution as predicted Eze. xxxviii, 8, and thus opened here just in due time an asylum of civil and religious liberty for the remnant of his people to be gathered into.

From the foregoing considerations we learn the important truth that God does literally gather the remnant of his people out of the countries wherein they have been scattered, and does literally bring them from the land of their captivity into a literal wilderness of woods, a place of preparation prior to their entering the land of Israel, the promised eternal inheritance of the earth made new.

It is after Jerusalem's appointed time which was accomplished A. D. 1798, that in the wilderness the voice of preparation is heard sounding. Read Isa. xl, 1-10. It is also since 1798 that steam engine power has been brought into use and applied in propelling rail-road cars. The prophet Nahum has foretold as recorded in chap. ii, 3, 4, that "the chariots shall be with flaming torches in the day of his preparation. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

We now behold these chariots streaming through the land in all directions; we hear their loud and shrill whistle, and their loud rolling thunder in the distance, and are thus admonished in thunder tones that the day of God's PREPARATION has arrived, and we are in the wilderness where the loud voice of his preparation is sounding, "Prepare ye the way of the Lord, make straight in the desert a high-way for our God—and the glory of the Lord shall be revealed and all flesh shall see it together. 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." Read Isa. xl, 1-11.

Inasmuch as the remnant were to be gathered out of all places and countries wherein they were scattered, and were to be brought from the land of their captivity into the wilderness of preparation, the question arises, How much territory does the land of their captivity embrace? Answer: It embraces the ancient Assyrian or Babylonian, the Medo-Persian, the Grecian, and Roman empires: it embraces all territory over which the seven heads of Gentile rule have exercised their supremacy, the land of Canaan not excepted; hence we are driven entirely from the eastern continent to find the wilderness of preparation into which the remnant are gathered to prepare the way of the Lord, and make strait in the desert a highway for our God; and hence we are unavoidably confined to this American continent.

It is written [Dan. viii, 9] of the little horn (Rome) that "it waxed exceeding great toward the South, (Egypt,) and toward the East, (Palestine is in the East from Rome,) and toward the pleasant land." From the reading of this text, the pleasant land lies in a different point of compass from those named, and is necessarily located in the West, and must refer to the wilderness of preparation.

From the above it is clear that this wilderness of preparation is the pleasant land brought to view Dan. viii, 9. It is called in chap. xi, 41, 45, the glorious land, and the glorious holy mountain, or goodly land, land of delight or ornament, &c. See margin.

In Isa. xi, 11-16, we have the prophetic account of the Lord's setting his hand again the second time to recover the remnant of his people from the countries of their dispersion, and to gather and assemble them from the four corners of the earth, and the point of compass toward which they journey, in leaving the land of their captivity is expressly stated in verse 14 to be TOWARD THE WEST. It is also written [chap. lix, 19] "So shall they fear the name of the Lord from the West, and his glory from the rising of the sun." The glory of the coming of the Son of man will be as the lightning shining out of the East even unto the West. Matt. xxiv, 27. When the Lord shall roar like a lion, then the children shall tremble from the West. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria. Hosea xi, 10, 11.

In the Roman empire the last end of Israel's captivity was accomplished; for the remnant to leave that land of their captivity and journey toward the West, their is no other alternative but for them to cross the broad Atlantic. Zech. x, predicts the departure of the scepter of spiritual Egypt, &c., in other words the taking away the dominion of the Pope 1798, and also the gathering of the remnant from the land of their captivity into Gilead and Lebanon; i. e., the wilderness of preparation to which the glory of Lebanon, &c., was given. He also testifies that they pass through the sea with affliction, and shall smite the waves of the sea; and Isa. lx, verse 9, reads, "Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, &c." For the remnant to leave the Roman empire and journey toward the West, and pass through or across the sea, would bring them to this American continent. This very plain truth must be visible to all.

This gathering of the remnant from the land of their captivity is accomplished by lifting up an ensign for the nations, and by blowing a trumpet for the assembling of the cutcasts of Israel. Compare Isa. xi, 11, 12; xviii, 3, 7.

(To be Continued.)

#### VISIONS AND DREAMS.

##### THEIR ORIGIN, NATURE, AND UTILITY.

We discover from the infinite variety and adaptation of the Creator's works, that he possesses intelligence in its highest state of perfection. And from the description he has given of his own personal form, and the record of man's creation, we learn that he formed man physically in his own image; thus endowing him with capabilities for attaining to a state of intelligence far superior to any other earthly being.

From these reflections, the reasonable conclusion is, that the design of God was that man should be

an intimate associate of his Creator. This conclusion is confirmed by the record of their mutual intimacy before man's sin and expulsion from the garden, and the presence of God, and we have nothing to warrant us in the divine record that Adam ever saw the face of God after his alienation by sin.

Since the fall, man has been too unholy to behold the face of a holy God and live; and even his voice caused the children of Israel to exclaim, "If we hear the voice of the Lord our God any more, then we shall die." See Deut. v, 25, and its connection. Under these fearful circumstances, what shall be done for poor fallen man, the noblest of all the Creator's works, yet by sin too vile, too unholy to hold personal and visible communion with his Maker and live? Shall he be left to grope his way by the dim light of nature, having no communication with the great Source of wisdom and knowledge? This would wholly subvert and destroy the great plan of the all-wise Creator, whose original design was as before stated that man should be his associate. For proof that this design will be accomplished we refer you to Rev. xxi, 3, and its context.

For the furtherance and accomplishment of this design we find that God after man's apostasy, instituted means and modes whereby man could receive direct communication from his Maker, without his visible presence. These modes were three:

1. Personally. In this plan of communicating there was a manifestation of his presence, yet his real person was not openly manifest. He also under this mode, frequently communicated by proxy or the substitution of another, as in the case of the communication made to Abraham concerning the destruction of the cities of the plain. Here the record states that "the Lord appeared unto him in the plains of Mamre;" yet the sequel shows that three men or angels were all that appeared to Abraham. But in the interview between them and Abraham there are some points worthy of note. On all points touching their mission to Abraham the address assumes the individual form as, "My Lord," and, "The Lord said unto Abraham." But in matters of their personal convenience and accommodation, the address is in the plural, as "rest yourselves under the tree." "And they said, So do as thou hast said."

From this the fair conclusion is that Abraham considered the communications direct from God, although they were through the mission of angels.

Many are the instances on record of similar communications from God to man, to which we might cite your minds, but we pass to notice,

2. Visions. This is another form or mode which God has instituted to communicate his will and purposes to fallen man. Its nature and mode of operation differs from the personal, and is more confined to mental or spiritual and less to natural vision. The external organs of sense being closed by the power of the Holy Ghost to surrounding objects, scenes, figures and communications, by the same power are made to pass before the mental perceptions, thus conveying instruction from God to the individual as a medium of communication to others. Such were the visions of the Patriarchs, Prophets and Apostles, by which a great share of the important truths of inspiration have passed from the great Fountain of light and truth to us. Isaiah in vision saw the scenes of "the last days," when their land should be full of silver and gold, no end to their treasures, full of horses, no end to their chariots, land full of idols, worshipping the work of their hands, and that which their own fingers have made. He also saw the scenes of earth's desolation and restitution, the earth made new where Jerusalem shall be a rejoicing and her people a joy, and where the wolf and the lamb shall feed together, and nothing shall hurt or destroy in all that holy mountain. Ezekiel saw the heavens opened and "saw visions of God." Daniel in vision also saw many things of deep and thrilling interest to those living in the "last days."

Through this mode of communication, Peter, James, and John, on the mount of transfiguration, saw the coming kingdom of the Son of David, which was represented to them by the King in his beauty and glory as he will then appear, and Elijah, representing the translated saints which shall not sleep but be alive and remain, and the resurrected saints represented by Moses who saw death. Such was



the nature and manner of the communication to Paul when he knew not whether he was in the body or out; when he seemed "caught up into Paradise and heard unspeakable words which it is not possible for a man to utter."

But of all the communications made to man through visions none exceed in grandeur and sublimity the revelations to John on the isle of Patmos, while in solitary banishment, showing a consecutive course of events from the first Advent down through the reign of the great red dragon, the falling away of the apostolic Church, the rise, persecuting reign, and overthrow of the Papal supremacy, the rise, and progress of the two horned beast, the signs and scenes of the last days, the coming of Christ on the white cloud, the desolation of the earth, by the seven last plagues and the messages which precede it, the resurrection and translation of the saints the one thousand years of earth's desolation, Satan's bondage and the day of Judgment, the release of Satan, the resurrection, deception and destruction of all the wicked in the lake of fire, the earth made new, possessing all the loveliness of its pristine perfection, bearing upon its uncursed, hallowed bosom the glorious city, the New Jerusalem, the habitation of the living God, and the perfected, everlasting kingdom of the Prince of Peace.

These are some of the many glorious truths bearing the impress of divine revelation, disclosed to us and our children through this mode of communication.

