

# THE ADVENT REVIEW, AND SABBATH HERALD.

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

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## LOOK UP.

BY MRS. R. SMITH.

Lone Pilgrim, cease that mournful sigh—  
Look up! redemption draweth nigh.  
Have loved ones gone, does earth look droar?  
Look up! shed not that bitter tear.

What though the heart is saddened now,  
And shadows gather on thy brow,  
And grief the bosom heaving still—  
Look up! submit to Heaven's own will.

Do trials, unexpected, rise?  
Look up! and view the glorious prize;  
Let not life's sorrows press you down—  
Look up! prepare to take the crown.

Lift up your head, rejoice and sing—  
Look up! by faith behold your King.  
He soon is coming, heed his call—  
Look up! and make your God your all.

He'll come, all troubles here to end,  
He'll come, a never-failing friend,  
He'll come to take his children home—  
Look up! and pray, Lord quickly come.

Wilton, N. H.

## SIGNS OF THE TIMES.

BY THE EDITOR.

[Continued.]

Although these spirits generally appear very good and pious, and profess that their mission is to improve the spiritual good of mankind; yet it is evident that they are commissioned by the great author of lies, from the manner they treat the word of God.

The holy apostle says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 16, 17. But these spirits teach that the Sacred Volume is imperfect, and that they have come to correct its errors. That it is quite out of date, its light being eclipsed by the glory of these communications from the spirit world. The truth is, that the bible doctrine of life and immortality alone through Jesus Christ, and that conditional, is perfectly destructive of their whole philosophy; therefore, they declare that the Bible is not purely the word of God, what it is supposed to be. This scheme of Satan to deceive the world is wholly dependent on the doctrine that all men have immortality, and that the dead have knowledge.

We give the following from a work, entitled, *Spirit Rapping Unveiled*, by Rev. H. Mattison, A. M.

"A. W. Hoar, medium," represents the spirit of St. Paul as going through the Bible, and speaking of the different books on this wise: GENESIS.—'About as true as any fictitious work that is now printed.' p. 10. EXODUS.—'As good a book as could be expected in that day.'—Ibid. LEVITICUS.—'Not directly from God, as man supposes.' p. 12. NUMBERS.—'Such an absurdity as that [the facts stated in chapter 1st] ought to be cast into the lowest depths of the infernal regions.' p. 12. JOSHUA.—'Almost the whole book is false.' Ibid. JUDGES.—'About the same as the others; and it needs no argument to show that it is void of inspiration.' p. 14. RUTH.—'Without inspiration, the same as the others.' p. 15.

"SAMUEL.—'A part of it is correct,' p. 15. KINGS.—'Multitudes of mistakes—not correct—no inspiration,' pp. 16, 17. EZRA.—'By a person bearing its name, without inspiration,' p. 17. JON.—'Written through mediums—would have been

correct, had it not been that man destroyed its purity,' pp. 18, 19. PSALMS.—'Written in the same way, and some of them are correct,' p. 19.

"The rest of the books, in the Old Testament are said to be 'somewhat correct in the main; [p. 20;] and in reference to the whole, this 'spirit of darkness says: 'Let me say unto you, O man! at this day, in regard to the Old Testament, MENE, MENE, TEKEL, UPHARSIN,' p. 21. In the same strain this medium passes on through the New Testament, exclaiming, as he passes from book to book, through the gospels, epistles, and Apocalypse, 'not correct,' 'mistake,' 'fictitious,' 'contrary to the will of God?' &c.; and as a climax we have the following:

"The Bible, as a book, represents God as a changeable being, changing so as to suit the different periods of earth. At one time it represents him as a savage monster, sending forth his word to men to slay one another; and at another time it represents him as a merciful being, dealing out mercy to all the people of earth. At another time he sends them into a hell of fire and brimstone.—Such, O man! are the principles the books you call the Bible are conveying to the inhabitants of the earth. O horrible!' pp. 91—2."

"The Bible, when first written, was nothing more than a book written through mediums, as I am now writing through my medium. *St. Paul through Mr. Hoar*, p. 9.

"John Wesley is represented as saying: 'The men who wrote the Bible were not always under full control of the spirit communicating, so that many errors crept into the Bible . . . The Bible has more good teachings than any other work, and has more evil; choose the good, discard the evil.'"

The New Era publishes a letter from Rev. James Smith, A. M. London, July 8th, 1853, from which we extract the following:

"The Old Testament is but the skin of the old Serpent. But who will say that God did not make that skin? It is the use that is to be made of the Bible, rather than its origin that should be discussed. I believe the Old Testament to be divine; but I creep out of it as a chicken out of an egg, when I have exhausted its nourishment." "The living law is more than a rule that God has given us. It is God himself using us as mediums. It is the living God, not the dead Rule that will interpret the word of God." "We want a living law that will show us what great service the Bible has done, and what mischief it has done; and how to transform its evil into good, its onerage into maturity, its sourness into sweetness."

The *Bible Examiner* of July, speaking of the "Bible Convention," so named, called by Andrew Jackson Davis, says: "A long string of charges was brought against the Bible, by the Chairman, Joseph Barker, of Ohio, recently from England, and formerly a Methodist preacher—in which he attempted to make out that the Bible sanctioned all manner of crimes, &c. He was followed by Henry C. Wright, formerly a Congregational minister; once a Non-Resistant and Peace man, but now an opposer of the Bible. He opened with the following resolution:

"Resolved, That the Bible, in some parts of the Old and New Testaments, sanctions injustice, concubinage, prostitution, oppression, war, plunder, and wholesale murder; and, therefore, the doctrine of the Bible, as a whole, is false, and injurious to the social and spiritual growth and perfection of man."

We copy from Mr. Mattison's work, a few testimonies from these spirits relative to our Lord

Jesus Christ. "The spirit of John Wesley is represented as saying: 'Jesus was a great and good man; but there was nothing more miraculous about his conception, birth, life and teachings than any good man. Jesus never taught people to pay divine homage to him; he never taught that he was the Son of God, except in the sense in which other men might be the sons of God.' *Unfoldings*, p. 7."

"What is the meaning of the word Christ?—'Tis not as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale.' *Telegraph*, No. 37."

"The spirit of Channing says: 'The spirit of Lazarus had not entirely left the body; he was in a trance. Christ in his superior condition saw this, and by his magnetic power restored the action of the system. The same was done at the restoration of the maid.' *Telegraph*, No. 34."

"The spirit of Christ was not wholly separated from the body when he was placed in the tomb, and the guardian spirits, who had attended him through life, using him as a medium, rolled away the stone, restored the spirit to the body, and Christ walked bodily out of the tomb. Sometime afterward he died naturally, his body was left to moulder back to dust, and his spirit, seen only by those who were mediums, ascended to heaven.'" *From Dr. Bristol's letter.—Telegraph*, No. 34.

These spirits also testify that there is no Devil, nor evil spirits. This really looks like Satan's master-piece! He is advertising throughout the earth through these spirits, that he does not exist! If he can only make men believe this, then he is ready for his last great deception.

This reminds us of a story which well illustrates the case. It is in substance, this: "The notorious robber, George Cole, of England, whenever he wanted to perpetrate an act of some dreadful villainy, would get some suitable tool to advertise his having been hanged! or imprisoned! or transported to Botany Bay! Thus, suspicion was allayed; and his villainous deeds more easily accomplished."

"The imagination of evil spirits is an image only belonging to the human mind while such mind is yet in an unenlightened or undeveloped state, &c.' *Love and Wisdom* p. 98." "I asked if there was any devil. Answer: 'No.' 'Are all spirits happy after death?' 'Yes, measurably.' 'What church is nearest right?'—Answer: 'Universalist doctrine is nearest right.'—*Telegraph*, No. 3." "There are no bad spirits; that is, no devils or demons. Those spirits we have conversed with will not allow us to use the term,"—*Supernal Theology*, p. 71." "The spirits utterly disclaim all truth in the imaginations of individuals who believe in the doctrine of evil spirits." *Teacher*, p. 116."

They are "familiar spirits." They sustain the very character of the familiar spirits named in the Bible, as the following text shows: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper [margin, peep, or chirp] out of the dust." Isa. xxix, 4.

All will see the identity of this low rapping spirit, and the low whispering, or peeping spirit named in the text. The one named in the text was a "familiar spirit;" so is the other. They are almost always ready to communicate, especially with those

who are entirely devoted to them. They will rap, write, move, or throw things about, play musical instruments, and direct persons from place to place. Though they sometimes appear very religious, yet they are not very particular with whom they are so familiar; communicating in their low manner freely with the vicious, as well as the virtuous.—We will here give the principal passages in which reference is made to “familiar spirits” to show in what light they are held by the Bible.

“There shall not be found among you . . . an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.” Deut. xviii, 10, 11.

“Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.” Lev. xix, 31.

“And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among the people.” Lev. xx, 7.

“Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her and enquire of her.” 1 Sam. xxviii, 7.

Poor fallen man! When forsaken by God he fills up the cup of his iniquity by consulting a familiar spirit! For it is said: “So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it.” 1 Chron. x, 13.

“And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God?” Isa. viii, 19.

We will now examine some of those passages which distinctly speak of these familiar, lying spirits; and show that this spiritual deception is a sure sign that the day of God’s wrath hasteth greatly.

(1) Rev. xvi, 13–15. “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.”

This special manifestation of unclean spirits is here spoken of after the account of the pouring out of the sixth vial, which is in the future. Some suppose that the chronological order of events is not preserved; while others think that, altho’ these unclean spirits are now deceiving the world, they will especially go forth from the dragon, beast and false prophet, after the sixth vial is poured out.

The manifestation of the unclean spirits named in the text is just before Christ comes “as a thief,” and preparatory to the battle of the great day of God Almighty; therefore they are a sign of the swift approach of that dreadful day. We do not understand by the phrase, “three unclean spirits,” that they are only three in number, as some have argued; but they were to be manifested from these three divisions: the dragon, beast and false prophet. The unclean spirit that Christ cast out of the man from among the tombs, [Mark v, 1–13,] said, “My name is legion; for we are many.”

The spirits named in the text, have power to work miracles. This we have shown is now being fulfilled in the history of *spirit manifestations*. They “go forth unto the kings [of kingdoms] of the earth, and of the whole world.” This is also rapidly fulfilling.

(2.) Matt. xxiv, 23, 24. “Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.”

Not long since we heard a brother apply this text to the present time, and at once decided that the application was wrong; but after examining the connection, became satisfied with his application of the text. Verse 21st speaks of the *tribulation* of

the church which followed the destruction of Jerusalem, and was consummated in the 1260 years of Papal persecution. Verse 22d speaks of that tribulation being shortened for the elect’s sake. The reformation restrained the rage of Papacy, so that there has been no general persecution of the church since 1700. The 1260 days reached to 1798, yet the tribulation of the church, being shortened, ceased about 1700. Then our Lord, in his prophetic discourse, has brought us down to the present time, where we may look for those who shall say, “Lo, here is Christ,” and “Lo, there,” and for “false christs and false prophets,” named in verses 23d and 24th.

As the period for the personal appearing of the real Christ has been drawing near, false christs and false prophets have made their appearance. The shakers have said, “Lo, here is Christ,” or, his second appearing was in the person of Ann Lee.—Others, making the second advent of Christ spiritual, have said, he comes at conversion, or at death. Within the last ten years, hundreds who once were looking for that same personal Jesus that was taken up from the mount of Olivet to come again in like manner, have cruelly denied his personality. They say that Christ’s second coming, or manifestation, is in his saints, and that they are the second coming of Christ. Many of them have been heard to say, “I am Christ.” “His second advent is in me.”

But when we look at the more recent damning heresy of *Spiritualism*, we see a more striking fulfillment. Some of these spirits rob the Son of God of his divinity, and bring him to a level with all men. The testimony of one is, that “Christ never taught that he was the Son of God, except in the sense in which other men might be the sons of God.” Another asks: “What is the meaning of the word Christ?” and answers: “Tis not as is generally supposed the Son of the Creator of all things.—Any just and perfect man is Christ.” Those who believe such testimony, can not do otherwise than to believe that they are christs. But what a heresy! O how “false!”

“False Prophets” are abroad in the land in abundance. True prophets foretell future events, generally being instructed by the agency of God’s holy angels. False prophets, then, will testify relative to the future, being taught by lying spirits. Hundreds of mediums have published to the world what is about to be done through Spiritualism. Thus they have prophesied. But their teachers are spirits of devils, and what they receive from them and publish to the world are falsehoods; therefore, these mediums are, to all intents and purposes, *false prophets*.

“And shall show great signs and wonders, inasmuch that if it were possible, they shall deceive the very elect.” Signs and wonders are the very front of Spiritualism. By these the deception is carried on. Spirit manifestations are becoming more and more wonderful; and it may be expected that their miraculous character will increase, until the world shall be deceived, and the elect of God also, if it were possible. But God’s word will be their “shield and buckler.” Those who rely on impressions and outward manifestations, will not be able to stand. Those who adhere to the popular fables of the day, will be overcome. Nothing will shield the people of God in the period of spiritual deception which we are now entering, but a well-grounded faith in the personal coming of Christ, and life and immortality conditional, and only through Christ. Those who now flee to God’s word, and “keep the word of his patience,” will be “kept from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” Rev. iii, 10.

(3.) 2 Thess. ii, 9–11. “Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”

It is an interesting and important fact that this chapter opens with the subject of Christ’s second coming. It commences as follows: “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.” The Apostle, as we have before shown, then warns the Thessalonian church not to be deceived with the idea that Christ would then come, and points down over the apostasy and 1260 years of Papal supremacy, guarding all the way with his warning till he comes very near the last half century. Then speaking of the destruction of the man of sin, or Papacy, he says: “Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; whose coming [even him] are supplied words, and give a wrong meaning] is after the working of Satan,” &c. The word “after” in verse 9th has been supposed to mean *like*, and this supposition has been strengthened by the supplied words, “even him.” But by leaving out these supplied words, it appears evident that the words, “whose coming” refer to Christ, and therefore, the word “after” means, at a later period. We understand the Apostle to teach that Christ’s second coming is to be after Satan has power to work “with all power, and signs, and lying wonders.”

Then how definitely the period of, and the events to precede the Second Advent are here pointed out! Let us again look at these events. First, the “falling away;” second, the 1260 years of Papal supremacy, which brings us within fifty-five years of the present time. One might suppose that the Apostle would leave the subject here without pointing out the period of the Lord’s coming more definitely; but no, his eye looked on down still further, and saw the working of Satan, with all power, and signs, and lying wonders, and points it out as the last great event before, and sign of the Second Advent.

From the words, “all power,” “all deceivableness of unrighteousness,” and “strong delusion,” we may get some idea of the character of future spirit manifestations. We think they will yet be sufficiently miraculous to deceive those who reject the truth.

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do,” &c. Rev. xiii, 13, 14.

The reason is given in verse 10th why God gives men over to this delusion. It is this: “Because they received not the love of the truth, that they might be saved.” The truth applicable to the time has been set before the world; it has been rejected and scoffed at; God’s Spirit has been grieved until it has well nigh left the world; moral darkness, like the pall of death, is spread over the earth, and Satan is now permitted to deceive those who have rejected God’s merciful warnings.

But it may be asked, What truth is here referred to in verse 10th? We answer: The great truth which is the Apostle’s theme in this chapter, which is Christ’s second coming. It is the last great truth that men are to reject, just prior to the Second Advent; therefore it follows that it is the doctrine of Christ’s second appearing. Those who love Christ more than this world, will love the doctrine of his appearing. They will receive the “love of the truth.” But those who love this world more than they love Him who died to save them, whose treasure is in this world, and whose affections are set on the things of earth, do not want Christ to come. They do not love to hear that he is soon coming. They receive not the love of the truth.—For such, a strong delusion is prepared. Many are already caught in it, and bound fast by the fetters of perdition.

As we look abroad in the earth, and view the condition of mankind in the light of revelation, the scene is indeed frightful. The gospel of the kingdom has been preached in all the world for a witness; the church which should have rejoiced in, and prepared for, the coming of her Lord, as a body rejected it, yea, crucified it; and a world of sinners thereby felt at full liberty to scoff. When moved by hearing the doctrine of Christ’s coming,

to seek God, and prepare for the event, their fears were removed by the cry of peace and safety, "My Lord delayeth his coming," and, "the world is to be converted before Christ comes." O professed church of Christ! The blood of these sinners will be found on your garments.

O ye professed watchmen! How will you answer for souls intrusted to your care! What account will you give for crying, peace, peace, when there was no peace? When the world was alarmed with the news that Christ was soon coming, and by the Spirit of God deeply impressed with the subject, and would have fled to Christ, had it not been for your influence, it was you that taught them to put far away the evil day. It was your teachings that silenced all their fears, and led them to bar the Holy Reprover from their hearts. Ye ambassadors for Christ, who profess to pray the people, in Christ's stead, to be reconciled to God! how will you answer for your unfaithfulness? Sinners, and your own flocks, have trusted their salvation on your words. If you had loved and had preached the glorious appearing of Christ, they would have received the "love of the truth." But, behold your condition! Your preaching almost powerless; your prayer-meetings, if you have any, lifeless and destitute of real interest, and your flocks asleep to their own salvation, and that of sinners; and many of them already given over to the strong delusion of spirit manifestations! The judgment scenes lie just before us! And how awfully wretched will be the condition of that unfaithful watchman who shall come up to that day, covered all over with the blood of souls!

"Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

"Howl ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape." Jer. xxv, 32-35.

