

Advent Review,

AND SABBATH HERALD.

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

VOL. VII.

BATTLE CREEK, MICH., FIFTH-DAY, JANUARY, 3, 1856.

No. 14.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.,

BY

HENRY LYON, CYRENIUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

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

TERMS.—ONE DOLLAR FOR A VOLUME OF 26 NUMBERS

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

JUDGE NOT.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frosts thy sight,
May be a token that below
The soul has closed in deadly fight
With some internal fiery foe,
Whose glance would scorch thy smiling grace
And cast thee shuddering on thy face!

The fall thou darest to despise—
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting loss to earthly things,
May henceforth learn to use his wings.

And judge none lost, but wait and see
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may raise
This soul to God in after days!

THE TIMES OF THE GENTILES.

BY H. EDSON.

[The following article was received from Bro. Edson some time since; but we have not yet had time to examine it thoroughly. Many of the ideas presented are new, and we think it proper to publish them for the consideration of the brethren, letting the writer remain responsible for the views presented, as he proposes in the following lines to Bro. White, which accompanied the article.]

DEAR BRO. WHITE:—As I have been informed that the inquiry has arisen, why I have remained so long silent, I would just say that I have been necessarily employed in manual labor, providing for my family; and have had but little time either to read or write, and worn with excessive toil I have felt but little disposition or spirit of writing, and hence, am poorly prepared to write any thing that would be of service to the church. But what little sympathy and zeal I have had in exercise for the cause of truth, has been with the *Review*, and those who have borne the heat and burden of the day, in advancing the truths it advocates.

As you recently requested me to write out for the *Review*, some of the prominent leading points of my long unmaturing article, such as the evidences on the beginning and ending of the seven prophetic times, or 2520 years of Lev. xxvi, &c.; and as I have not time at present to mature the subject, I send you a portion of the broken, unmaturing ideas as they are. I do not ask that they now go out as adopted or sanctioned by the *Review*, but merely for the examination and inspection of the brethren; and if the subject by them be judged to be of service to the church

and worthy of further investigation, then it may hereafter be revised, improved, and carried out in its further bearing and extent.

But before entering upon the subject, permit me to notice, in short, an inspired rule of interpretation of prophecy. God is the same yesterday, to-day, and forever: his dealings with his creatures are uniform, or in like manner throughout all ages of the world. Hence "whatsoever things were written aforetime, were written for our learning." Rom. xv, 4.—The final deliverance and entrance of the people of God into the promised, eternal inheritance, is to be in like manner as it was in the day that Israel came up out of the land of Egypt. Isa. x, 24; xi, 11, 16; Micah vii, 15. Hence Paul testifies, "Now these things were our examples." Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come. 1 Cor. x, 6, 11. "The thing that hath been, is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun." "Is there any thing whereof it may be said, See this is new? it hath been already of old time, which was before us." Eccl. i, 9, 10; iii, 15.

The destruction of the Antediluvians, and of the Sodomites, are made examples of the destruction of the ungodly in the end of the world. As it was in the days of Noah, also as it was in the days of Lot, even thus "shall it be in the day when the Son of man is revealed." Luke xvii, 26-30. Elijah was to be sent before the coming of the great and notable day of the Lord. In other words, the history of Elijah is made an example, not only of the preparatory message of the first advent given by John the Baptist, but it is also an example of the preparatory message of the second advent; an example of the voice that crieth in the wilderness, "prepare ye the way of the Lord, make straight in the desert a highway for our God." Examples like these might be multiplied, but the above are sufficient; in view of which we may understand why we are called upon [Isa. xli, 9, 10] to "remember the former things of old, for God by them declares the end from the beginning, and from ancient times the things not yet done." Former things of old which are made examples, are designed to aid us in understanding prophecies which are to be fulfilled in like manner in after ages; and hence it is not unfrequently the case that a prediction fulfilled in days of old, designed to serve as an example, is recorded in connection with a prophecy to be fulfilled in like manner in after ages. See Jeremiah xxv, where the prophet after predicting the overthrow of ancient Babylon, then glides almost imperceptibly down the stream of time to where he beholds and foretells the downfall and destruction of Mystery Babylon the great. Without observing this fact and the above rule, some in reading these chapters and other like predictions, might confound the downfall and destruction of ancient and modern Babylon together, and conclude that all applied to ancient Babylon. But by the aid of the above rule we may distinguish between the former examples and its likeness fulfilled in after times.