3. Dreams. This mode differs from visions in this respect; the external organs of sense are closed to surrounding objects and influences by natural sleep, or dormancy, instead of the direct operation of the Spirit or power of God. In this state, as in visions, scenes, figures and communications are made to pass before the mental perceptions, which are brought into action without the mutual co-operation of the external senses.

Dreams are produced from three sources:

First, by the power of the Holy Ghost moving upon the mental faculties, stamping upon the perceptions and memory by figures or otherwise the intelligence God designs to give. Such was the dream of Pharaoh of the seven fat and lean kine by which God communicated the knowledge of the approaching famine; also, Nebuchadnezzar's notable dream of the Metallic Image.

Second, by the power of Satan; as in the dreams of which Job speaks in chap. vii, 14: "Then thou scarest me with dreams, and terrifiest me through visions."

Third, through a multiplicity of business. During the labors, cares, and excitements of the day the mental organs become surcharged with thoughts and do not sink to rest as soon as the external organs; consequently the thoughts are more or less active and real as the faculties one by one sink away to rest. To this source may be charged a great share of the entire mass of dreams.

Here the reader will perceive that dreams and visions widely differ as a source of reliable communication. In visions the whole person, mental and physical, is under the entire control of a higher power; therefore what is then communicated is really from the being holding this control over the person. In dreams we are more liable to be swayed by our thoughts through the day and the external circumstances and influences around us; therefore from their nature and varied source we cannot rely upon them with that certainty that we can upon visions, and should be very cautious how we use our dreams to measure the faith or actions of others; yet when given of God they bear the impress of divine wisdom and are as really communications from God as visions.

There are also two sources from which visions originate; two beings and two only who have power to hold this entire control over the physical and mental powers of man; one independent of all control or influence; the other by permission. One exercises this power for the special good of fallen man; the other as a counterfeiter and deceiver for man's destruction.

Here the inquiry may arise, How shall we know the true from the counterfeit? Christ said "By their fruits ye shall know them." But where shall

we look for the fruit? "Do men gather grapes of thorns? or figs of thistles?" Shall we look for true visions from God among those who are not walking in the light of revealed truth? This would truly be looking for grapes on thorns and for figs on thistles. Wisdom would point us to this source to look for the counterfeit, and truly we here find "the working of Satan with all power, and signs, and lying wonders, with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved."

Thus charivoyant and mesmeric influence, are nothing less than the power of Satan, holding control over the mental and physical powers of human beings, producing false visions.

And why all this display of the counterfeit, if there is none of the genuine among us? Truly the day has come in the which God said, "I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." Satan (more wise than his adherents) knows all this, and is working with all deceivableness of unrighteousness to make the counterfeit pass as genuine.

But where amidst such a display of the counterfeit, shall we look for the true; for if there was not a true, there would surely be no counterfeit? Not among thorns or thistles, which are nigh unto cursing, whose end is to be burned; not among the lovers of this world who are laying up treasures on earth; not among cold hearted professors, who put far away the evil day, and are saying in their heart, My Lord delayeth his coming, and whose candlestick has been removed out of his place; not among professed Adventists who have perhaps received the First and Second Angel's Messages, but have ceased to "follow on to know the Lord" by keeping the Commandments of God and the Faith of Jesus; nor even among those who profess to receive the Third Angel's Message, and yet deny the existence of true visions in these "last days."

Among all these it were hopeless to expect a display of the outpouring of the Holy Spirit, producing true visions. Would not such jewels, by all these, be trodden under foot? Where then should we confidently look for the manifestation of this product of the Holy Spirit in these "last days?" The record says, "And on my servants and on my hand-maidens I will pour out, in those days of my Spirit; and they shall prophesy." How did they prophesy anciently? Mostly by a revelation through visions, and dreams produced by the outpouring of the Spirit.

Then reason would dictate that we are to look for and expect to find these Gifts manifested in that church who have come out from the world and proclaimed the hour of God's judgment come, and that Babylon is fallen, and have left her ranks, and are now "following on to know the Lord" by "keeping the Commandments of God and the Faith of Jesus;" that church who are striving to live by every word that proceedeth out of the mouth of God; not yet perfect, but feeling after God, if haply they may find him; striving for the victory over every earthly propensity, endeavoring to walk in all the ordinances of the Lord blameless; looking for and loving the appearing of Jesus; believing in, expecting and praying for, the bestowment of the Gifts of the Holy Spirit for the perfecting of the saints, that they may appear without spot or wrinkle in the day of Christ's coming. To such a church, and among such a people, God will manifest himself as he does not unto the world.

Some may have vainly supposed that God would not choose an imperfect church, or especially an imperfect individual, for the bestowment of such an important gift. Then would he have to send angels to bear the Gifts of the church; for none here are perfect, and those whom he chose anciently, as mediums of communication were subject to like passions with us; yet they were generally persons who were striving to walk with God in all holy living. But these Gifts are pearls too precious to be bestowed upon those who will trample them under foot.

Having shown the origin and nature of these manifestations of divine compassion and mercy for fallen man, also the time and place of their more visible outpouring, we will now inquire concerning their utility. On this point little need be said, were it not

that an opinion has almost universally obtained that since the days of the Revelation given to John, God has not thus manifested himself to the church; consequently to those holding this opinion all such manifestations are spurious and vain; therefore it becomes necessary that a vast amount of prejudice should be removed before such can see the benefits to be derived from these Gifts.

Let us reflect for a moment that we are truly and emphatically in the "last days," in the which evil men and seducers are waxing worse and worse, deceiving and being deceived. Lo here, and Lo there, is cried in every direction. The spirits of devils are working miracles. Satan is working with all power, and signs, and lying wonders, trying if possible to deceive the very elect. Churches and church organizations have multiplied until mystery Babylon presents her six hundred and sixty-six varied phases, yet all professedly based upon the sure Word. Avarice, lust, pride, self-will, bigotry, and covetousness, are fastening their iron grasp deep in the hearts of the children of men. The signs of the times on every hand present unmistakable evidence that the great day of the Lord is fast approaching. The nations are preparing and rushing to the last great onset, and the time is near when the Mighty Conqueror will dash them in pieces like a potter's vessel. In these last days, these perilous times, when the land is barren of faith, and the great mass of professed Christians are putting far away the evil day, and almost everything pertaining to Bible faith, or in other words the so-called Orthodox faith of the day appears heterodox, and contradictory, where shall we look for light amid such an array of mist and darkness? We answer in the words of the Psalmist, "Thy Word is a lamp unto my feet and a light unto my path."

But how shall we know, says one, amidst such a multiplicity of opinions and sentiments, what is the true light the Scriptures were intended to convey? He who "saw the end from the beginning," and well knew the conflicts and perils of his people, and what they would have to contend with in the last days, has provided a way and means whereby his people may be brought to "see eye to eye," and into the unity of the faith, that they may no more be tossed to and fro and carried about with every wind of doctrine; a means whereby those who err from Bible truth may receive timely correction, and thus have their loins girt about with truth, their lamps brightly burning, and themselves be waiting for their Lord's return from the wedding.

In the midst of these last-day scenes and perils, God is purifying to himself a peculiar people, zealous of good works, which are to stand with the Lamb on mount Zion, having the Father's name written in their foreheads; a people who are to follow the Lamb whithersoever he goeth; redeemed (not from the grave, but) from among men. For the special work of fitting up this people for their high and holy vocation, God hath purposed in the counsel of his wisdom, and revealed the same to us through his prophets, that in the "last days" he will pour out of his Spirit on his servants and hand-maidens, causing them to see visions and dream dreams; thus preparing them to stand as daymen or prophets to his people. Such is the plan of him whose wisdom is infinite, and who adapts all his plans to the purposes intended.

Thus the utility or usefulness of this plan and mode of communication may be seen at a glance, when we reflect for a moment upon the extreme dangers and perils of those who are honestly seeking for those Bible truths through which they are to be sanctified and fitted to escape the plagues that are coming on the earth, and to stand before the Son of man, when he appears clad in the garments of vengeance.

And now with this view of the subject before us, who is prepared to reject these Gifts to the Church, as having no part in the all-wise plan of salvation for the remnant of God's people in these perilous times, which are now daily growing more and more perilous.

Dear Reader, are you willing thus to close your eyes against the clear light of truth, and put yourself beyond the reach of benefit from this plan of the Creator for the special instruction of his children? O be intreated by one who from eight years' expe-

rience and close observation of this mode of teaching, believes it to be from God, to be careful how you reject these Gifts of the Church, lest haply you be found fighting against God.

DAVID ARNOLD.

Fulton N. Y., Feb. 6th. 1856.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, FEB. 28, 1856.

### HOW CAN THE SABBATH BE KEPT AT THE NORTH POLE?

LET not the reader think, that, having asked this question, we are going to answer it: this we shall not now attempt, for reasons which we will hereafter offer. It is very natural that the question should arise, how persons can keep the Sabbath in those high northern latitudes where the days and nights are months in duration. But the first point to be settled in regard to such questions is, How much weight and bearing should they be permitted to have on the Sabbath question? A few suggestions on this point is all we design at this time. We are led to these remarks by Bro. E. Fish, who writes from La Grange Co., Ind., as follows: "I want an explanation on the Sabbath: how we can keep the same time that they do in Asia, and at the poles?"