But mercy's hour still lingers, and there are those who have ears to hear, and hearts that can feel the force of divine truth. Such have not on them the sin of understandingly rejecting and crucifying the doctrine of Christ's second coming. To such we would say in the language of the True Witness, "He that hath an ear let him hear."—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." There is enough for all; but how few "thirst" for salvation, and have the "will" to seek, with all the heart, for a right to the tree of life and the fountain of living water.—

(4.) Rev. xviii, 1, 2. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird."

Before showing that this text applies to the present and future, and that the "foul spirits" and "devils" here mentioned, refer to spirit manifestations, we will take a brief view, only, of the subject of Babylon; for our space will not allow us to enter into the subject at length.

The fall of Babylon is a moral fall. This may aid us in determining what Babylon is. That her fall is a moral change is evident from the order of events given. First, she falls; second, she becomes the habitation of devils, and "the hold of every foul spirit," &c.; third, God's people are called out of her; and, fourth, her plagues are poured out upon her, and she is thrown down with violence, "like a great mill-stone cast into the sea," and "found no more at all."

The word Babylon comes from Babel, and sig-

nifies "confusion or mixture." See Gen. x, 10; xi, 9. Once when men were all of one language, they undertook to build a "city and a tower whose top should reach unto heaven." But God came down and confounded their language, so that they "could not understand one another's speech."—"So the Lord scattered them abroad from thence upon the face of all the earth; and they left off building the city. Therefore is the name of it called Babel, [margin, that is, confusion,] because the Lord did there confound the language of all the earth. Gen. xi, 1-9. Babylon, signifying confusion, well applies to the many denominations of professed christians, with their different creeds, holding forth such confusion of sentiments. We are aware that many will object to this view; but we ask such as do object, to make a better application. Do you apply it to the Roman Catholic church, only? If you do, please show when that church (which has always been low and corrupt) morally fell? and, then, as a second event, became corrupted with spiritual wickedness? Again, Babylon, signifying confusion, cannot be properly applied to the Roman church, she being a unit.

Babylon is where God's people are and from which they are called out, a short time before the seven last plagues are poured out. This is evident from Rev. xviii, 4. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As the plagues are still future and immediately follow Babylon's fall, and the call to God's people, the present is shown to be the period of her fallen condition, and the time for God's people to be called out of her. This forbids the idea of applying the text to the Catholic church in past time. Where, then, are the people of God of this generation? Are they in the Roman Catholic church? No. They have been, and many still are, in the Protestant sects. Bear this in mind: Babylon is where God's people are, a short time before the seven last plagues are poured out. She morally falls, and the people of God are called out to escape her plagues. This shows the propriety of applying Babylon to the sects, and locates the whole scene in a short period, just prior to the Second Advent.

If it be said that the city of Rome is this Babylon, and that her fall is the burning of that literal city, then we would ask, How can the city of Rome "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" after it is burned. And how is it possible for God's people to be in Rome, (in order to be called out,) after that city is burned, and is thrown down with violence, like a great mill-stone cast into the sea by a mighty angel, and "found no more at all." Will God's people be in Rome after that city is no more? Again, the people of God are called out of Babylon to escape her plagues. But will they flee out of Rome after it is burned, to escape plagues, of which her being burned is her last plague? "Her plagues shall come in one day, death, and mourning and famine; and she shall be utterly burned with fire."—Rev. xviii, 8. The true application of Babylon is free from all these inconsistencies. The prophecy when rightly applied, will fit like the glove to the hand, being made purposely for it.

We unhesitatingly apply the Babylon of the apocalypse to all corrupt christianity. The term, signifying confusion, is perfectly applicable to the many different sects, each holding different sentiments, divided and sub-divided, and all united with the world. The Protestant sects are fitly represented by the harlot daughters of the woman of Rev. xvii, 4, 5. The woman that would leave her husband, and unite with, and seek protection from another, would be called thus. The professed church of Christ has left the arm of her true husband, and now leans on the strong arm of the law. She seeks protection, and to be nourished by the corrupt governments of the world, and is properly represented by the harlot daughters of the old mother, she being a symbol of the Catholic church. As the woman should cleave to her husband, so should the church cleave to Christ, and instead of seeking protection from the arm of the law, lean

only on the potent arm of her Beloved. The church is unlawfully wedded to the world. This may be seen in the various departments of civil government. Even in the war department, the professed minister of Jesus Christ is seen mocking the God of peace with his prayers for success in battle.

Has Babylon, or the nominal churches, fallen? We have only to compare the present condition of the churches with their spirituality ten years since, to see that a great change has taken place with them. This no candid person will deny, who has had connection with them, or knowledge of them.

Look back but ten years, and there you will see many powerful revivalists traveling from city to city and from town to town, laboring with their might for the conversion of sinners, laying the gospel axe at the root of the tree, according to what light they had, and God blessing their labors with the conversion of thousands. Where are those revivalists now? Answer: They are, perhaps, settled pastors of churches, and preach year after year without seeing one real conversion.—Or, it may be that they have entered business for a livelihood or wealth.

Take a view of the efforts then put forth by the different sects for the conversion of perishing sinners. Protracted meetings were held for days and weeks in succession. The most spiritual ministers were obtained to preach, even if they were not educated and popular. A minister filled with the Holy Ghost, one that would arouse the people, was what was wanted then. The traveler, journeying the distance of fifty miles at the season of the year when such meetings were most common, might pass several places of worship crowded by hundreds anxiously seeking the Lord. Prayer-meetings held in almost every neighborhood, and in many places quite every evening in the week. Not only ministers, but many of the most active members of the churches, visited from place to place, and from house to house, doing what they could to save souls. The voice of prayer was heard almost everywhere. It was heard not only from the house of worship and the family circle, but shops, barns and groves resounded with earnest petitions from those who hungered and thirsted for righteousness. Ministers preached with simplicity and power, old saints wept and poured forth the fullness of their souls like young converts, while those who had just tasted the love of Jesus sweetly spoke forth his praise.

Now compare these facts with the present state of things. Protracted meetings are seldom held, and when they are held, no one reports that much, if anything, is accomplished. And whatever excitement is raised, generally dies away so very soon that it frequently proves itself to be human excitement, and not the work of the Holy Ghost. Many that were the most successful reformation preachers have given up preaching. Prayer-meetings seldom held, and then very few to attend them. Family altars broken down, and the voice of prayer seldom heard only from the minister at church. In fact, religion has become a mere form with the churches of the day, destitute of vital godliness. It has ceased to be an every-day matter, being confined almost entirely to the first day of the week. And if the soul-damning sin of pride can be found on the face of the earth, it may be seen in the display of worship on that day.

Those who will look at these facts in their true light will agree with us that the churches have fallen. Most of their own members will acknowledge this, though they know not the cause. This is all we contend for, relative to the fall of Babylon, that it is a fall from a measure of spirituality, to a state of lifeless formality. Having a form of godliness, but destitute of the power thereof.

The testimonies of the churches themselves, given in 1844, are sufficient to establish the fact of their fall. The *Congregational Journal* says:

"At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath schools, stated, that he had been in the ministry, for twenty years, and never till the last communion had he administered the ordinance without receiv-

[Continued on page 70.]

## THE REVIEW AND HERALD.

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

ROCHESTER, FIFTH-DAY, SEPT. 8, 1853.

### THE SEVENTH-DAY SABBATH NOT ABOLISHED!

#### ▶ A REQUEST! ◀

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches, "without note or comment," that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

### THE FIRST DAY OF THE WEEK NOT THE SABBATH!

#### ▶ ANOTHER REQUEST! ◀

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the REVIEW.

#### To the Brn. in Wisconsin.

DEAR BRETHREN:—We have just received a letter from Bro. M. E. Cornell, who has recently visited you, dated Aug. 14th, from which we take the following:

"Many in Wis. are dissatisfied with you for not giving a longer notice for the Koskenong meeting. They think you have neglected them. Many are much disaffected, or have been."

This is the first intimation we have had of this matter. You have good reason to think we neglected you, until the matter is explained. You should have stated your grievances to us at once. This would have given us a chance to have given satisfaction.

Bro. Phelps invited us, in behalf of the Brn., to attend your conference. He stated the time, and then gave us the liberty to change the time to suit our convenience. We then expected to go to Wisconsin, but were not fully decided. We waited to decide the point, and to be able to arrange our appointments through Michigan, before giving the appointment of your meeting. Our time of going west was delayed by sickness and death in our family. Finally, we decided not to go further west, than Michigan. Then we gave the appointment of your meeting at the time stated by Bro. Phelps. And we never thought of the notice being too short till we received Bro. Cornell's letter. We now see it was too short. It must have been a great trial to you, which is a grief to us. We will try to be more careful for the future, as long as we conduct the REVIEW. Will you forgive us?