It is predicted that God would set his hand again the second time to recover the remnant of his people, &c. In connection with this recovery, is predicted a glorious triumph and prosperity of the church. The

wilderness and the solitary place to be made glad for them, and the desert to rejoice and blossom as the rose, and in the wilderness waters were to break out, and streams in the desert: the parched ground to become a pool, and thirsty land springs of water, and her wilderness to become like Eden, and her desert like the garden of the Lord; and she is called upon to arise and shine for her light is come, and the glory of the Lord is risen upon her, and Gentiles were to come to her light, and kings to the brightness of her rising. This predicted triumph and prosperity of the Church is a sort of prelude preparatory to entering the immortal state; hence it may be seen in Isa. lx, that the prophet glides almost imperceptibly from this state of triumph and prosperity of the church into the restitution or immortal state. Some in reading this chapter and other like predictions confound this state of triumph and prosperity of the Church with the immortal state, and hence look for a glorious probationary age to come after the second advent of Christ. The above rule and considerations are necessary to be observed in reading Isaiah lx, and other like predictions.

We will now come to the subject before us, which for the present we shall denominate,

THE TIMES OF THE GENTILES.

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

"JERUSALEM shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi, 24. Jerusalem, in this text, is synonymous with the host. Dan. viii, 10, 13; see also Isa. x, 5, 6. Jerusalem signifies "the vision or possession of peace." See Cruden. God's loyal subjects are a law-abiding people; hence we find it written, [Ps. cxix, 165,] "Great peace have they which love thy law." Thus the people of God are in possession of peace, and therefore Jerusalem is a characteristic name, significant of the character of the people of God, in distinction from those of whom it is written, "There is no peace, saith my God, to the wicked." Isa. lvii, 21. It was the host, or people of God, that were scattered among all nations to be trodden down of the Gentiles till the times of the Gentiles were fulfilled. We will now quote a few prophecies which have their application and fulfillment at the point of, and immediately following, the fulfillment of the times of the Gentiles. "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And there shall be an highway for the remnant of his people which shall be left from Assyria; like as it was in the day that he came up out of the land of Egypt." Isa. xi, 11, 12, 16.

"According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things," Micah vii, 15.

"For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord, Sing with gladness for Jacob, and about among the chief of the nations: publish ye, praise ye, and say, O Lord save thy people, the remnant of Israel. Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of water in a strait place, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd; and their soul shall be as a watered garden." Jer. xxxi, 6-12.

"When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." See Ps. xiv, 7; cxvi.

A very large class of prophecies, in character like the above, clearly predict a glorious triumph and prosperity of the church of God in their deliverance and return from under the cruel tyranny and bondage of Gentile dominion over them.

It is upon this class of prophecies that the favorite theory has been reared, of the return of the Jews and a temporal millennium before the second advent of Christ. To those who hold these views, this class of prophecies have formed an objection in their minds against the idea of the second advent being now nigh at hand. That this class of prophecies have their fulfillment prior to, and in immediate connection with, the second advent, I freely admit; for they predict the preparatory scenes of making ready a people prepared for the Lord, and so far from forming any valid objection to the second advent nigh, they, on the contrary, when rightly understood, form an impregnable bulwark to the great truth that the second advent is now at the door; for we shall demonstrate in the following article that the people of God of the present generation constitute the remnant which will be sharers in the glorious deliverance, triumph, and prosperity and glories which this class of prophecies will warrant them to expect.

More recently upon this same class of prophecies has been framed the theory of a probationary age to come, after the second advent. Some who hold this view remove the angels' messages [Rev. xiv, 6-12] into their anticipated probationary age to come, and say we shall then have and keep the Lord's Sabbath. Some who now take the no-Sabbath ground, freely and frankly admit the obligation of the Lord's Sabbath in connection with the fulfillment of this class of prophecies upon which they build their age to come.