We can inform our brother how he can keep the Sabbath in La Grange County, Indiana, though we presume he knows this already, and acts accordingly. But we have a class of opposers who sieze with avidity upon the seeming objection which can be raised against the Sabbath, by the long days of the arctic regions, and presumptuously think with this alone to demolish the whole Sabbath fabric; and they stubbornly refuse to acknowledge any reasoning on the question, until it can be definitely settled how the Sabbath can be kept in the frigid zone. The unreasonableness of such a course can be readily shown.

No objection can be raised from the fact that time differs in proportion to the difference of longitude east and west. One man in Palestine and another in North America may each keep the Sabbath-day according to the Commandment, though one begins it six hours later than the other. But how is this? says the objector; are we not required to keep the same absolute time here that they do in Asia? No; and this is the solution of the whole matter. God has provided natural means which bring, on all degrees of longitude, succession of day and night. By that we are to be governed in America as well as in Asia. We are to keep the seventh day as it is brought to us, in whatever longitude we are, by the great time-piece of nature; and in doing this, we keep the Sabbath according to the Commandment. Whoever therefore, in this western hemisphere wishes to obey the Sabbath law, he need not go to Palestine to fulfill its requirements.

If any still doubt on this point, we have a scriptural precedent, which must for ever settle the question. Paul kept the Sabbath at Corinth a year and six months; [Acts xviii:] but Corinth is some twelve degrees west of Jerusalem, involving a difference of time of about forty-eight minutes. If therefore the Sabbath can be lawfully kept at Corinth, the time differing nearly an hour from the time at Jerusalem, it can be kept farther west still—it can be kept here.

Concerning Sabbath-keeping at the north, there are certain facts which must have their bearing.

1. According to Moses it is a fact that God blessed and sanctified the Sabbath-day in the beginning for the first parents of our race. Gen. ii, 2; Ex. xx, 11.

2. Christ declared that the Sabbath was made for man. Mark ii, 27.

3. It follows therefore that the Sabbath institution was designed to be a universal institution, by all men every where observed.

Now to say that there are certain habitable portions of the globe, where the Sabbath cannot be kept, is to say that God has given a law to his creatures, requiring its observance under fearful penalties, which they are unable to keep! This is to make the Omniscient Creator either short-sighted or unjust! Such is the unavoidable conclusion of the premises taken; and in view of this no conscientious person will ever be heard urging the above as an objection to the Sabbath institution. It is the boldest charge of Atheism and Infidelity.

Again for a person to refuse to keep the Sabbath, notwithstanding its binding obligations can be plainly shown, because he knows not how it could be kept near the north pole, is as dishonest as it is unjust. No such long-day-and-night objection can be raised against it here; and no such objection should therefore be allowed to interfere with present duty. It is saying, I will not do my present duty notwithstanding that duty can be made never so plain, because I know not how I could perform it in some distant part of the earth! A poor excuse to shirk essential requirements.

It is a little amusing to observe how much easier it is to keep the first day of the week than the seventh. No one has any difficulty in observing the first day, east, west, north or south; but the moment we urge upon them the seventh day, it becomes extremely difficult, nay, impossible, to keep it!

From the above it will be readily gathered why we do not feel called upon to give the modus operandi of Sabbath keeping in the arctic regions; for

1. To say that the Sabbath cannot there be kept is an impeachment of the wisdom of the Creator.

2. This objection is never urged against the observance of Sunday, which Sunday-keepers urge against the seventh day, though it bears as much against the former as the latter.

3. Those who, when brought face to face with a divine requirement, seek to avoid it by flying to the north pole, show that they care not to regulate their lives by reason or religion.

We have not as yet heard of any Sabbath-keepers north of the arctic circle; and, doubtless, when it becomes duty, in the providence of God, for any to reside there, there will be some way devised so that they will not be obliged by so doing to break one of Jehovah's plain commandments.

### THE GIFTS.—THEIR OBJECT.

THE subject of the Gifts of the Church is at the present time receiving much attention. We are anxious that the readers of the REVIEW should understand our real position in regard to them. The Scriptural view of this subject will stand, however it may differ with previously received views. Bible Christians should not be afraid of any Bible question. Those who profess to be seeking for Gospel truth in its purity, do well to go back and learn from the acts and teachings of Christ's first witnesses, who received pure truth from the lips of the Great Teacher, and shared largely the gift of the Holy Ghost, the Spirit of Truth.

"We want the truth on every point;

We want it too to practice by:

Do thou, O Lord, our eyes anoint;

With a fresh unction from on high."

God set the Gifts in the Church. Mark xvi, 15-20; Acts ii, 1-4; 1 Cor. xii, 27-31; Eph. iv, 11-16. There is no evidence that they were given for a limited portion of the christian age, to be removed from the church, and she be left for a long time without them. And more, the prophecy of Joel quoted by Peter, [Joel ii, 28-32; Acts ii, 1-22] and other portions of scripture, furnish sufficient grounds for faith that, in connection with the last message of mercy, the Gifts will be restored to a living church.

To say that Joel ii, 28-32, was fulfilled on the day of Pentecost is most absurd, in view of the following facts—

1. The signs and wonders in heaven, and on earth, mentioned in the prophecy, did not then appear.

2. There is no evidence that the dreams and visions, mentioned in the prophecy, were given on the day of Pentecost. They were exercised with the gift of tongues on that day; but the record is silent in regard to visions. Neither can we suppose that there were "old men" asleep on that exciting occasion, dreaming dreams!

3. The Prophet is telling what would occur prior to, and would constitute signs of, "the great and the terrible day of the Lord." The signs in heaven and on the earth, the out-pouring of the Spirit, prophesying, and remarkable dreams and visions, as the fruit of the Spirit, all constitute signs of the approach of that great and terrible day.

4. These were to occur in the "last days." As there can be no days later than the last, the days of which the Prophet speaks must reach to the end; (even admitting that the last days cover the whole Christian age;) but to apply the prophecy to the day of Pentecost, and have the events of the last days, and the signs of the coming of the great and the terrible day of the Lord fulfilled there, is most absurd.

But we do not admit that the term "last days" applies to the whole Christian age. When Paul says, "In the last days perilous times shall come," [2 Tim. iii, 1,] he does not refer to the whole Christian age, a part of which had already past. He was speaking of the future. He pointed to the men of the last generation, to the fallen churches of this day, in whom is fulfilled the things of which he spake. Heb. i, 1, 2, may be urged as proof that the "last days" cover the whole Christian age—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son." But, the days in which the Apostle wrote to the Hebrews, in contrast with the days in which God spoke to the Prophets, were the last. They were the last that the world had witnessed, hence Paul calls them "these last days;" but that they were the "last days" that the world would ever witness, is quite another thing.

The prophecy of Joel [chap ii, 28-32,] has its fulfillment in the "last days." It was written for the benefit of the remnant. The remnant mentioned in verse 32, who find deliverance, is evidently the same as in Rev. xii, 17, with whom the dragon is wroth. And why wroth? Because they keep the Commandments of God, and have the Testimony of Jesus Christ. What is the Testimony of Jesus Christ? We will let the angel who addressed John answer this question. He says, "The Testimony of Jesus is the spirit of prophecy." Rev. xix, 10. Says Joel, "Your sons and your daughters shall prophesy." The remnant of both texts are evidently the same. No one, then, need marvel because the dragon's ire is stirred, on seeing the "spirit of prophecy" revive in the church.

"But," say some, "the spirit of prophecy with all the Gifts, ceased 1800 years since." We inquire for their proof of this position, and they quote with emphasis 2 Tim. iii, 16, 17, to prove that God's revelation was complete in Paul's day, therefore instruction by any of the Gifts at this day must be unnecessary and false. Paul says, "All Scripture is given by inspiration of God, and is profitable, . . . that the man of God may be perfect, thoroughly furnished unto all good works." But when did he thus write to his son Timothy? Answer, A. D. 66. Now this text either proves that all men, for all coming time, were thoroughly furnished unto all good works, when Paul penned it, or it does not. If it does, then it also proves that the epistles of John, written twenty-four years afterward, and the Revelation given thirty years after, were superfluous.

But if the text does not prove that all men for all coming time, were thoroughly furnished unto all good works, A. D. 66, when Paul wrote it, then it does not disprove the view that God may reveal himself by some of the Gifts A. D. 1856. It is evident that Paul here refers to the Old Testament Scriptures which Timothy had known from his youth.

As all objections against the revival of the Gifts can be fully met, then we inquire, what is their object? Were they designed to take the place of the Word? Never! If the Gifts be revived, and the church receive instruction from them, will not this supercede the necessity of searching the Scriptures for truth and duty? No! Never!

Here is where some good brethren are stumbling at this subject. They conclude that if it be true that God is reviving some of the Gifts, "for the comfort of his people, and to correct those who err from Bible truth," that all errors would at once be corrected by these Gifts, and the church be saved the trouble of searching the Word for truth to expose error. They think it strange that the error of commencing the Sabbath at 6 o'clock has not been corrected by some of the Gifts, if indeed they exist in the church. But such entertain erroneous views of this subject. They would put the Gifts where they do not belong. Said Jesus, "Search the Scriptures." We are to seek for truth, not only as for lost treasures, but as for "hid treasures."