The mistake did not arise from a willingness to neglect you. We were then almost overwhelmed with cares, perplexities and grief. The care of the Office, trials from abroad unjustly thrown upon us, and in our own house a dear natural brother, sick and dying with the consumption, carried us very near the grave. In that state of things, many things were done imperfectly; the appointment of your conference was among the number.

Dear Brethren: We must act in union. If this statement is not satisfactory, please inform us immediately. Let us hear from you.

#### THE REMNANT, OR 144,000.

BY S. T. CRANSON.

#### Will they be sealed among the literal Jews?

This is a question of importance to those who are looking for the coming of the Lord. Some are expecting the return of the Jews to Jerusalem, others suppose that ten tribes were lost, and will be found in the last days, and will compose a part of the 144,000. But we shall have to differ from them.

Let us find the origin of the twelve tribes, and trace their history, and we shall find no difficulty in determining where and when the 144,000 will be made up.

The origin of the twelve tribes of Israel is shown in Gen. xxii, 15-18. The promise was made to Abraham, that in thy seed shall all the nations of the earth be blessed, because he had obeyed the voice of the Lord, [Gen. xxii, 18,] and the same was made, or confirmed unto Isaac, [Gen. xxvi, 29,] the son of promise. Afterwards the Lord appeared unto Jacob, the son of Isaac, on his return from exile to his brother Esau, by night, and after wrestling all night till break of day, the angel was about to depart, but Jacob said, I will not let thee go except thou bless me. And he said unto him, what is thy name? And he said, Jacob. And he said unto him, Thy name shall no more be called Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed. Gen. xxxii, 24, 28. The name of Jacob being changed to Israel, all his posterity were called the children of Israel—the house of Israel—all Israel, the whole house of Israel—house of Jacob. And nowhere is one tribe called all Israel, &c. Let this be *distinctly understood*.

Israel had twelve sons who were heads or representatives of the twelve tribes of Israel, called the tribe of Judah, the tribe of Benjamin, &c. There is one thing to notice here: they were required to keep a correct genealogy of each family, so that a distinction might be kept between the tribes; and every man was required to know to which tribe he belonged; otherwise they were to be cut off from Israel, or were put from the priesthood. Neh. vii, 64. The son of the stranger, if he would join the congregation of Israel, must be circumcised, and identify himself with some one of the tribes, and abide by the same laws. Lev. xxiv, 22; Num. ix, 14, 15; xv, 15, 16, 20. After many years, the Lord brought the children of Israel into Canaan, and divided the land according to the number of the tribes of Israel, giving each tribe a portion except the tribe of Levi; because the Lord had chosen the tribe of Levi to the priesthood, and they should live by the tithes and offerings of the other tribes. Josh. xiii, 14, 33; xviii, 7. After the children of Israel had taken possession of Canaan, they were governed by Judges, who were appointed by the Lord, till the days of Samuel; when Israel desired a king. 1 Sam. viii, 45. From this time until the death of Solomon, the twelve tribes were united and governed by one king. After the death of Solomon, Rehoboam, son of Solomon, went to Shechem; for all Israel were come to Shechem to make him king. But Rehoboam refused the counsel of the old men, and took the counsel of the young men, and answered them roughly; therefore Israel rebelled against the house of David, and made Jeroboam king over Israel. And there were none that followed the house of David but the tribe of Judah only. 1 Kings, xii, 1-10; 2 Chron. x. After Rehoboam was rejected, he returned to Jerusalem and strengthened himself, having Judah and Benjamin on his side. From this time the house of Israel was divided into two kingdoms, called the kingdom of Israel and the kingdom of Judah; as the Lord declared to Solomon, before his death, saying, I will surely rend the kingdom from thee and will give it to thy servant; yet the Lord promised a part of the kingdom to the house of David. 1 Kings, xi, 11, 12, 13, 31.

Now mark the history of Israel; after the ten tribes revolted from the house of David, Jeroboam said in his heart, Now shall the kingdom return to the house of David, if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah.—Whereupon the king took counsel and made two calves of gold, and said unto them, it is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this became a sin; for the people went to worship before the one, even unto Dan. And he made an

house of high places, and made priests of the lowest of the people, which were not of the house of Levi. 1 Kings, xii, 26, 31. It seems that Israel never repented of their sins, and so God removed Israel out of his sight in the days of Hoshea, king of Israel. 2 Kings, xvii, 1-23.

From this time the kingdom of Israel was no more. Some have supposed that the ten tribes were *lost*, or went off somewhere in a far country, where they never have been found, and in the last days they will be brought back again to their own land; or, there will be sealed among them, 120,000 which will make so many of the 144,000, or the remnant who will stand on Mount Zion singing the new song. Rev. vii, 2-8; xiv, 1-5. But this view does not appear correct to me. Where does the Bible tell us that the ten tribes were lost? The Bible says, "in the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria, and placed them in Halah and in Haber by the river Gozan, and in the cities of the Medes. So Israel was carried away out of their own land to Assyria unto this day. 2 Kings xvii, 6, 23. The Bible tells us plainly where they went; so we know; and if we know where a thing is, it is not lost. The fact is, the twelve tribes always existed from the days of David to Christ. It may be asked, How do you make that out? We ask, who were the true Israel? Were those who sinned in the wilderness and were cut off, or, were those the true Israel who remained obedient? Those who were obedient, of course.

We have just seen that Jeroboam made Israel to sin, and they were cut off; but there were some who did not sin, and they left Jeroboam, and these were the true Israel. When Jeroboam put away the Levites from being priests, and made the lowest of the people, priests, contrary to the law, [Num. iii, 10,] then the priests and Levites that were in all Israel resorted to him. [Rehoboam,] out of all their coasts; for the Levites left their suburbs and their possessions, and came to Judah and Jerusalem; for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord. And he ordained priests for the high places and for the devils, and for the calves which he had made. And after them, out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam, son of Solomon, strong, three years. 2 Chron. xi, 13-17.

So we see that all who feared the Lord went to the house of David; and these were the true Israel; in this way the twelve tribes were kept along. Had not the tribe of Levi gone over to the house of David, what would have been done for priests, the tribe of Levi being lost? We find something more definite, if possible, to show that the twelve tribes remained: the kingdom of Judah was carried away to Babylon, and remained seventy years in captivity; when Artaxerxes issued a proclamation that all they of the people of Israel and of his priests and Levites in his realm, which are minded of their own freewill, should go up to Jerusalem with Ezra; [Ez. vii, 13,] and many, even all Israel, returned, though there was but a remnant. Ez. ii, 7; vi, 16, 17; Neh. vii, 13.—So the priests and the Levites and the porters and the singers, and some of the people, and Nethinims and all Israel, dwelt in their cities.

The blessings of the gospel and the Messiah, were promised to the twelve tribes as well as to one tribe; and according to the promise, Christ came to his own, and his own received him not. John i, 11. If there were not twelve tribes at his first advent, how could the promise of God be fulfilled? "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts iii, 22, 25.

This prophet was Christ, and the promised seed.—God gave the promise to Abraham; and it was re-

newed at Mount Sinai unto the twelve tribes of Israel; and here we see a fulfillment in the coming of the Messiah to his own. This is evident from what Paul said, Acts xxvi, 6, 7. "And now I stand and am judged [for what? Paul,] for the hope of the promise made of God unto our fathers: [The twelve tribes:] Unto which promise our twelve tribes, instantly serving God day and night, hope to come."

Where would be the propriety of Paul saying the twelve tribes instantly serving God if ten tribes had been lost? James dedicates his epistle to the twelve tribes which are scattered abroad, greeting. Now if ten tribes were lost, how could James, with any consistency, write to the twelve tribes? The existence of twelve tribes in the days of the apostles cannot very well be doubted.

But here is a seeming difficulty with some of our friends, since all distinction between Jew and Gentile is done away in Christ, where there is neither Jew nor Gentile, to know when the 144,000 are sealed, where they come from, but when rightly understood, all is plain. Before Christ, the literal seed of Jacob was called Israel, but not so since Christ.

"For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. For they are not all Israel which are of Israel: neither because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called; that is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Rom. ii, 28, 29; ix, 6-9; Gal. iii, 29. By these quotations we see the New Testament definition of Israel. The Jews rejected Christ and were broken off, because of unbelief, and the Gentiles were grafted in among them, and with them partake of the root and fatness of the olive-tree. See Rom. xi. So the Gentile believers became Israel, and in this way the house of Israel is kept up, and will remain till Jesus comes again. Now we can see where to find the remnant. A remnant is a small piece, and the last end of any thing. The remnant are the few who are alive at the coming of Christ. See 1 Thess. iv, 16, 17; Rev. xii, 17; xiv, 1-5; xvi, 2, 3. Tompkins, Mich., Aug. 1853.

From the Sabbath Recorder.