We affectionately invite those who hold to the temporal millennium and age to come views, candidly, with an unprejudiced mind, to follow us while we endeavor to show the true chronological application and fulfillment of this class of prophecies, and we think that you will, with us, see that you have been in the very midst, and surrounded with all the privileges and glories of the probationary age which this class of prophecies will warrant you to expect. And if you would share in the benefits of the glorious truths embraced in the angels' messages, [Rev. xiv, 6-12,] and the blessing awarded to those who keep the Lord's Sabbath in connection with the fulfillment of this class of prophecies, it is high time that you were awake to this subject; for the last lingering moments of the probationary age warranted in these prophecies are now almost spent. This will appear as we proceed.

Here I anticipate the inquiry will arise, Does this class of prophecies predict

THE RETURN OF THE JEWS?

To this we answer that

The middle wall of partition between Jew and

Gentile is broken down, and they are made BOTH ONE. Eph. ii, 14. And there is now no difference between the Jew and the Greek. Rom. x, 12, 13; 1 Cor. xii, 13. For ye are all the children of God by faith in Christ Jesus, there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all. For ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Col. iii, 11; Gal. iii, 26-29. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts iv, 12.

When the unbelieving Jews claimed Abraham as their father, said Jesus to them, If ye were Abraham's children ye would do the works of Abraham. Ye are of your father the devil, and the lusts (or works) of your father ye will do. John viii, 39-44. Again he says, "I know the blasphemy of them which say they are Jews and are not, but are of the synagogue of Satan." "Behold I will make them of the synagogue of Satan which say they are Jews and are not, but do lie," &c. Rev. ii, 9; iii, 9. For he is not a Jew which is one outwardly; but he is a Jew which is one inwardly." Rom. ii, 28, 29. "They are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children; but in Isaac (or Christ) 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." Rom. ix, 6-8. "Now we brethren, as Isaac was, are the children of promise." Gal. iv, 28. Abraham "is the father of us all as it is written, I have made thee a father of many nations." Rom. ix, 16, 17.

"If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii, 29.

Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers. Rom. xv, 8. "For ALL the promises of God in him are yea, and in him amen to the glory of God by us." 2 Cor. i, 20.

Rom. xi, is one of the strong pillars upon which the fabric of the return of the Jews is built. To advocate the return of the carnal Jews to old Palestine from this chapter is to array Paul against Paul in the above scriptures.

Paul in Rom. xi, quotes from, and bases his argument upon Isa. lix, 20, 21. "And so all Israel shall be saved as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins." Rom. xi, 26, 27.

If this scripture refers only to the natural descendants of Abraham, the natural Jews, it proves entirely too much; for if so it proves the universal salvation of their entire race. But this cannot be so. Said our Lord to the Jews, The men of Nineveh shall rise in judgment with this generation and shall condemn it: the queen of the South also. See Matt. xii, 41, 42. Again, They should see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God, and themselves thrust out. Luke xiii, 28.

The text from which Paul quotes in Isa. lix, reads as follows: And the Redeemer shall come to Zion and unto them, that turn from transgression in Jacob, &c. This is fulfilled when the salvation of Israel is come out of Zion WHEN the Lord bringeth back the captivity of his people, then Jacob rejoices and Israel is glad. See Ps. xiv, 7.

Isa. continues the prophecy by saying, "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee. And the GENTILES shall come to thy light, and kings to the brightness of thy rising." Please turn and read from verse 20 of Isa. lix, to verse 16 of Chap. lx; and I think you will see that Paul and Isaiah perfectly agree in their testimony that when God brings back the captivity of his people there is no difference between Jew and Gentile, but both are alike equal sharers in the brightness of that rising in their return from captivity; and why should they not be, inasmuch as Gentile Christians (who are Jews inwardly) have been large sharers in the captivity, being trodden under foot and martyred under Pagan and Papal rule which constitutes the very captivity to be turned when the

Lord sets his hand again the second time to recover the remnant of his people, &c.

When God sets his hand again the second time to recover the remnant of his people from the countries wherein they have been scattered, he sets up an ENSIGN not for the Jews only, but for the NATIONS and by this means assembles the outcasts of Israel and gathers together the dispersed of Judah from the four corners of the earth. Isa. xi, 11, 12.

ALL the inhabitants of the world and dwellers on the earth are called upon to see when this ensign is lifted up and to hear when the trumpet is blown. See Chap. xviii, 3. This ensign is the mountain (or government) of the Lord's house (or people) established in the last days in the tops of the mountains and exalted above the hills; and not the natural Jews only, but ALL nations flow unto it. Chap. ii, 2; Micah iv, 1.