The revival of any, or of all the Gifts, will never supercede the necessity of searching the Word to learn the truth. The Scriptures on the subject of the time of the Sabbath have never been searched, as they have been by the remnant on other subjects, till of late. In our opinion, the error never would have been pointed out by any of the Gifts, unless the Word had first been thoroughly searched on the question. It is not God's plan to lead out his people into the broad field of truth by the Gifts. But after his people have searched the Word, if then individuals err from Bible truth, or through strife urge erroneous views upon the honest seekers for truth, then is God's opportunity to correct them by the Gifts. This is in harmony with our entire experience on this subject.

Read Acts xv. When certain men from Judea taught the Gentile churches that they must be circumcised and keep the law of Moses, "Paul and Barnabas had no small



dissension and disputation with them." The subject was first duly discussed. Then from their Conference at Jerusalem the Apostles and Elders, with the whole church, sent out chosen men with letters to the Gentile churches. We give an item of the letter as follows—"For it seemed good to the HOLY GHOST, and unto us, to lay upon you no greater burden," &c. Acts xv, 28.

Apostolic order on this question was, first, investigation, then the testimony of the Holy Ghost in some way on the question. And we are confident that this has ever been God's order, and ever will be his order through all coming time. The Word should ever stand forth in front, as the rule of faith and duty. But the experience of the past shows that good men have erred greatly from Bible truth. It would be folly to deny this. If, then, in our extremity it be God's opportunity to correct the errors of the honest Bible reader, and rebuke the ambitious partizan—who would wish to be found fighting against God? The following we take from an article we wrote on this subject, published in the first Vol. of the Review, April 21, 1857.

Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the Gifts. We say that the very moment he does, he places the Gifts in a wrong place, and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in "all good works." But if a portion of the church err from the truths of the Bible, and become weak and sickly, and the flock become scattered, so that it seems necessary for God to employ the Gifts of the Spirit to correct, revive and heal the erring, we should let him work. Yea more, we should pray for him to work and plead earnestly that he would work by the Spirit's power, and bring the scattered sheep to his fold. Praise the Lord, he will work. Amen.

J. W.

#### "OUR EXAMPLES."

For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Rom. xv, 4.

It is evident from this and other passages which speak of them, that the Holy Scriptures are *all* profitable—all written for our learning, and therefore are all necessary for our instruction and perfection in the truth. No Christian will dispute that this is equally true of the Scriptures of the New Testament, though these inspired declarations refer to those of the Old, and are a most pointed rebuke to those professed Christians who imagine they have no further need of the Old Testament, and say that they would know their duty equally as well were it struck out of existence. Such declarations would never have been made, but for the purpose of evading a portion of the perfect, immutable, and universal Law of Jehovah, of which, the Old Testament alone contains an entire copy.

Whatever things were written aforetime, were written for our learning. We may learn important lessons from the accounts of the flood and the destruction of the cities of the plain by fire. These are types or examples of the destruction of the wicked and the salvation of the righteous at the Second Advent. All the wicked were destroyed and all the righteous saved. Even thus shall it be in the day when the Son of man is revealed. These words of our Saviour clearly prove the importance of our having a knowledge of those scriptures which contain a record of those events. Without this knowledge, how could the last generation "remember Lot's wife?"

We can also learn from these examples that our kind Father always gives a timely warning before bringing any great judgments upon the people; that the righteous believe the warning, obey its requirements and are saved, while the wicked disbelieve and disregard it, and are lost. After being faithfully warned they are lost for lack of knowledge. Jerusalem was laid even with the ground because she *knew* not the time of her visitation. Luke xix, 44. And, speaking of the time of the end, the angel assures Daniel that the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand. Dan. xii, 10.

The deliverance of Israel from Egypt, and the incidents of their journey through the desert to the promised land are written for our learning. Their frequent murmurings, rebellious and idolatries, and the punishments by

which they fell in the wilderness, are recorded for our admonition. Says Paul, in speaking of these very things: Now all these things happened unto them for *examples*; (margin, types;) and they are written for *our admonition*, upon whom the ends of the world are come. 1 Cor. x, 11. These examples are recounted by David in Psalms lxxviii and cvi, in which it may be seen that the root of their provocations was their unbelief. Accordingly Paul exhorts us, in his letter to the Hebrews, saying, Let us labor therefore to enter into that rest, lest any man fall after the same example of *unbelief*. Heb. iv, 11. God was doing a special work for them, yet they doubted his goodness, distrusted his ability to save, after having seen his wonders in Egypt and at the Red sea, were discouraged because of the way, and spake against God and against those whom he had chosen to lead the people. "They envied Moses also in the camp, and Aaron the saint of the Lord." They gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord? Num. xvi, 3. "The earth opened and swallowed up Dathan, and covered the company of Abiram." Judgment was immediately executed upon them in order to make them examples to all following generations. And though, at the present time, judgment against an evil work is not speedily executed, and therefore the hearts of the sons of men are fully set in them to do evil, yet we may be sure that such as do wickedly will finally share a punishment as dreadful as those.

If it is a fact, as we fully believe it is, that the Third Message of Rev. xiv, is now being given, the Lord is now doing a special work, equal, at least, to that of leading the Israelites through the desert to the land of Canaan. This Message will consummate the work of preparing the remnant of God's people for translation; a people in whose mouth will be found no guile, being without fault before the throne. The importance of the work, and the fact that the Director of it is "excellent in working," are a sufficient guaranty that it will be accomplished as harmoniously as any in which he anciently engaged. Poor, fallible, human instruments may fail. A Moses or an Aaron may be tempted to speak unadvisedly with his lips, and die on this side of Jordan. In such case the garments of Aaron will be put upon Eleazar, [Num. xx, 26,] and Moses will lay his hands upon Joshua, [Dent. xxxiv, 9,] and thus the work move on harmoniously; but the sons of Korah will perish in their gainsaying. Num. xvi; Jude 11.

God has not sent the Third Angel's Message into the world without choosing the means and instruments by which to send it. Men, as instruments are liable to err, or even to fall away from the truth. Even the apostle Paul, who had not only a special, but a miraculous call to preach the gospel to the nations, was still obliged to keep his body under, and bring it into subjection, lest when he had preached the gospel to others, he himself should be a cast-away. But the operations of God cannot be subverted. He is not divided in these operations against himself. He does not fail in the first attempt and have to begin again. There is no such precedent upon record—no such failure written aforetime for our learning; but all the reverse. Therefore we may confidently come to this conclusion: that if the same God that led Israel through the desert has set his hand to fulfill the prophetic Message of the Third Angel—the last merciful warning to the world, before the coming of the Son of man—he never will be driven to the necessity of perfecting the work by means of a rebellion in the camp, taking sides with the rebels and thus destroy the harmony of his own work. But God will overrule such factions for the good of his children, as Paul wrote aforetime for our learning, saying, There must be also heresies (sects, margin,) among you, that they which are approved may be made manifest. 1 Cor. xi, 19.

I have been learning from the things written aforetime, since receiving the present Message. I was then so foolish as to think, that as the Third Message was the gospel in its primitive purity, none would be so humble as to embrace it, but the true hearted. But sad experience has caused me to learn a lesson, which I might have before learned from the Word of God. Certainly the Apostles preached the gospel in its purity, with the demonstration of the Spirit and of power. But there were those that, amid all these mighty works, could lie to the Holy Spirit to save their worldly wealth, and have the name of giving it all. Others could leave the holy calling of

preaching the gospel for the sake of worldly pleasures and enjoyments. Says Paul, Demas hath forsaken me, having loved this present world. 2 Tim. iv, 10. How many Demases will profess faith in the present truth, the Judgment only will determine.

As already noticed, factions existed in primitive days. Accordingly we have the following apostolic direction: A factious man, after a first and second admonition, reject; knowing that such a person is perverted, and sins, being self-condemned. Titus iii, 10, 11. *Campbell's Translation*. Some such were bold enough to withdraw fellowship even from the Apostles, through whom the word of God came to them. Says John, I wrote unto the Church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. 3 John 9. We are not informed what reasons Diotrephes had for withdrawing fellowship from the beloved disciple. Perhaps he accused him of sectarian exclusiveness; for he was a very plain preacher, and had said, on one occasion, *We know that we are of God, and the whole world lieth in wickedness*. And he sometimes called those that talked one thing and acted another, liars. 1 John iv, 20.

If such things took place in the Apostles' days, we should not think that some strange thing has happened to us, should the lovers of pre-eminence take the same course now. These examples were written for our learning; and we may expect that many a Diotrephes will willingly receive the Third Angel's Message provided he can correct its errors, and give it the finishing touch by adding some favorite notions of his own. Such would co-operate with the Review, could they, in the first place, make it a "free paper," that is, have it given up to their dictation, either to publish their views, known to be in opposition to those of the body, without reply; or to array brother against brother in its columns.