#### THE MINE EXPLORED.

On opening a work, recently purchased, with the above title, I am led to exclaim, in the popular appreciation of the passage in Job: "Oh, that mine adversary would write a book;" for, in this instance, I could confidently add: "Thine own mouth condemneth thee, not I; yea, thine own lips testify against thee." The full title of the book is, "*The Mine Explored, or Help to Reading the Scriptures.*" It is made up, principally, of Scriptural references to scriptural subjects, and is published by the "*American Sunday School Union.*"

We are informed in an introductory note, that "it was written by the late Benjamin Elliot Nicholls, M. A., of Queen's College, Cambridge, (Eng.), and was originally published by the (London) *Society for Promoting Christian Knowledge.* It has required no material alterations to fit it for the purpose of the present publishers. It has a value for religious teachers of all grades, for Bible Classes, and for advanced members of Sunday Schools, which will not fail to be discerned by the diligent and discriminative reader. It recommends itself to the student of the Holy Scriptures, as affording great facilities to the reading, marking, learning, and inwardly digesting, their precious truths." And further, the reader is advertised that "no books are published by the AMERICAN SUNDAY SCHOOL UNION without the sanction of the Committee of Publication, consisting of fourteen members from the following denominations of Christians, viz., Baptist, Methodist, Congregationalist, Episcopal, Presbyterian, Lutheran, and Reformed Dutch."

With this introduction, that all its contents are certified and endorsed by nearly all the evangelical denominations in the land, and as it purposes to afford "great facilities" to the student of the Scriptures, and as it is not any part of its object to obscure or withhold any matter connected with Scriptural authority for any Scriptural institution I, therefore, make advantage of their chapter on the "*Weekly Sabbath,*" to show what authority they derive from the Scriptures, and what a specimen these First Day sticklers find in the Scriptural *Mine* for sanctifying the *Rest-Day.* Be it as they have made it.

#### The Weekly Sabbath. Page 161.

When was the Sabbath first appointed to man? (Gen. ii, 2, 3.)

Were the Jews reminded of the duty of its observance before the giving of the Fourth Commandment, and on what occasion? (Ex. xvi, 22-26.)

How were the Jews reminded of the antiquity of its institution in the Fourth Commandment? A.—By its being spoken of as an ESTABLISHED festival and by the reference made to God's having hallowed the seventh day, at the creation of the world.

What additional sacrifices were offered on that day, morning and evening? (Num. xxviii, 9, 10.)

Was there any assembly of the people for public worship? (Gen. xxiii, 3.)

Mention some passages, by which it may be shown that it was a spiritual service which was required of them. (Isa. lviii, 13, 14; Ps. xcii, the title of which is remarkable.)

What punishment was threatened for its neglect? (Ex. xxxi, 14.)

Is there any instance of this threat being executed? (Num. xv, 55.)

In enumerating the sins of the Jews, what did their rulers and prophets say in a peculiar manner brought upon them God's displeasure? (Neh. xiii, 18; Jer. xvii, 21; Ezek. xx, 24.)

What account have we of the Lord's observance of the Sabbath? (Mark i, 21; Luke iv, 16, 31; xiii, 10.)

The restoring and ascertaining the Sabbath was the first point of religion that was settled after the children of Israel came out of Egypt, as being of the greatest moment, and this in relation to the original institution, for the law at Mount Sinai was not then given.

To this, all Seventh-day Baptists can cry, Amen! Amen! The *Mine* has been explored, and what is found? Not an iota for the *First Day of the Week*—not an atom for "*Lord's Day*"—not a mark for the so falsely called "*Christian Sabbath.*"—Nay, had there been the most distant Scriptural allusion to a change of the Sabbath, or the slightest authority to maintain man's subterfuges for the substitution, would not these sticklers have given it, if they legitimately could? Their own paucity of proof betrays them. Their own position condemns them. Such a production is a sufficient confutation of their pretensions—such a labor is a sufficient triumph for us. We can afford to *pass it round,* and ask them to eat their own words. We want no greater triumph.

W. M. F.

#### MISREPRESENTATIONS.

The following letter, and statement of facts are given by the writer, that honest seekers after truth, and Sabbath-keepers may not be deceived by Elder J. V. Himes' misrepresentations.

ELDER J. V. HIMES, SIR:—A few days since I was shown a letter from Elton Everts, of Newhaven, Vt., dated July 13th, 1853, to a friend of his in Rochester, N. Y., from which I send you the following extract; viz., "Yesterday I saw Mr. Himes. He says, that Bro. Bates was, firstly, the sealing angel ascending from the East. And went about sealing the brethren before he got the Sabbath. And enjoined caution on those brethren not to speak to any body but their own fraternity. And afterwards he got the Sabbath for a seal."

Will you please answer by return of mail, and state from what source, and when, you received the above

information. My address, until about the seventh of August, will be at Milan, Ohio.

Respectfully yours, JOSEPH BATES.  
Buffalo, N. Y., July 21st, 1853.

The above letter I directed to Elder Himes at Boston, Mass., where his paper, the *Advent Herald,* stated that he should preach the first Sabbath in August.—As my letter (so far as I know) remains unanswered, it seems duty for me to make the following statements:

1. Elder Himes says: I was "firstly the sealing angel ascending from the east, and went about sealing the brethren before I got the Sabbath." I will here give an extract from a work which I published in Jan. 1849, entitled "*A Seal of the living God,*" which will show my views on the point in question.

Rev. vii, 2. "And I saw another messenger ascending from the rising of the sun, having a seal of the living God, and he cried with a loud voice to the four messengers to whom it was given to injure the earth and the sea." Whiting's Trans.

"ANOTHER MESSENGER: how shall we understand this? Answer: men and women which are moved upon by the word and Spirit of God to execute his will here upon this earth. Why cannot this messenger or angel mean an invisible one? Answer: because we never hear invisible angels or messengers preaching with loud voices to men. See the text, also, Rev. xiv, 7, what the Advent people cried with loud voices in 1842 and 1844. These in Chap. vii are some of the same messengers that have continued to pass on through the three messages in Rev. xiv, and are now keeping the commandments of God and the faith of Jesus." Page, 17.

It is well known that the great majority of advent teachers that did not believe in the sealing work of the servants of God in 1849, taught then, and still do, that the angels of Rev. vii, 1, 2, are symbols of earthly governments and men. This, as stated in the foregoing extract, was what I then believed in common with them. In May, 1849, I published a tract, entitled, a "*SYNOPSIS OF A SEAL OF THE LIVING GOD.*" On the first page of which I acknowledged the change in my views of Rev. vii, 1, 2, as follows:

"Since writing the Sealing Message, I have been satisfactorily convinced that the exposition which I then gave of the four messengers standing on the four quarters of the earth, and the ascending, sealing messenger, was incorrect. The difficulties which then prevented me from seeing the clear light on this subject, (as I stated on pages 65, 66, of the Seal,) have since been removed and I now praise the Lord for the clear light that shines; viz., that the four messengers instead of being the four principal governments of earth, are *four literal angels* commissioned by God to execute his purpose in the destruction of the wicked, by his four sore judgments; (or winds;) viz., sword, famine, noisome beasts and pestilence.

"ANOTHER MESSENGER.—Literal, like the four in the 1st verse, having charge of the sealing of the 144,000, and also power to prevent the four angels from letting a wind blow; until the servants of God are all sealed."

2. He says that I "enjoined caution on those brethren not to speak to any body but their own fraternity."

I have no knowledge of any such teaching. If there are any brethren in this truth that I have ever so taught, they will remember it. Let them speak.

3. "That afterwards I got the Sabbath for a seal." My answer to this statement is, that I have been endeavoring in all good conscience to keep the Sabbath according to the commandment, [Ex. xx, 8-11,] since March, 1845. In 1847 I published a pamphlet, entitled "*The Seventh day Sabbath.*" Since that time I have published and taught it more publicly. Hence, it may be seen that instead of teaching the sealing work before I got the Sabbath, that I kept and taught the Sabbath more than three years before I knew what the sealing work was. JOSEPH BATES.

Akron, Ohio, Aug. 23d, 1853.

[Continued from page 67.]

ing more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations."

"The *Puritan* (Orthodox) of this city, (Boston,) not long since informed its readers that there has not been known such a state of coldness for some twenty years. Zion's Herald made a similar statement, and endeavored to fix the blame upon 'Millerism,' and we have been told that at the recent protracted meeting held by Mr. Knapp, at the Tremont Baptist (Mr. Colver's) church, the failure was ascribed to the same cause.—*Ad. Herald.*"

The *Christian Palladium* for May 15th, 1844, speaks in the following mournful strains:—"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the ice-bergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings? It is but a few passing months since the whole extent of our wide spread country, rang with triumphant peals of joy borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed?"

"GREAT SPIRITUAL DEARTH.—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present.—Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between,' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'has God forgotten to be gracious? Or, is the door of mercy closed?"