I understand that the establishment of the mountain or government of the Lord's people in the last days predicted in Isa. ii, and Micah iv, is the establishment of the government of these United States of North America. This point will be noticed more at length hereafter.

This subject of the return of the Jews might be pursued much further, but the above must suffice, and is, we think, sufficient to satisfy the candid that the legitimate heirs who are to share in the promises to be fulfilled in the deliverance, return, and the glorious triumph and prosperity of the people of God, when he sets his hand again the second time to recover them, &c., are not the natural Jews according to the flesh; but that they are made up of every nation, kindred, tongue and people, who fear him and work righteousness. We leave this point by referring the reader to the able writings of others on this subject. See *Advent Review*, Vol. V, pp. 128, 137; also Vol. VI, pp. 133, 134. We next inquire more particularly,

FROM WHAT ARE THE REMNANT RECOVERED WHEN GOD SETS HIS HAND AGAIN THE SECOND TIME TO RECOVER THEM.

It is very important that we rightly understand this point in order that we may arrive at right conclusions in the subject before us.

A second time supposes a first. The second is described to be in character like as it was in the day that Israel came up out of the land of Egypt; hence the first time was the recovery or deliverance from under the Egyptian rod or cruel yoke of bondage and oppression; hence the second recovery or deliverance must be from a position in its nature and character like that of the first. This will be clearly seen as we pursue the subject.

We say then that the remnant are recovered from their dispersion among the nations of the earth. "From Assyria, and from Egypt, and from Patbros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." In this recovery, God assembles the outcasts of Israel, and gathers together the dispersed of Judah from the four corners of the earth. See Isa. xi, 11, 12.

This recovery embraces the deliverance of the host [Dan. viii, 13] from being longer trodden under foot. In a word it is their recovery from under the INDIGNATION.

In Isa. x, 5, 6, it is written, "O Assyrian, the rod of mine anger, and the staff in their hand is mine INDIGNATION. I will send him against an hypocritical nation and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. And in verse 12, we read, "Wherefore it shall come to pass that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, (his work of wrath and indignation in giving them to be trodden down like the mire of the streets,) I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." The fruit of the stout heart of the king of Assyria to be punished at the end of the indignation is undoubtedly the last in the line of his successors which is the fourth or Roman kingdom which finishes the treading down indignation. (The glory of his high looks may be read in Dan. vii, 8, 20; xi, 26-30.)

The story is continued in verses 20-27. "And it shall come to pass in that day that the remnant

of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the holy one of Israel in truth. The remnant shall return, even the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of (or among them, margin) shall return: the consumption decreed shall overflow with righteousness, &c. Verse 24. Therefore, thus saith the Lord God of hosts, O my people that dwellest in Zion be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while and the indignation shall cease, and mine anger in their destruction. Verse 27. And it shall come to pass in that day that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, &c. In the next chapter [verses 11-16] we have the prophetic account of God's setting his hand again the second time to recover the remnant of his people from under this *indignation* described in the previous chapter.

The remnant then are recovered from Gentile dominion over them to tread them under foot, they are recovered from their dispersion among the nations of the earth. In a word, they are recovered from under the *INDIGNATION*. A longer catalogue of testimonies showing from what the remnant are recovered seems unnecessary: the above is sufficient. Let it be borne in mind that this *indignation* was upon God's professed people and not upon their oppressors. God's anger and wrath comes upon their oppressors after this *indignation* ceases. The next inquiry that arises is,

WHEN DOES GOD SET HIS HAND AGAIN THE SECOND TIME TO RECOVER THE REMNANT FROM THIS INDIGNATION?

The wise man has said, [Eccl. iii, 1,] "To every thing there is a season, and a time to every purpose under the heaven." That there is an *appointed* time for the Lord to cause the above indignation to cease by his setting his hand again the second time to recover them from the same is clear from very many portions of the prophetic scriptures. It is called in Ps. cii, 13, The set time to favor Zion. In this Psalm we have a prophetic history of Jacob's trouble and the voice of his groaning, sorrow and weeping, &c., which is expressly stated in verse 10, to be "because of thine *INDIGNATION*, and thy wrath: for thou hast lifted me up and cast me down;" and in verse 13, Jacob comforts himself by saying, "Thou shalt arise and have mercy upon Zion for the time to favor her, yea, the set time, is come." Please read the whole chapter.