Brethren in the Third Message have never entered the arena of the Review as combatants; and I trust they never will. God has called us to another work—the work of proclaiming the last notes of warning to the world. We are willing to answer the objections of every candid opponent, to our present position. But I trust in God that the writers in the Review will continue to "speak the same thing," and that all the members of the Diotrephesian family will seek some other medium of communication where they may exhibit a rare combination of confusion.

In conclusion I would admonish and exhort every honest soul, who loves the truth and the unity of the Spirit more than the pre-eminence, and yet have partaken of the factious spirit, to consider well those examples of old, which were recorded for our admonition, and by timely repentance and renunciation of your past errors, seek the favor of God. Take a decided stand with the remnant of God's people; and counteract, by every possible means, the influence you have exerted against the present truth. Get as far as possible from the tents of Korah, Dathan and Abiram; for just so certain as the unbelieving and rebellious of ancient time fell in the wilderness, and all these things, as Paul says, are our examples; so sure it is that those who commit the same sins now, will also perish in their gainsaying.

You profess to believe that the Third Angel is now fulfilling his fearful mission; but, while you favor a faction, you give the lie to that profession, and bring the greatest reproach you possibly can upon the cause of God. It would have been much better for you to have remained in open hostility to the truth, than professedly to embrace it, and then pursue a course best calculated to bring it into disrepute. The cause is wounded in the house of its friends. It was not in the power of an open enemy to inflict so deep a wound. But we needed it to humble us and teach us to trust in God alone. It will work for the good of those that love God; and it will serve to manifest those that are approved of him.

The plan of God will not be frustrated—the work of the Third Angel will move onward. But let none of us, who expect to be sealed by this Message for Mt. Zion, be found out of harmony with the work.

R. F. C.

**A REQUEST.**—Will those who do not wish to continue to take the YOUTH'S INSTRUCTOR signify it immediately by returning to the Office Nos. 1 & 2 of Vol. IV. By so doing they will save me the trouble of sending them where they are not wanted, and also furnish me with those copies to send to New Subscribers. We have had thirty New Subscribers the past three days. As we have not yet heard from but a part of the friends of the INSTRUCTOR, we have not copied our list of names, and dropped delinquents. We hope to hear from all who wish to take it, soon.

J. W.

## NEWS FROM THE MESSENGERS.

From Bro Bates.

BRO. SMITH:—After spending two Sabbaths in Hebron, Jeff. Co. Wis., I commenced a series of meetings at Lake Mills, and Aztalan Jan. 16th, which continued over two Sabbaths. At the first place I was welcomed by Bro. and Sr. Bragg, recently from Vt. It seemed almost like being in Vt., where I had formerly shared their hospitality in connection with other dear children of God, who were willing to have every word of God. They took much pains to open the way for the last message to be placed before their new neighbors. The effect is yet to be unfolded.

At Aztalan, the brethren were quickened, and some of them much revived by the presentation of the truth. One of their number who had left them through discouragements thinking some other way would answer, came back with renewed determination to walk with the remnant, all the rest of the way. Some others listened with attention and we trust will continue to examine and embrace the truth. The Lord also bless them for their labor of love in helping us on our way.

Jan. 29th, came to Columbus, Columbia Co. Here we found Bro. Hall and Chase anxiously waiting for some one to explain our position to the people in a school district in the north part of the town, where the doctrine of the Advent had never been preached. Although the weather was intensely cold, the meeting continued from Fifth-day to next First-day evening, with increasing interest. The last evening, the Lord seemed to set the truth home with more than mortal energy, spirited exhortations, showing the importance of heeding the last notes of warning of the Third Angel were pressed upon the waiting congregation. Many of them took books to examine our position still further. In the P. M. meeting, two Methodist preachers were present. One of them appointed to preach on the Sabbath question next First day, at 2 o'clock, P. M. The people wished to hear more on the Advent and Sabbath doctrine and made a request for us to give them a few more lectures, and if the Methodist minister preached against the Sabbath, reply to him.

Feb. 5th, came to Fountain Prairie by invitation, with Bro. David Chase, recently from Fairhaven, Mass. Preached four evenings in the school-house some appeared very much interested, having never heard the Advent doctrine preached before. We hope some seed was sown in good ground, and will yet bring forth fruit unto God and the Lamb.

Feb. 8th, returned to Columbus, and commenced meetings again according to appointment. The Methodist minister came to his appointment and preached against the weekly Sabbath of the Bible. His text was from Ex. xx, 8-11, from which he attempted to prove Sunday to be the true Sabbath of the fourth commandment, and said that one seventh part of time was what was to be understood from the text. He quoted Luke xxiv, 36; John xx, 19, 26; Acts xx, 7, and some of the said-to-be Christian fathers, to prove that the day was changed, and said that those who teach Saturday for the Sabbath are Judaizing teachers. And he further said, Our Lord changed the day, but not until after his resurrection. We do not know of any instructions that our Lord gave about the change. But we believe he changed it. He further exhorted his hearers not to be carried about by every wind of doctrine, especially about the Sabbath, but have their faith fixed upon the Scriptures. He then closed with an assertion that the resurrection was also a memorial of the redemption of our bodies.

We reviewed his subject in the evening. Some men of judgment, who made no pretensions to religion, listened very attentively to hear on both sides, and said that the Methodist minister did not prove one single point that he attempted. We believe that some will keep the Bible Sabbath in Columbus. The Lord guide them into all truth. I expect to hold meetings in this place to-morrow and next day, and pass on to El Dorado, Rosendale and vicinity.

JOSEPH BATES.

Ceresco, Fond du Lac Co., Wis., Feb. 15th, 1856.

## Meetings in Otsego Village, Mich.

In this place we gave seventeen lectures in the Baptist house before large and attentive congregations. There was a strong spirit of opposition manifested here by several classes: the most popular out of the churches, the most bigoted in the churches, and the spiritualists and infidels. One of the citizens remarked that he had been watching to see what class of people were opposed, and what in favor of the lectures; and found that the most candid and consistent, both in the church and out of it, were interested, and said he, "To my mind this speaks a loud word in favor of your views." About twenty-five full sets

of books were taken, besides as many more perhaps that took parts of sets. Eight subscribed for the *Review* and five for the *Youth's Instructor*, and as near as could be ascertained, about twenty decided to keep the Sabbath. One of the number had been for years a Disciple preacher. Toward the close we learned that the Prof. in the Academy, had given out that he would defend the First-day Sabbath, at the Congregational house, on Sunday at 10½ A. M. Accordingly we dismissed, and went to hear, intending to review the discourse at 2 P. M. The Prof. occupied above two hours praying and talking about Sunday as being a "time honored institution," &c., and then said he had just come to the testimony. We then withdrew our appointment at 2 o'clock, and gave notice that both discourses would be reviewed at the Baptist house in the evening. The following are some of the positions taken:

"The Gospel is infinitely more important than that old law.

"The employment of the time is all that made the day holy.

"No man would recognize a particular day unless God had specified it.

"Ignorance of a command releases man from obligation to keep it.

"The mass do recognize the first day as the holy day; hence if they leave it they commit sin.

"Neither the spirit or the letter of the fourth commandment binds men to observe the particular seventh day; it never did, and never can."

The above with twenty-six other false positions were reviewed in the evening. The Baptist house was thronged at an early hour. More than 400 persons were present. As we were about to commence our review, the Prof. arose and remarked that he wished it distinctly understood that he had only laid the corner stone of his argument. We echoed the request, and proceeded to show that his "corner stone" was laid on the sand, and consequently the whole structure would fall. And so it turned out, that our positions were correct, even our enemies themselves being judges.

M. E. CORNELL.

Monterey, Mich., Feb. 18th, 1856.

From Bro. Loughborough.  
Discussion in Clarksville, N. Y.

BRO. SMITH:—I improve a few moments this morning to inform you of my journeyings for a few weeks past. After the Conference in Oswego, we went to Roosevelt; met with the church there Dec. 21st to 23d. The Lord wrought for us, and although we found the church in sore trial, we had the privilege of enjoying some precious seasons of prayer and conference with them before we left the place.

Dec. 28th to 30th we spent at Loraine. Quite a tedious storm came on so that but few could get together, yet those who met seemed to feel the importance of taking hold of the work of God anew.

Jan. 1st, returned to Oswego and enjoyed a sweet season of prayer and conference with the church there.

Jan. 5th to 8th, spoke in new places in Van Buren. Some interest seemed to be manifested in the word spoken.

Jan. 13th and 14th held meetings in Manlius. Although it was stormy and unfavorable for meetings, our congregations were good, and seemed to give some heed to the word of truth.