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a Christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O, she is a follower and imitator of the humble Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."—*Circleville, Ohio. Religious Telescope, 1844.*

About that time proclamations of fasts and seasons of prayer for the return of the Holy Spirit were sent out in the religious papers. Even the *Philadelphia Sun* of Nov. 11th, 1844, has the following: "The undersigned ministers and members of various denominations in Philadelphia and vicinity solemnly believing that the present Signs of the Times—the spiritual dearth in our Churches generally, and the extreme evils in the world around us, seem to call loudly on all Christians for a special season of prayer, do therefore hereby agree, by divine permission to unite in a week of special prayer to Almighty God, for the outpouring of his Holy Spirit on our City, our Country, and the world. . . . Any who cannot devote the whole week as above proposed, are requested to devote as much of the week as may be convenient.

THOMAS H. STROCKTON, and 30 others."

Prof. Finney, Editor of the *Oberlin Evangelist*, Feb. 1844, says: "We have had the fact before our minds, that in general, the Protestant churches

of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches.—The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also through the religious prints, that very extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities, &c.—. . . But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord and he has withdrawn himself from them."

*Bishop Soule, says:* "There has been a decrease of 35,732 members in the Methodist church during the past year. [1845.] The preceding year, [1844,] there was an increase of 155,000." *Northern Christian Advocate* says: "In 1845 there was a decrease in the Black River, Oneida and Genesee conferences of 8607."

The Baptist Almanac, for 1846, reports a decrease of 4702 of that denomination in the State of New York. Other facts might be given from the statistics of all denominations equally gloomy.

That the churches have fallen is a well known fact. Ministers, deacons, class-leaders and church members will acknowledge this. And it is equally true that their fall dates from the Autumn of 1844. Then it was that the fall of Babylon [Rev. xiv, 8] was announced, and many thousands who were looking for Christ's immediate coming, left the churches. We understand the everlasting gospel proclaimed by the first angel [Rev. xiv, 6, 7] to be the same as the gospel of the kingdom, named in Matt. xxiv, 14. The burden of this angel's message was given, from 1840, to 1844. But the body of the church rejected it. It was at first admitted into the columns of the religious papers, but they soon shut it out. It was unpopular!—Meeting-houses were closed against the messengers of the everlasting gospel, and Ministers joined to oppose. Many of them scoffed at the glad tidings of the speedy coming and kingdom of Christ, and pronounced it the work of Satan. Thus the truth was shut out by the professed church of Christ; and the "Spirit of truth," being grieved away, left her desolate, and the way was fully prepared for the second angel's message. "Babylon is fallen, is fallen," &c.

Let it here be distinctly understood that the second angel [Rev. xiv, 8] is in the past. But the angel of Rev. xviii, 1, 2, belongs to the present, and more especially the future. This angel is to proclaim what the angel of Chap. xiv, 8 did, and also something more, which has been talking place since Babylon fell. He adds, "and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The second angel, who announced in 1844 that Babylon had fallen, could not then also declare that she was a hold of foul spirits, for the history of her foul spirits has been since that date.

Mesmerism, Satan's mildest bait, was but little known in this country prior to 1844; since then the church has been bewitched with its damning influence. Psychology was not mentioned; and no one so much as dreamed of all this clattering of ten thousand demons from the infernal regions, rapping, moving chairs, stands, tables, &c. That Babylon's cup is full, that she is now a "hold of every foul spirit," we do not believe. But the present movements of Spiritualism show the text fast fulfilling. When accomplished, the wrath of God, unmixed with mercy will be poured out.

But it may be said that the church as a body does not believe in the spirit manifestations. Very well; six years since they were not known. And for two or three years after the rappings were first heard, almost every one looked upon it as a deception, and called it a "humbug." But as Spiritualism has rapidly advanced for a year or two past, there have many more ministers embraced it

than any other class of professional men, and church members form a large portion of the body of Spiritualists.

But we shall contend that the sin of necromancy, now abroad in the land, rests upon Babylon.—She is accountable for it; for this one point of popular theology, found in all her creeds, that all men have immortality, and that the dead have knowledge, is the very basis of Spiritualism.

The bible doctrine of immortality through Christ alone, and that conditional, and that the "dead know not anything," disrobes these demons, and exposes their hideousness. It shows that they are not the spirits of the dead, what they say they are; but lying spirits sent forth to do the work of him who was a liar from the beginning. It is a perfect safe-guard against the strong delusion of Spiritualism. But we do not see how those who hold that all men have immortality, and that the spirit, separated from the body at death, is conscious, can stand against this heresy. Many have taught that the spirits of the dead were ministering angels to those living on the earth, and the impression is deep in many minds that it is even so.

A writer in the *Spiritual Telegraph* truthfully states: "Scarcely do we hear a funeral sermon, or read a book or a paper devoted to sacred subjects, but either directly or indirectly the subject of Guardian Angels and the continued existence of the spirit after death is alluded to. These are some of the strong points on which Spiritualists rest their claims."

Go into our burying grounds, and there you may read on almost every grave-stone, that the dead are still living. Wherever the eye falls upon the inscriptions on elegant monuments, or plain marble slabs, the impression is given that the soul separated from the body at death, joyfully and unencumbered, took its flight, and now lives in heaven. This is illustrated by the following taken from an exchange paper:

"A marble monument in the form of an obelisk, has recently been put up in the old burying-ground in Concord, N. H., to mark the spot where lie the remains of the son of President Pierce, who lost his life by the accident on the Boston and Maine Railroad, in January last. The monument bears the following inscription: 'BENJAMIN PIERCE, born April 13, 1841; died January 6, 1853. Go thy way, thy son liveth.'"

Does President Pierce believe what is stated in the last clause of the above; that his son, who died Jan. 6, 1853, "liveth?" If he does, then why may he not expect a visit now and then from his only son? Suppose some accomplished demon should visit the abode of the Chief Magistrate of this nation, and imitate the hand-writing of the deceased, and in a manner calculated to touch the finest feelings of the soul, freely communicate with those bereaved parents; move chairs, tables &c., play instruments of music; or even imitate the well-known voice of that only child. Would those parents be likely to resist that visitor, and drive him from them? Or would they believe him to be the spirit of their dear son? The reader may answer.

Not many years since, at the funeral of a virtuous young lady, the minister, while addressing the mourners, pointed to the coffin before the pulpit, saying, "Mary is not there. That is but the lifeless clay. Mary has gone to her God. Or, perhaps, her spirit has returned, and is now watching over this mourning circle."

Suppose distinct raps by some unseen hand that very moment had been made on the floor near the mourners; who of that congregation that hung upon the words of the eloquent speaker would have doubted its being the spirit of Mary that produced the rappings? No one.

Now suppose that the minister, at the moment the rapping was heard, was uttering the bible doctrine that immortality is conditional, to be given to the saints only at the resurrection, and that the dead know not anything. Who of that audience would have supposed that the raps were produced by the spirit of Mary? No one.

Thus we see that one of the great leading doctrines found in all the creeds of Babylon forms the

basis of Spiritualism. It has opened a wide door for Satan to come in and deceive the world. By many, the doctrine of immortality through Christ has been classed with the non-essentials of the Bible. They will now see its importance. But we are of the opinion that the Bible does not contain non-essentials. The Lord has carefully kept them out, so that all scripture is "profitable."

Then we inquire, has Babylon, or the nominal churches, fallen? The answer is, Yes. No fact can be plainer. Their own testimonies establish it. What period does this fall date from? Answer: the year 1844. This is as evident as the fact that the churches are fallen. It is also a startling fact, that since 1844 has been the period for the rise of foul spirits. Here we do not have to refer the reader to volumes of history to show the fulfillment of prophecy relative to Babylon, but to well-known facts under his observation in his own State, town and neighborhood. What a tremendous sign that the day of God hasteth greatly! Will you not believe?

Let it here be understood that we speak of the church as a body. That God has ministers and people in Babylon who are striving for heaven amid the moral darkness that envelopes her, we fully believe. This is evident from the fact that after the angel [Rev. xviii, 1-3] proclaims the fall of Babylon, and that she has become a hold of foul spirits, &c., the voice from heaven [verse 4] says: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

What a moment of extreme interest is the present. The pouring out of the vials of God's wrath is the great event before us. A little space is left God's people to flee out of Babylon, and thereby "be not partakers of her sins," (the most prominent of which are modern witchcraft and necromancy,) and "receive not of her plagues." The tenderest feelings of the heart go out after God's people now sitting in darkness: our spirit yearns over them. O God send out light and truth, and save them speedily! O, blessed Saviour, bring the sheep and lambs to thy fold before the wolves devour them!

[Concluded in our next.]

## COMMUNICATIONS.

From Brn. Hutchins and Sperry.