In Isa. xl, 1, it is called Jerusalem's *APPOINTED* TIME. Comfort ye, comfort ye my people saith your God; speak ye comfortably to Jerusalem, and cry unto her that her *appointed* time (margin) is accomplished, &c.

In Dan. viii, 13, two important questions are asked: as really two as in Matt. xxiv, 3. In Dan. viii, 14, the first question, respecting the Sanctuary, is answered; but the second question, how long the host were given to be trodden under foot then remained unanswered. In verse 16, Gabriel receives a charge to make Daniel understand the vision. Verse 19. Gabriel said to Daniel, "Behold I will make thee know what shall be in the *last end* of the *INDIGNATION*; (i. e., the last end of treading under foot the host); for at the time *APPOINTED* the *END* shall be." And thus we have an *appointed* time for the *end* of the *indignation*, the end of treading under foot the host; an *appointed* time to comfort God's people, Jerusalem; [Isa. xl, 1,] an *appointed* or *SET* TIME to favor Zion; [Ps. cii, 13,] an *appointed* time for the Lord to set his hand again the second time to recover the remnant of his people from under the indignation or from being longer trodden under foot.

The question next arises,

WHEN IS THE APPOINTED TIME FOR THE TREADING UNDER FOOT INDIGNATION, TO END AND CEASE?

Advent believers generally have supposed that the appointed time for the indignation to end referred to, [Dan. viii, 19,] was the 2300 days of verse 14. But this is evidently a mistake; for the 2300 days were given to serve another purpose. They were given in answer to the first question respecting

the Sanctuary. The evidences are uninvalidated that the 2300 days ended in 1844. But there was no historical event of that year which could in any wise fulfill the many prominent predictions respecting the deliverance and recovery of the remnant from the treading under foot indignation.

It is worthy of note that at the time when Gabriel said to Daniel at the time *appointed* the end (of the indignation) shall be, there had then no revealed appointed time been given to cover the length of the indignation and reveal its end except the seven prophetic times of Moses; hence Gabriel could have referred to no other appointed time than the seven times chastisement predicted by Moses. Lev. xxvi. This will appear when we come to follow Gabriel in the fulfillment of his charge, and redemption of his pledge to make Daniel to understand the vision, and to know what shall be in the last end of the indignation.

When God had delivered his people from under the rod of the Egyptians and thrown off the yoke of their cruel and hard bondage, he then declared to them his covenant which he commanded them to perform, even ten commandments, and he wrote them upon two tables of stone, [see Deut. iv, 13,] accompanied with promises of great blessings and prosperity on condition that they obeyed and kept ALL of them. But in case they should prove recreant, apostatize and not keep ALL these ten commandments he threatens to punish them seven times *more* for their sins, which signifies an addition to the 400 years punishment inflicted on them in Egypt. Seven prophetic times *more* is a little short of seven times 400 years.

He threatened to break the pride of their power; (or government); or according to Isa. vii, 8, they should be broken that they be not a people (or nation.) He threatened to bring their land into desolation and their enemies to dwell therein, and make their cities waste, and scatter and disperse them among the heathen, and bring a sword upon them which should avenge the quarrel of his covenant, &c., and thus he would chastise them seven times for their sins.

From the above we see that the seven prophetic times cover the time of their dispersion, the time of the scattering of the power of the holy people. The seven times cover the treading under foot indignation and constitutes the appointed time which reveals the end of the same.

The time, times and a half, of Daniel's and John's prophecies is a part of the indignation or treading down time, and are explained in Rev. xii to be 1260 days, and in Chap. xiii to be 42 months, which is, prophetic time, 30 days to the month, for there are just 42 times 30 in 1260 days. Twelve months to the year, making three and a half years or 1260 days, each day symbolizing one revolution of the earth around the sun or one year, amounting in all to 1260 years. Hence the three and a half times which is 1260 years, when twice told make the seven times or 2520 years which is the duration of this indignation and captivity of the people of God.

(To be Continued.)

The Glory all of God.