Jan. 20th, commenced a discussion in Clarksville, Madison Co., with one Eld. Alanson White, a minister of the Methodist Episcopal Church, on the question, "Does Philosophy and Scripture teach that man has not an immaterial, immortal soul?" We each occupied seven evenings, talking from one to two hours each evening. I considered it an opportunity to do good to hold the above discussion, for two reasons: 1st, Quite a portion of the people in the place, and in the country around, were Seventh-day Baptists; and this very question of the non-immortality of the soul, seemed to be quite a barrier between them and our views of Prophecy. 2d, It seemed, on trial, that no house in the place could be obtained, in which to give lectures on our faith before the people; but the discussion they would admit into their houses; and we considered that by hearing this discussion, men could have a chance to decide for themselves on this point, and perhaps become interested to hear upon other subjects. We were not disappointed in this, as the sequel will show.

When the discussion commenced, it devolved upon me to lead out. I said but little on Philosophy, but passed immediately to the investigation of the Scriptures, choosing rather to find what the Scriptures taught, and then show that the Philosophy of man taught the same.

Eld. W., instead of answering my scripture argument, proceeded three evenings with a long argument from Philosophy, to show that man's mind was not matter. I answered his arguments as briefly as pos-

sible, and proceeded to read the plain teaching of the Scriptures each evening.

The most of the people were not interested in his philosophical reasoning, and began to decide in favor of the Scripture testimony that had been presented. Eld. W.'s friends urged him up to come to the Bible, but before he concluded to do it, we had our position laid down by which all his objections might be answered. When he introduced his testimony from which he inferred the immortality of the soul, we endeavored to candidly compare them with the plain teachings of the word of the Lord. The Lord gave us liberty in striving to vindicate the doctrine of immortality alone through Christ.

When the plain testimony of the word of God began to take effect in convincing the minds of the people, there was much uneasiness among those who, "having ears hear not," as will be seen by their endeavors to end the discussion.

When I made arrangements to hold the discussion I allowed nine days to attend to it, supposing that that would be sufficient time to investigate it. I stated to Eld. W. about the time I thought I should have to leave the place. But I found he had a disposition to drag the matter and I made arrangements to stay fourteen days longer. When I had spoken four evenings and W. three, he proposed to put it over one evening to which I consented. When we had each spoken again he wanted another evening, which consumed more than the time first allotted for the discussion. I then told the congregation that I had arranged to tarry till the subject was through with. It was understood by friends how much time I had reserved, and I supposed he learned the number of days. When I made the above statement to Eld. W. seemed confused.

After we had each occupied another evening Eld. P., the stationed minister of the church, arose, and gave out appointments for five evenings in succession.

One of these appointments was for a prayer-meeting in the meeting-house, whereas prior to this, they had been held in a private house. This announcement was made Saturday evening. Eld. P. claimed also, that he should reserve the next evening; (Sunday evening;) because before this discussion he had been in the habit of holding meetings in the meeting-house Sunday evening. He had already given up two of them for the discussion. (But as it happens one of the Sunday evenings the discussion passed over at Eld. W.'s request.) He said the church did not like to have their regular meetings set aside. This according to my arrangements was leaving me but one more evening to finish up what I had to say; and Eld. W. had as yet but just fairly entered upon the Bible. The congregation began to whisper among themselves that this was a contrived plan, and that Eld. W. was trying to get an honorable back-out. Some may think it strange, but that is the way it looked to me.

After these six appointments had been announced, Eld. W. arose and said perhaps he and myself could arrange it between us, so as to go on with the discussion after the six evenings, or else finish up in the two remaining to us. I went to him after meeting and told him if we could have the house the week after Eld. P.'s announced appointments were filled, I would take up one of my appointments, and spend those five evenings in Winfield, an adjoining town, where the people wished to hear, and return the following week to complete the discussion. Eld. P. said that would suit him. Eld. W. looked confused, but finally agreed that I should speak the next Monday night, the Tuesday night, and the next week Monday night, I should speak again, and so we would go on with the discussion.

Accordingly on Monday night I went and reviewed the arguments of Eld. W., presented Saturday night. After I had finished my remarks Eld. P. arose and said, He was sent to that place by the Oneida Conference to labor for the good of souls. We (said he) have been contemplating some time holding a protracted meeting. We shall commence it next Monday night. I (said he) shall try to win souls to God. I shall reserve the use of this house next week fearless of man, flesh or the Devil. So I was thrown out of the discussion with no chance of coming up, and with no warning whatever. But this was not the end of the investigation of the subject; for quite a number furnished themselves with the "Examination of Scripture Testimony."

We went to Winfield and spent the Sabbath with the brethren and sisters there. Here we were glad to learn that there was some little fruit of the tent-meeting. We thought of speaking in the evening of First-day in the Baptist Church, but the Methodist minister did not dare to take the responsibility to give out an appointment, so a kind brother notified a few who assembled at his house. They gave good heed to the truth. Our own soul was refreshed in



speaking to them. In striving to water others we felt that the Lord watered us.

Monday returned to Bro. Main's, near Clarksville. Spent the afternoon at Babcock's Mills, where we had thought of holding a meeting in the evening; but the way did not seem to open. We thought, therefore, we would return by way of Clarksville and attend the announced protracted meeting. Accordingly we drove to the village and made some inquiries. No appointment had been given out for a protracted meeting! We went to Eld. P., who first made the appointment, and he told us plainly that there was to be no protracted meeting. The way he explained the difficulty was that they had not entirely given up having one, but should probably have one by and by. We returned to Bro. M.'s convinced that the so-called protracted meeting was merely an excuse to get out of the discussion. We believe the "wrath of man will praise the Lord;" for it is fully manifest in this already.

Your brother in hope of life.

J. N. LOUGHBOROUGH.

Brookfield, N. Y., Feb. 13th, 1856.

From Bro. Hutchins.

BRO. SMITH:—It is still my firm purpose to labor to enter into the rest that remaineth to the people of God. The thought that our labors here amidst scenes of trial and conflict, scoffs and persecutions from the wicked, and proud-hearted professors, are so nearly closed, is a matter of lively satisfaction to me. Yet it produces solemn and vivid impressions upon my mind. Is it so? Are we living upon the last wasting sands of time? Are the prophecies of God's blessed word fulfilling with such vast rapidity as all things indicate? Yes, I firmly believe this to be the truth. Solenn truth indeed! Well, then dear brethren, what shall be our aim in these golden moments? Shall we sleep as do others? Shall we drink in the pride, vanity, and cold formality, so eminently characteristic of the professed followers of Christ at the present time? Shall we exert our strength and energies in fighting against God's law, which is holy just and good? Or shall we put on the "whole armor of God," and come up in one solid phalanx to the help of the Lord against the mighty?

By the grace of God assisting, we will put on the whole armor, we will lay hold on the whole truth, and stand firmly in all the light which God has caused to shine upon our pathway. A brilliant blaze of light shines upon the path of those who keep the Commandments of God and the Faith of Jesus; and they are surely coming into the unity of the faith. While this work is in progress, those who are unwilling to be straightened by the truth, I expect will continue to turn away, making choice of their own company, and not only declare war, but prosecute the same upon those that believe and obey the whole truth.

But notwithstanding this, I believe it to be our duty to patiently press forward, "believing all things which are written in the law and in the prophets," and earnestly and habitually strive for all those graces which are to adorn the church of God in these last days, that we be not found fighting against God, nor the Gifts of his Holy Spirit.

Our meeting of two days here has just closed. It was a meeting of deep interest, and we trust it will prove one of profit to the Church. Here we met with some of our dear brethren from a distance, who had waded through the drifting snow, and faced the chilling blasts of the wintry winds to reach the place. We were greatly blessed while together, and parted this morning feeling joyful in the Lord, and with a strong resolution to be not "weary in well doing." One Bro., formerly a preacher of the Advent faith, who had kept one Sabbath previous to the meeting, here took a decided stand for the Bible Sabbath, and also acknowledged great light upon the Sanctuary.

Yours in hope.

A. S. HUTCHINS.

Sutton, Vt., Feb. 11th, 1856.

A Victory Gained.

BRO. SMITH:—Please insert an item of my experience on the subject of tobacco-using, in the *Review*, for the comfort and encouragement of any who may be thinking of leaving off this filthy habit, and who think if they do, it will always be an affliction.

I commenced its use in the thirteenth year of my age, before I experienced religion. About three months after my conversion it came to my mind that this was wrong—that I ought not to use tobacco; but I looked around among those who were the leaders in the church, and I saw a great number of ministers and members using the same weed; but such were my convictions of its evil that had the church advised, it would have been no trouble for me to have given it up.

But in the course of time I became so strongly ha-

bituated to the use of tobacco, both chewing, and smoking, that it would not have been so easy a matter for me to obey mortal man in this matter either in or out of the church.

Thus I passed year after year a slave to lust; suffering the remorse of a guilty conscience:—often thinking, Fool that I am, thus drag on a miserable life, then I would try to quit, but all to no purpose; till about seven years ago, I came to the full determination to quit, live or die; and to set about it too, in the strength of God's grace. From that time to this, thank the Lord, I have no trouble with tobacco; but in this as in all other great victories, I find that it is "through the blood of the Lamb, and the word of our testimony" that we overcome.

Freemont Feb. 14th, 1856.

JESSE DORCAS.

#### COMMUNICATIONS.

From Bro. Carter.