DEAR BRO. WHITE:—We wish to say for the encouragement of the dear brethren and sisters scattered abroad, that the cause of truth is rising and spreading, and the number of such as "Remember the Sabbath-day to keep it holy," is increasing in the Counties of Franklin and St. Lawrence, N. Y., as also in many other places.

We came into this State July 7th, since which time we have held thirty meetings, principally in the above named Counties. Sabbath and First-day July 9th, and 10th, we held a Conference at Chateaugay.—Sabbath and First-day, 16th and 17th, also 30th and 31st, we held a Conference at Norfolk. The last Conference held at N. was one of deep interest, and we think of much profit to all the brethren present. At Buck's Bridge and at Potsdam we met with the dear brethren in a number of very interesting meetings. A few faithful, humble, lovers of truth, have recently embraced the third angel's message there, and others are searching for truth. O, may they remember the instruction of David: "All thy commandments are truth."

Last Sabbath and First-day we held a Conference at this place. This meeting was signally blessed of God, the brethren were strengthened and encouraged, and some who have not heretofore kept the Sabbath of the Lord resolved no longer to observe the Sabbath of the Papal Church. While in St. Lawrence Co., we visited brethren and friends in Lisbon, Louisville, Massena, Hopkinton and Parishville. At most of these places with others that might be named we found those who were anxious to hear the evidence of our faith, and free to acknowledge that the Spirit of God has left the nominal Churches, and that they

must look somewhere besides among these fallen bodies for the life and power of the Christian religion.

Some places through which we passed where an anxiety was expressed to hear on the subject of the immediate coming of Christ, and the commandments of God, we could not stop to hold meetings.

While passing through Hopkinton, on our way West, we called at the house of a Bro. Thomas Meacham, told him we had called by request to talk with him on the coming of Christ, and the commandments of God. He never had seen the chart before; but he with his family, listened with interest to our remarks, and being a man of deep experience in the things of God, he was very much inclined to favor the truth as presented to him. He said he had been aware for years that God's people must stand out free from the sectarian and sectional Churches and organizations. Our season of prayer with him was sweet. Three weeks later, on returning we found him satisfied that the seventh day is the Sabbath, and means by the grace of God assisting to keep it according to the commandment. May God bless this aged pilgrim and strengthen him to do duty. He wishes you to send him the paper.

At this place we met with sister Witherel, recently from Oswego, whom we found keeping the Sabbath alone. She informed us that several of her neighbors were desirous to hear lectures on the subject of present truth. We could not stop there to lecture for want of time. We think this place should be remembered by the traveling brethren as they pass that way. The present prospect is that the Lord will soon raise up faithful souls there who will keep all his commandments, with the dear sister now standing alone on the truth there.

In view of the rapidity with which the cause is progressing, we can say, take courage dear brother for the "faithful and wise" servant will soon receive his reward. Yes, thanks be to God!

"The Lord is coming! Sound it forth

From East to West, from South to North,

Speed on! Speed on! The tidings glad,

That none who love him may be sad."

A. S. HUTCHINS.

C. W. SPERRY.

Bangor, Franklin Co., N. Y., Aug. 8th. 1853.

From Bro. Rockwell.

DEAR BRO. WHITE:—Having no other way of communication with the dearly beloved scattered remnant, only by writing, I have taken this way of expressing my love to them all, hoping that we shall be found ready and waiting for the coming of our Lord.

Have we on the whole armor of God? Have we the mind in us that was in Christ? Are we ready to meet persecution, tribulation and temptation in all the various forms that the wicked can invent? Depend upon it, our faith will be tried, and unless it is more precious than gold that perisheth, we shall be found wanting, in the hour of temptation which shall come on all the world to try them that dwell on the face of the whole earth.

The time mentioned by Malachi, when he says: Then shall ye return and discern between him that serveth God and him that serveth him not, is near.—The servants of our God will be sealed in their foreheads. Then hatred, cruelty, revenge, and all the malignant passions will be manifested, and practiced without restraint by the enemies of our Lord. While all the Christian graces will shine forth with greater luster among his people, who keep his commandments. Then call the dividing line be seen. There will be no neutralists then. They that believe the Lord, he is God will serve him, and delight in his law, and keep all his commandments, which are holy, just and good. No halting then between two opinions. That time is past, and Christ has performed his last office work as High Priest, and Mediator, and now comes to judge the world. If we stand, in that day we must stand without a mediator between us and the Father. Judge ye, whether we shall need on the whole armor of God. Let us give heed to the true Witness, which saith: "I counsel thee to buy of me gold tried in the

fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. iii, 10.

May the Lord enable us to see clearly the things that make for our peace, and seek a preparation to meet him at his coming.

If any of the dear brethren pass through this region, will they call here if possible?

Your brother, in tribulation, hoping to overcome, that I may inherit all things.

N. W. ROCKWELL.

East Farnham, C. E., July, 1853.

From Bro. Chapman.

DEAR BRO. WHITE:—I am much interested in the *Review*, and wish it continued to me.

The advent of the blessed Saviour into our world again, is a subject that interests me very much.

I had for the last twelve years entertained the view of the no-Sabbath doctrine, on account of the silence of Christ and all his apostles in relation to the first day as a Sabbath, and regarding the observance of the seventh day a Mosaic institution, abolished at the cross. After a year spent in the investigation of the Sabbath question, a careful examination of the first-day claims, the seventh day claims and the no-day theory, I have come to the conclusion that God's holy Sabbath has never been abrogated; that the day has never been changed by divine authority; and although the earth is round, all men, everywhere, are required by our heavenly Father to keep it holy.

I can say that I am glad to find, after a long and careful examination, that the bible testimony is plain, pointed and perfectly satisfactory. I am led to wonder that the abundance of Old and New Testament authority for the observance of the seventh day should have been overlooked by me so long. I have great reason to praise God for his holy Sabbath day. I would not part with it for worlds. O, blessed day; sweet to my taste. I sometimes hear others call the Sabbath a yoke of bondage. I feel to pity such. I would recommend to them to prove God in the observance of the Sabbath according to Isa. lviii, 13; then if they find it a hard law I shall be greatly mistaken.

I am alone in the observance of the Sabbath here, no one being nearer than Waukau, four miles distant.

We were favored with a call from Brn. Waggoner and Steward in the Spring, and last week Brn. Loughborough and Cornell visited us. May God bless them abundantly.

ASHAEL CHAPMAN.

Eureka, Winnebago Co., Wis., July 18th, 1853.

From Bro. Robinson.

DEAR BRO. WHITE:—I would like to say a few words through the *Review* by way of encouragement to my brethren and sisters in the Lord, and tell them what he is doing for us here in Sandy Creek, Boylston and Lorain. As many as can, meet together once in two weeks. Within the last four weeks, seven have confessed the truth, and others that are not yet identified with us are convinced that we have the truth, especially that the seventh day is the Sabbath of the Lord our God.

Last Sabbath and First-day Bro. Lawrence was with us. The Spirit of the Lord attended the word spoken, and there were hearts to receive it. After public meeting, on First-day, six willing souls went forward in the ordinance of baptism. The Spirit of the Lord rested upon us while at the water side, particularly upon those that went forward. Bro. Lawrence, with the brethren and sisters, then returned to the place of meeting to further attend to the ordinances of the Lord's house. We had a melting time.

Dear brethren and sisters, I feel that it is time that we were living wholly to the Lord. How careful should we be to have every word we speak be for the glory of God, that we may present our bodies a living sacrifice, holy acceptable unto him, which is our reasonable service. While I write these lines, my mind is directed to some of the sayings of Jesus. After giving the signs which should come to pass before his second advent, he says, take heed to yourselves lest at any time your hearts be overcharged with sur-

feiting, drunkenness and cares of this life, and so that day come upon you unawares. Let us watch and pray that we may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man.

Your brother, striving for the kingdom,

ALBERT H. ROBINSON.

Sandy Creek, N. Y., Aug. 15th, 1853.

## THE REVIEW AND HERALD.

ROCHESTER, FIFTH-DAY, SEPT. 8, 1853.

Have any of the Rulers and Pharisees believed on Him?

THE question was asked in the days of the First Advent, "have any of the rulers or the Pharisees believed on him?" as if this intelligence might inspire in them more confidence to inquire relative to the doctrines then promulgated by the Saviour in the opening of the Gospel dispensation, and now in the close of the Gentile, or Gospel age, and the preparatory scenes of the judgment, questions of the same import are often asked. Few, if any of the brethren and sisters have escaped the inquiry, "Who believe and teach your views? Are there any learned ministers preaching the seventh-day Sabbath, and coming of the Lord?" As these questions are very similar in character, they must be prompted by the same cause; viz, ignorance in understanding to whom God has entrusted knowledge of the things pertaining to the kingdom.