WHENCE comes that heavenly illumination that renders Christians everywhere the light of the world? There is not an original and native light. It was not of the disciples as men that the Saviour declared. "Ye are the light of the world;" but only in their character as *disciples*. There is a sense in which men of genius are lights of the world. We speak of Plato, Socrates, Aristotle, Cicero, as the great lights of antiquity. We speak of Newton, Kepler, Bacon, as lights of science; of Dante, Shakespeare, Milton, as lights of poetry. But there is no trace of genius in that band of disciples who surrounded Christ when he delivered the sermon on the Mount. Most of them were men of no education, and of limited intelligence. The evangelists may be taken as a fair specimen of their average knowledge and capacity. We find in them the simplicity of unlettered men; the honesty of good native sense; but no marks of genius, and no training that should entitle them to a place among the lights of philosophy.

Neither were they the light of the world by virtue of their position. In this there was nothing conspic-

uous. They were not men of rank, of wealth, or of office. They were fishermen; or tillers of the soil; or from the odious class of tax-gatherers; not one of them had the least prestige before the world. They were the light of the world because their minds had been enlightened by the truth of Christ, and their hearts had been purified by his grace. They could give only that which they had received.

But herein consists the surpassing glory of the Gospel,—that men of mean condition, men who had never sat at the feet of the philosopher or Pharisee, men ignorant of letters, men without the endowments of genius or the acquirements of culture—that such men should utter truths transcending the highest teachings of the schools; unfolding the mysteries of being, the relations of man to God and God to man; reaching forth to the Invisible, the Infinite, and the Eternal; that by the elevation of their lives in virtue and benevolence, by their manifold works of miracle and of good will, by the boldness and sublimity of the truths they uttered, by the heroism of their daily life, and the glory of their martyrdom—that these poor peasants and fishermen of Galilee should thus transcend a Plato and a Socrates, as lights of the world, is of itself a convincing proof of the divine origin of the gospel that reflects glory upon its Author, as the moon gives glory to the sun.

And it is still true, in our time, that whatever we may have of genius, of talent, of education, of acquirement for preaching the gospel, grace only can give these their lustre, and without that lustre, all is the darkness of ignorance, pride, and folly.

They, who are declared the light of the world are not such as seek to make themselves shine. That Christian who aspires to worldly greatness, who aims at the factitious distinction of wealth or social position who courts the praises of the world, does not thereby reflect the glory of God or make himself light in the world. Yet often do Christians excuse their worldly aspirations by the plea of gaining a more commanding post of usefulness. But the post once gained, the avowed object for which it was sought is too easily forgotten, and the honor, the wealth, the profit, are enjoyed without regard to the promised usefulness. Men who seek to shine, are not apt truly to shine with the glory and the grace of God. This is especially true of the ministry of the Word. He who aims to shine in the pulpit, will hardly be a burning and shining light of truth and grace to men.

Not that the minister of Christ should not cultivate his powers to their highest capacity, and endeavor to develop himself to the utmost in his sphere; but he should do this for God's glory, and not in self-praise; he should do this without one thought of shining as a man of genius, of learning, or of eloquence; he should do this from the love of Christ, and from the sense of duty to his cause. As one says, "It is not *shine ye*, but let your light shine."—Independent.

Religion without the Cross.

READER! as long as you live, beware of a religion in which there is not much of the cross. You live in times when the warning is sadly needful. Beware, I say again, of a religion without the cross.

There are hundreds of places of worship, in this day, in which there is everything almost except the cross. There is carved oak and sculptured stone. There is stained glass and brilliant painting. There are solemn services and a constant round of ordinances. But the real cross of Christ is not there. Jesus crucified is not proclaimed in the pulpit. The Lamb of God is not lifted up, and salvation by faith in Him is not freely proclaimed. And hence all is wrong.

Reader, beware of such places of worship. They are not *apostolical*. They would not have satisfied St. Paul.

There are thousands of religious books published in our times, in which there is everything except the cross. They are full of directions about sacraments and praises of the Church. They abound in exhortations about holy living, and rules for the attainment of perfection. They have plenty of fonts and crosses both inside and outside. But the real cross of Christ is left out.—The Saviour and his dying love are either not mentioned, or mentioned in an unscriptural way. And hence they are worse than useless. Reader, beware of such books.—They are not *apostolical*. They would never have satisfied St. Paul.