BRO. SMITH:—Soon after requesting the views of Bro. White for the time to commence the Sabbath, and where the saints would reign with Christ a thousand years, I became satisfied from Gen. i, 5, 8, 13, 19, 23, 31, that the evening is the first part of the twenty-four hour day. In verse 5, a two-fold meaning is given to the word day. And God called the light, Day, and the darkness he called Night, and the evening (the dark part) and the morning (the light part) were the first Day. In the 16th verse we read, "And God made two great lights, the greater light (the sun) to rule the day, and the lesser light (the moon) to rule the night; he made the stars also." Here I saw at the going down of the sun the day ended. Mark. i, 32 makes it plain: "And at even when the sun did set they brought unto him all that were diseased and them that were possessed with devils," to be healed. See also verse 34. The reason to my mind, that the sick or diseased were deferred by them until the sun had set, is that the Jews had thought to condemn the Saviour for healing on the Sabbath; not that it was wrong for the sick to be healed on the Sabbath; but that the Jews might accuse him, See Mark. i, 21-26, iii. 2-4.

The above with Lev. xxiii, 32, makes the time for commencing the Sabbath plain to my mind. From even unto even shall ye celebrate your Sabbath, and not from evening to evening; for this would only be from sunrise to sundown; but from even when the sun did set, unto even when the sun did set again. We are highly gratified to learn through the *Review* that the brethren have adopted sun time; for we believe it to be Bible time, and have practiced accordingly.

I think Bro. White has clearly proved from scripture that the Saints will reign with Christ a thousand years in his Father's Kingdom above, in his article entitled the "Second Advent" &c. Also the article by Bro. Waggoner, "When will the nations be dashed in pieces," is to the point. We rejoiced much when Bro. J. N. A.'s article for the time for commencing the Sabbath reached our dwellings. May the Lord help us all to profit by it.

There are some twelve or fourteen Sabbath keepers within eight miles of here. We design to keep up meetings every Sabbath at some one of our dwellings. We feel interested in the work, and wish we could help sustain it better. There are two at least at Bro. Town's who have come out decidedly on the Sabbath and Life and Death question. May the Lord help us all to grow in grace and in the knowledge and into the love of God, and the patient waiting for Christ that we may have a right to the tree of life and enter in through the gates into the City. A. G. CARTER.

Dodge Co Wis.

From Bro. and Sr. Chamberlain.

BRO. SMITH:—We write to inform you that we have moved our place of residence, we formerly lived in Portland, Maine, about eight weeks since we came to this place, we have found one sister, who has been looking for the Lord, some years, but had not heard a word, of the seventh-day Sabbath, or the Third Angel's Message; but after reading on the subject, if less than a week, was fully persuaded, it was her duty, to keep the Lord's Sabbath. Her past life has been one of suffering and sorrow, but now, as the light of present truth, beams upon her, with all its cheering, holy, and sanctifying influence, she has been enabled in some degree, to rejoice, in the God of her salvation, and she now wonders, that she did not before see, and understand, what was meant by keeping, the commandments of God, and the faith of Jesus. She now feels she has something to do, and regrets that so much time has passed, while she remained in ignorance of the present truth. She loves to read our paper, and we therefore request you to send her the *Review*.

We have been cheered and encouraged of late, by sister White's late communication, and also, by what has been written on the Gifts of the Church. It seems as if the time could not be far distant, when the dear children would see eye to eye, and become of one heart, all speaking the same things. Then, and not till then, shall we see the glorious cause of truth, move forward, in all the strength, and power, of united effort. Then will our Father, which is in heaven, own us, as his peculiar people, and pour upon us, more abundantly of his Holy Spirit. Then we shall no longer select a part of the Gifts, such as healing, for instance, and reject others, because we are not humble enough, to receive the teachings, of the Holy Spirit, in the way God has appointed. The dark cloud seems to be breaking, and a better day begins to dawn, and our earnest prayer is, that we and our dear children, may be kept by the grace of God, in that humble, waiting, position, that we may receive all the truth, and be sanctified through the truth, that at last we, with you, and all the dear saints, may be admitted through Christ, our living head, into that eternal inheritance, pure, and undefiled and that fadeeth not away.

JOHN CHAMBERLAIN.

PHEBE CHAMBERLAIN.

Maspeth Queen's Co. N. Y.

P. S.—We should rejoice to see any of the dear brethren, at our house, we live at the lodge of Mt. Olivet Cemetery, about three miles from Williamsburgh in Maspeth N. Y.

J. C.

From Brn. in Will Co., Ill.

BRO. SMITH:—There are a few of the scattered flock in this place, who are looking for the coming of the blessed Saviour, and of course are keeping his Commandments. We have been greatly refreshed by the coming of Bro. Morse, recently from Vermont. He has been here but a short time, but his labors are already being crowned with success in the opening of the eyes of the blind, and unstopping the deaf ears. May the Lord send some more of his faithful ones this way. I believe that with united efforts, there might be great good accomplished.

The *Review* is a welcome visitor to this place. May the Lord speed the time when the precious shall be separated from the vile, and the everlasting Kingdom be set up.

If any traveling brethren should come this way, we would be happy to have them call. They will stop at Mokena Depot, about thirty miles from Chicago, on the Rock Island and Chicago Rail Road.

E. P. WILKINS,

WM. C. PECK,

CHARLES PANGBURN.

From Sister Carby.

BRO. SMITH:—I thank the Lord that he has seen fit in his kind providence to place me among his desponded Advent Sabbath-keepers. I praise him that I ever heard the Third Angel's Message proclaimed.

I believe with all my heart that the seventh day is the Sabbath of the Lord our God. It is the day that was set apart and sanctified and blest, and is just as binding now as when first written with the finger of God on stone. A little over a year ago, I commenced keeping the Sabbath, and amidst all the fiery trials I have had to pass through, I am still trying to keep all the commandments of God, and God has blessed me. When I commenced keeping the Sabbath there were but three sisters keeping it in our town or county; but now my companion and our nearest neighbors, are united in keeping it with me. Praise the Lord.

Bro. Hutchins came to our place not long ago. On the Sabbath he held a meeting at our house. The neighbors were notified, and we felt that it was meat in due season while he spoke to us upon the signs of the times and the Sanctuary.

On First-day, with very short notice, the people gathered at the school-house to hear for the first time a Sabbath lecturer. In the forenoon he spoke upon the signs of the times, and in the afternoon upon the Sabbath. As the fruit of his labors the neighbors before mentioned came out and kept the Sabbath, while many began to search their Bibles to see if these things are so, and we trust that God has a number here that will yet come out and have the seal of the living God placed upon them. May the God of heaven ever bless Bro. Hutchins. Many are inquiring, Won't he come again, I want to hear more upon this subject. My prayer is that the Lord will send Bro. Hutchins or some other good brother this way soon. The way seems to be prepared for good to be done here. The harvest truly is great, but the laborers are few. I do feel to pray the Lord of the harvest that he would send forth more laborers into the field.

Dear brethren and sisters, although the enemy has come down in great wrath, and seems ready to de-

stroy the remnant, let us stand fast in the liberty wherewith Christ has made us free. O may we walk in that strait and narrow path that leads to life ever lasting, that we may have a right to the tree of life and enter in through the gates into the city.

SELINDA CARRY.

Essex, Co., Vt.

#### Extracts of Letters.

BRO. E. FISH writes from La Grange Co., Ind., Feb. 11, 1856:—"I have had the *Advent Review* for some time, and have received much instruction from it. The speedy coming of the Saviour is what my mind has dwelt upon for years gone by, and I want to be prepared to meet him. I am in my seventy-third year, and cannot expect to remain here long at most. I never heard an Advent preacher in my life, and should be happy to have some one come this way and proclaim the Third Angel's Message. It is a low time in religion in this region. I live on the old Wayne road two and a half miles east of Ontario, La Grange Co., Ind."

E. R. DAVIS writes from Walworth Co., Wis., Feb. 17th, 1856:—"Myself and family are striving to keep the Commandments of God and the Faith of Jesus; but we are nearly alone, and the reading of the *Review and Herald* affords us much consolation and strength. In the hope that it will be a blessing to (at least) another family, I enclose to you one dollar and wish you to send the paper to —, Boon Co., Ill. "With my best wishes for the spread of truth, however unpopular, I remain yours in hope of immortality at the resurrection of the just."

#### OBITUARY.

DIED, in Middletown, Conn. on the eve of Jan. 29th, of Consumption, Frances Rogers, eldest daughter of our beloved and much lamented Bro. E. L. H. Chamberlain, aged 20 years, 9 months and 14 days. She sweetly fell asleep in Jesus and now rests in hope, while we are left to mourn her loss; yet while we sorrow our hearts are greatly comforted in hope.

She embraced the Present Truth in Oct. 1853. Her sufferings, though protracted, were borne with marked patience and a calm resignation to the will and design of her heavenly Father. She left her dying testimony in favor of the precious truths she had professed and so ardently loved. Her mind was perfectly clear till the last. She had a word of exhortation for each member of the family present, and also the friends that were in, especially one who had long been trembling under the cross, though convinced of the truth. God grant to bless her dying admonitions to the present and future good of her weeping friends.