But it is not surprising that we should be thus interrogated, when we consider the moral darkness that enshrouds the mental vision of the world. Darkness covers the earth and gross darkness the people. This is plainly described in God's Word. A few texts to the point will be sufficient. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. iii, 13. Compare this with Chap. iv, 3, 4, "For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (Such as the temporal Millenium, immortality out of Christ, probation after the Second Advent, no-devil, &c., with other fables, which we have not space to mention.) While these false teachers of the last days are preaching for hire, and are making merchandise of the Gospel of Christ, their followers are seen, as described by inspiration, so entranced with the popular preaching of the present time, that many of them turn away in derision, when God's truth is plainly presented. This is the lamentable state of the greater portion of professed Christians. Are they not thereby judging themselves unworthy of eternal life? 2 Pet. ii, 1-3. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of the truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

These passages are too plain and descriptive to need comment. It is evident that while error is prospering, it is also esteemed above the saving truth of God, which is trampled under foot. "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Jer. v, 3. "And there shall be like people, like priest: and I will punish them for their ways, and reward them their doings." Hos. iv, 9. God pronounces a woe upon those that "eat the lambs out of the flock," and "put far away the evil day," and upon them "that chant to the sound of the viol, and invent themselves instruments of music, like David." Amos vi, 3-5.

Never until since the proclamation of the near com-

ing of our Saviour have the Protestant churches depended on instrumental music to assist in their formal worship as at the present day. Some societies have almost an entire band. Is this singing with the spirit and understanding, making melody in their hearts? The Spirit of God has left them, and nothing remains but an empty sound, as lifeless as the funeral knell of the departed dead. "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." Amos v, 23. Who can fail to see from the signs of the times that Babylon has fallen, to rise no more? The Lord has spoken, who can but prophesy.

Much more might be said in regard to the moral darkness of both priest and people, but lest I trespass on the space that belongs to others more competent than myself, I shall proceed to answer the first question scripturally.

For the answer, first, read Matt. xi, 25. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Read, also, James ii, 5. "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?" When we understand this epistle as applying to the scattered remnant, as it evidently does to those who are looking for the near coming of the Lord, the importance of the language will be more plainly understood. These questions imply affirmative answers, and refer to the last days. What is the condition of the poor, now as it regards their privilege of worship in the churches? Answer: in many instances the rich monopolize all the seats in their synagogues, allowing the poor to sit in some corner, or stay at home. Hear God by the prophet Amos, "That we may buy the poor for silver, and the needy for a pair of shoes." Amos viii, 6. And further than this, they have exalted themselves, saying, I sit as a queen and shall see no sorrow; but will be found, finally, with the sin in their skirts of dealing in slaves and the souls of men. Rev. xviii, 13.

The long-suffering of God is not to last always.—Soon the vials of his wrath must be poured out; for Babylon has fallen, and her sins have reached unto heaven. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii, 4. She is now filling up her cup of abomination by receiving the spirits of devils, working miracles, which are now encircling the earth, to gather the mighty host of Satan to the great battle of God Almighty. Seek the Lord while he may be found, believe the testimony of the apostles and prophets, and keep all his commandments pure. "And God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; That no flesh should glory in his presence." 1 Cor. i, 27-29. God is no respecter of persons, and he will hear the small as well as the great. Deut. i, 17.

Looking for the blessed Hope, E. R. SEAMAN.  
Rochester, Aug., 1853.

MANY questions have been asked by correspondents which we have not been able to answer by letter or through the REVIEW for want of time and strength to do so. We have done all in our power to do. No one should conclude that we willingly neglect them.

From Bro. Reed.

BRO. WHITE, DEAR SIR:—I notice in the REVIEW for Aug. 11th, that you received a letter not post paid. It was not so intended, as I was absent from home when the letter was sent to the Office, and the postage was not paid. I, therefore, enclose one dollar for your kindness in sending me your paper, and hope it will be satisfactorily received.

I think I can sell some tracts for you in this place,

as there are some who keep the commandments of the Bible, and are solicitous to read some works on the subject. If you will send me some I will try and sell them for you, and return the money.

Your brother in Christ, HIRAM V. REED.  
Rosendale, Wis., Aug. 1853.

This explanation is perfectly satisfactory. God bless the good brother who really acts the part of a Christian. We send him one dollar's worth of tracts by Mail, exclusive of the postage, which we pay. Ed.

### New Works.

SIGNS OF THE TIMES. This is a Work of 124 pages, showing that the Second Coming of Christ is at the doors; and that Spirit Manifestations are a foretold sign that the day of God's wrath hasteth greatly.

This is a book of facts for the people, and should be widely circulated. We have done our duty in preparing it; and now the friends of truth are called upon to give it a circulation. Thousands are in danger of being caught in the fatal snare of Spiritualism for want of a scriptural view of the heresy. This we have endeavored to give.

TIME AND PROPHECY.—This is the title of a beautiful Poem with notes of explanation, from the pen of Bro. Uriah Smith. It is now ready—120 pages, well-bound—25 cents—postage 5 cents.

WE have just received a quantity of Storrs' six sermons, &c., on the immortality question. We have obtained them to accommodate those brethren who are seeking the truth on this subject. Price—in Pamphlet form—15 cents—postage 2 cents—in paper form—5 cents—postage 1 cent.

IN Vol. III, No. 3, \$50 is received to Jesse Thompson for Printing Materials, of which he has been able to pay about \$25. Bro. Henry Lyon of Plymouth, Mich., makes up the other \$25.

### Appointments.

PROVIDENCE permitting, we will hold a Conference at Potsdam, St. Lawrence Co., N. Y., where Bro. J. Byington may appoint, September, 3d and 4th.

Also, we will hold a Conference at Stowe, Vt., at the Union Meeting House, to commence September 9th, at 1 o'clock P. M., and hold several days.

We will also hold meetings with the Brethren in Boston and vicinity, September 17 and 18th. We hope to spend one Sabbath in each of the following places: Dartmouth, Springfield New York, Washington, New Haven or Pantow, Vt., and Champlain, N. Y. Appointments will be given in season.

JAMES WHITE.

The Brn. at Clarkson, N. Y., have appointed a meeting at that place, Sept. 10th and 11th, for Bro. J. N. Loughborough. They talk of having a Grove Meeting.

### Letters.

L. J. Richmond, H. C. Pierce, S. W. Rhodes, Geo. Storrs 2, L. Martin, C. B. Preston, F. J. Stevens, Wm. S. Ingraham, W. M. Smith, H. C. Crumb, T. B. Mead, P. E. Drew, B. Clark, H. C. Mason, J. P. Kellogg, M. E. Cornell, C. O. Taylor, C. Dodge, O. Nichols, J. Bates.

### Receipts.

I. Camp, E. Boardsley, W. Hodgman, H. V. Reed, O. P. Hull, J. Cullin, J. G. Foy, S. B. Clampt, each \$1.

A. Hart, S. Corbit, J. W. McCarty, F. Buck, D. A. Watson, S. T. Cranston, each 25 cents.

F. Strong \$5; O. Raymond \$2; Wm. Cook, J. Luddington, N. Lamphear, each 50 cents; P. Gibson \$2,75 cents; J. Y. Wilcox 70 cents.

### AGENTS.

The following is a list of Agents whose duty it shall be to forward the names and address (in plain writing) of all who should receive the REVIEW; also, to give information of such to whom it should be discontinued. And to receive the free-will offerings of their Brethren and Sisters for the support of the REVIEW and other publications, and forward them to this Office. The traveling Brethren are also solicited to act as agents.

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N. N. Lunt, <i>Portland</i>	S. W. Willey, <i>Wheelock</i>	
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Cyprian Stevens, <i>Paris</i>	E. L. Chamberlain <i>Md'town</i>	
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O. Davis, <i>N. Fairhaven</i>	L. Carpenter, <i>Oswego</i>	
L. Paine, <i>Ware</i>	A. H. Robinson, <i>Sandy Creek</i>	
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H. Bingham, <i>Morrisstown</i>	John Hamilton, <i>Fredonia</i>	
S. H. Peck, <i>Wolcott</i>	MICHIGAN.	
Lewis Bean, <i>Hardwick</i>	Albert Avery, <i>Locke</i>	
II. A. Churchill, <i>Stowe</i>	J. P. Kellogg, <i>Tyrones</i>	
E. P. Butler, <i>Waterbury</i>	Ira Gardner, <i>Vergennes</i>	
Josiah Hart, <i>Northfield</i>	David Hewett, <i>Battle Creek</i>	
R. G. Lockwood, <i>Waitsfield</i>	Isiah Rathbone, <i>Eagle Lake</i>	
W. Morse, <i>East Bethel</i>	C. S. Glover, <i>Sylvan</i>	
L. Tins, <i>E. Charlston</i>	A. B. Pearsall, <i>Grand Rapids</i>	
Alonzo Lee, <i>Derby Line</i>	A. A. Dodge, <i>Jackson</i>	
E. Everts, <i>Vergennes</i>	Wm. M. Smith, <i>"</i>	
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