Reader, St. Paul gloried in nothing but the cross. Strive to be like him. Set Jesus crucified fully before the eyes of your soul. Listen not to any teaching which would interpose between you and him.—Do not fall into the old Galatian error.—Think not that any one in this day is a better guide than the Apostles. Do not be ashamed of the old paths, in which men walked who were inspired by the Holy Ghost. Let not the vague talk of men, who speak great swelling words about catholicity, and the Church, and

the ministry, disturb your peace, and make you loose your hands from the cross. Do not give Christ's honor to another. "He that glorieth, let him glory in the Lord."—*J. C. Ryle.*

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH DAY, JAN. 3, 1856.

ADVERTISING.

SOME professedly Advent papers have adopted the practice of inserting common advertisements into their columns as a means of procuring subsistence, and the question is often asked us, if we advertise. To this we reply, that we intend that our sheet shall be emphatically an *advertising* medium; and having said this, it is proper that we state *what* we intend to advertise, and who for.

We have no room for "Cod Liver Oil," or "Ayer's Pills," or "Cherry Pectoral," for we do not consider these "meat in due season." There are other things of more importance to a dying world of which the people should be well *advertised* and well warned.

Living as we are in the last moments of time, with a reasonable hope well grounded upon the Holy Scriptures, we intend as far as in our power to *advertise* the world of the fact; to proclaim in the ears of the drowsy multitude the last message of mercy; if by any means some may be aroused from their dangerous slumbers. When we see the Scriptures verified before us, and the signs of the times fulfilling all around us as clear as the noon day sun, we cannot hold our peace, lest we be like the watchmen of Eze. xxxiii, 6, who see the sword coming, and blow not the trumpet, and the people are not warned. At that watchman's hand, says the word of the Lord, their blood shall be required; therefore we intend to sound the trumpet, and "advertise" the people of their present condition and the coming future.

Where destruction impending over a certain place, and a messenger should announce the fact to its inhabitants, without exception they would heed that message, and seek to avert, or prepare for, the coming calamity, while they would bestow upon the messenger a just reward for his timely warning. But people will treat with abuse and contempt the messengers who announce the approach of that day which "shall come as a destruction from the Almighty;" so singularly dull and unbelieving have they become in regard to the declarations and threatenings of the word of God. Nevertheless we shall continue to "advertise" them of its approach, as we find it pointed out in the volume of revealed truth. Then if they take not warning their "blood shall be upon their own head."

Should an advertisement appear in some of the papers of the day, that a discovery had veritably been made, whereby the fear of death might be banished, and unending life obtained; how would all the world rush after it, even though they would yet be attended with all the other evils of this fallen state. But we "advertise" them of a way to obtain eternal life upon the earth, not blighted as it now is, but when it shall have been restored to its Eden glory; not in the present state with all its evils, but in the "beautiful hereafter;" yet they regard it as an idle tale, and dance on to ruin. Nevertheless we shall continue to "advertise" them of the way to life and happiness, by keeping the Commandments of God and the Faith of Jesus; if by any means some may be induced to take heed to their ways and turn and live.

But we do not advertise for the world or sinners only. Satan with ten thousand of his angels, and each of these with a thousand devices, is continually besetting the people of God, to impede their progress, bewilder their mind, dampen their faith and destroy their courage, and so decoy them from the straight and narrow path, the high and holy standing, in which all must be found who would secure a safe transition from the present dispensation to that which is about to be ushered in. As far as in our power, therefore, we shall endeavor,

1. To advertise you of every new development in the fulfillment of prophecy whereby our faith and hope may be strengthened, and our courage renewed.

2. To advertise you of every new point on which the light of truth may shine, by which our present position, and present duty, may be made more clear.

3. To advertise you of all the signs of the times which indicate our nearness to the final consummation.

4. To advertise you whenever we detect a scheme of the enemy whereby he would sow discord and distraction in the ranks of the brethren,

5. To advertise fully and fearlessly the way of life, and the *only* conditions on which life can be obtained.

6. To advertise you of the many and precious promises of God which are given

"To cheer the heart of the lowly one
In the narrow way to heaven."

7. To advertise you of the judgments prepared for those "who know not God, and obey not the gospel of our Lord Jesus Christ."