Her last hours were those of suffering, yet she was abundantly blessed and sustained and enabled to exclaim, *I know that my Redeemer lives and because He lives I shall live also.* She died in full faith of the Saviour's soon coming, to wake the sleeping and change the living and gather them home to rest forever. We were enabled to realize the worth of the christian's hope as never before, as we stood beside the dying bed of our dear sister and saw and felt for ourselves that support that nothing but the blessed hope could afford.

She now sleeps beside her dear, honored father, to wait the glad morn of the resurrection. We deeply feel our loss; and while we sympathize with the afflicted and bereaved family, we commend them to God. Bro. Paine and Barr were with us on the funeral occasion. Bro. Barr preached a short but very appropriate and comforting discourse from 1st Thess. iv, 13 and onward. As he contrasted the Bible view of the true state of the dead with that generally believed we were enabled to see the beauty and consistency of our position. Our sorrowing hearts were comforted in the sweet, blessed hope of a glorious resurrection, awaiting those dear ones that now sleep in Jesus, soon to be realized. We hope to be so faithful and unspeakable happy as to meet them then.

J. Y. WILCOX.

Middletown, Ct. Feb. 6th., 1856.

#### LYNES

Occasioned by the Death of FRANCES R. CHAMBERLAIN.

Dear Sister thou hast left us here  
In this dark vale to mourn and weep;  
And while we shed the bitter tear,  
Thou dost in Jesus sweetly sleep.

Thy work is done, thy sufferings o'er,  
Yes thou art sleeping in the Lord,  
And soon thou'lt wake to weep no more,  
But to receive thy rich reward.

We hope to meet thee yet in heaven,  
No more to weep around thy bed;  
Where parting hands will ne'er be given,  
And farewell tears no more be shed.

With rapturous joy there thou shalt meet  
Thy parents, who now sleep with thee:  
Thy little sister too, so sweet,  
Shall join the happy company.

Lift up your heads ye mourning friends,  
And wipe away the falling tear,  
Prepare for that glad day that ends  
Our sorrow, pain, and trials here.

For soon the Resurrection morn  
In glorious splendor will appear,  
When Christ will for his saints return,  
Who love and keep his precepts here.

The far resounding trumpet's tone  
Will call the sleeper from her grave,  
Together with the ransomed ones  
That Christ in glory comes to save.

Yes, he will come, his saints to raise,  
Who long have slumbered in the dust,  
And shouting forth Emmanuel's praise,  
Will rise the millions of the just.

O death, thy work is almost o'er;  
For soon will come our glorious king,  
And take us to that peaceful shore,  
Where saints will never feel thy sting.

WM. H. GRAHAM.

Kensington Conn. Feb 1st, 1856.

## THE REVIEW AND HERALD

BATTLE CREEK, MICH., FEB. 28. 1856.

#### Who are the Remnant?

A CORRESPONDENT writes from Nile, N. Y., as follows:—"One thing I would like to know; and that is, why you claim to be the remnant. What are you the remnant of? I always supposed that the remnant had reference to the stock of Israel, the seed of Abraham; and in support of this I will refer you to Rom. ix, 27, and its references. Do you claim to be of the stock of Israel?"

Though we do not claim to be of the literal stock of Israel, we trust nevertheless that we are Christ's and therefore heirs according to the promise. Gal. iii, 7, 29. For since the middle wall of partition was broken down, he is not a Jew which is one outwardly; [Rom. ii, 29:] neither are all they Israel which are of Israel. Chap. ix. 6.

To learn what we claim to be the remnant of, read Rev. xii, 17: "And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the Commandments of God and have the testimony of Jesus Christ." The "woman" is an admitted symbol of the true church; and the same dragon spirit which animated Pagan Rome to crucify our Lord and persecute the primitive church, will actuate the wicked to wage war upon the remnant or last end of that church, who are found in these last days keeping the Commandments of God and the Faith of Jesus. Show us the church besides those who profess the Third Angel's Message, who are keeping the Commandments of God and the faith of Jesus, and we will go with them; for they are our people.

That the church of the last days is called the remnant, read Joel ii, 28-22. After the signs of "the great and terrible day of the Lord have transpired, there is then mentioned a remnant whom the Lord shall call. That remnant we claim to be, inasmuch as we bear their characteristics. They are those who shall enter in through the gates into the city wherein is the tree of life Rev. xxii, 14. They will share the full and final deliverance from the time of trouble such as never was; [Dan. xii, 1:] they are the company who will stand on mount Zion with the Lamb. That time we are patiently awaiting in joyful anticipation.

In January we received 38 new subscribers, and had 38 stoppages. During the present month we have had 56 new subscribers, and 15 stoppages: leaving a net gain of 41. Many of those who fell off in January, were not Sabbath-keepers; and those who have discontinued since the dues were marked on No. 16, have been mostly those who were owing one dollar or more, and who chose to discontinue their paper without paying arrears.

The address of J. E. Titus, formerly of Ypsilanti, is now Leslie, Ing. Co., Mich.

Bro. Gideon Hoxsey would be glad to have any of the traveling Brn. coming his way, call on him. He lives twenty-five miles North East from La Cross, three miles East from Newton Center, Wisconsin.

We are happy to present our readers this week with the article from Bro. Arnold, on Dreams and Visions, and also Our Examples, from Bro. Cottrell.

We have several interesting communications on hand for which we have not room in this number.

OFFER.—We will send by Mail to those who wish them for distribution, the Sabbath and Advent Miscellany, (a work on the Sabbath and Second Advent of 142 pp.,) 20 copies for \$1, and pre-pay postage. Also, Sabbath Tracts, Nos. 1 & 3, (a work of 68 pp., first exposing the false Sabbath, and second, presenting the claims of the True Sabbath,) 25 copies for \$1, and pay postage. We make this offer, first, because we have a large amount of these works on hand, and second, to help those in distant parts of the field in their labors of love.

J. W.

Bro. J. Hart:—The Church at Battle Creek would be happy to have you, and those who may accompany you, spend Sabbath and First-day with them on your way West. J. W.

Bro. H. V. Reed:—Your article is received. We design to notice it next week. J. W.

SPIRITUALISM IN BALTIMORE.—The cause is spreading here far more than is generally supposed. In many a quiet family when the tea equipage is removed the dial is introduced, to hold social converse with our Spirit friends. But of this the world knows not.—*Cor. Spir. Tel.*

#### 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. Barro, 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. Lindsay may appoint.

J. N. LOUGHBOROUGH.

#### Business.

W. MORSE:—We send the Review to C. Kelsey, and P. B. Barrow.

S. M. SWAN.—We will send you the Review free.

J. P. RATHBUN:—We do not know that we have ever received your letter ordering a paper sent to N. Y. What was the address? Was the money receipted? The only letter we find from you within four months is dated Jan. 18th, and contained \$1 for H. B. Rathbun, which we have applied on Vol. VII. You did not inform us that you were on the post paid list, which is the reason the paper was not stopped at your former address.

S. W. RHODES:—The address you request is Liverpool, Onondaga Co., N. Y.

H. W. BROWN:—Your letter of Nov. 9th was duly received, and the books forwarded. We have sent you the paper ever since, regularly. The P. O. Department may be in fault that you have not received it; or it may be by foul means intercepted. We have had several cases of this kind already. Your present remittance pays to Vol. IX. We send some back numbers.

J. A. LAUGHLIN:—We make it right on the book. Will G. Kimble inform us how far he has paid. We may, by accident, have put J. K.'s credit to his name. He is ord'd, to Vol. IX.

J. E. TITUS:—We have none of No. 14, Vol. VII.

G. NICHOLS:—We forward your article and extract, to H. Edson; and we would say to any one who has any strictures to offer on his article, "The Times of the Gentiles," &c., that they will address him at Martville, N. Y., as the only conditions on which we publish said article is that he alone shall be responsible for the sentiments advanced.

#### Receipts.

G B Wilcox, Mrs S Cooley, S H Wilcox, S Trowbridge, N G Sanders, W L Green, S Aldrich, P Chaffee, G Cranmer, O Mahure, W McClenorhan, R Loveland, J N Chase, J Sanders, A Conn, H W Brown, P Burdick, C Brown, I Fisk, Wm W Wells, Jno Hall, A S Hall, S Bryan, each \$1.  
Ransom Loveland (\$1 each for B. Vensel, and J Dykeman) \$4. H Crosbie \$1.50. H Rich \$0.62. W Morse, (should have been receipted in No. 3.) S C Perry, (for M Sargent,) S G Cottrell, P Patch, H Clark, each \$0.50, E Perry, J E Titus, (for M J T.) each \$0.25.

TO PAY ARREARS ON VOL. VI.—S C Perry \$0.75.

TO move Office and pay for Printing Materials.

Amount to be raised	- - - - -	\$603.64
Previous Donations,	- - - - -	277.12

E Goodwin,	\$5.00	Jno Hall,	\$2.00
R Gorsline,	1.00		

Remaining to be raised by the Church, \$318.52