8. And in short, to advertise you of every thing which may be of interest to the people of God, to aid in detecting and resisting the specious designs of the enemy, to aid in keeping the commandments of God and the faith of Jesus, and in preparing for the great and coming day.

These are our advertisements; and in all these, the Bible shall be our text-book, the signs of the times our index, and the sure promises of God our foundation and our hope. We are engaged in this work for Him who bids us, "Cry aloud and spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. lviii, 1. And when he "cometh from Edom, with dyed garments from Bozrah," when the day of vengeance is in his heart and the "year of his redeemed is come," we expect our reward.

THE PRESENT VOLUME

ENTERS upon its last half with this number. As the commencement and close of every distinct volume are points of interest in the life of a journal, so the middle of each volume partakes of their nature in a measure, and becomes a point of interest also, in a comparative degree. The present is with us, therefore a proper time for a few reflections, and some passing remarks concerning our present condition and future prospects.

Our enemies have reported that our friends and subscribers were leaving us by scores. Doubtless they would be glad to believe this themselves, and have others believe it also; but so far from this being the fact in the case, we are able to report a net gain of one hundred and thirty subscribers since we copied our books some four months since. We should have been glad indeed, had we received more; but we are encouraged that we have received so many. What additions however may be made to our list, we make not an occasion of boasting, but of thanksgiving. We are glad to see people inquiring for truth, and soliciting the Review to aid them in their investigations. We intend that it *shall* be an aid to all honest inquirers. And as we send it forth, our desires go with it that those to whom it is sent may be led to see the whole truth in all its important bearings in these last days. And whatever names we are called to erase from our books, we only hope while we do so, that they may not finally be erased from the Lamb's book of life.

With this number, also, we enter upon another year. Conscious that we are in possession of eternal truth, we enter upon it with hope and courage. Of the prosperity and ultimate triumph of the cause of truth, we have no doubts. The same God that has guarded it through the perils of nearly six thousand years, has his eye upon it still. Judases may try to betray it; scribes and Pharisees may try to crucify it; Popes and inquisitions may try to extinguish it with fire and sword; but truth will still find in the hearts of the faithful a sacred sanctuary, and live on preparing a remnant in the world for God and his kingdom. When forced from one channel it will seek out twenty more in which to spread itself; and when the Son of man comes, he will find it still upon the earth a living principle; and all who have faithfully cherished and obeyed it, will then reap the rich rewards of its sanctifying power.

Let us all enter upon the work with renewed zeal, remembering that we have each a work to perform and an influence to exert. Let every one resolve that ere the close of 1856, the effect of their labor shall be seen and felt in the vineyard of the Lord. Some small exertions for the truth, which cost us little, may lead to results which eternity alone can measure.

THE SECOND ADVENT,

Its Manner and Objects Considered.

(Continued)

In our last we presented scripture testimony as proof that Christ will come, personally and visibly, and that at his second coming he will raise the sleeping saints, and change the righteous living, and take them away from the earth up to the "Father's house." We also presented a small portion of the testimony, found in the

Old and New Testaments, which *conclusively* proves that the living wicked (who remain of the seven last plagues) will be destroyed at the second advent.

In the further investigation of this subject we prefer to let the plain scripture testimony speak forth our faith.

But we will first notice the error of some who do not have the earth desolated at all. They refer to Dan. ii, 44, as proof that the kingdom of God will be set up in Palestine "in the days of these kings" represented by the ten toes of the image. That is, "these kings," or earthly kingdoms, and the kingdom of God will all occupy a place on the earth at the same time. Then, instead of having the earth desolated at the coming of the Lord, they have a portion of its inhabitants, at least, remain on it in their mortal state, and have all the righteous dead raised to stand upon it. John beheld them, and called them "a great multitude, which NO MAN COULD NUMBER, of all nations, and kindreds, and people, and tongues." This view gives no time, however short, for the earth to be desolated. In fact, it makes the second advent an event that greatly increases the population of the earth.

Let us now compare this view with the plain declarations of Holy Scripture. We will notice, first, the utter desolation of the earth, and, second, the time when it will be desolated.

1. The desolation of the earth. "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

"Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.

"How long shall I see the standard, and hear the sound of the trumpet?"

"For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.

"I beheld the earth, and lo, it was WITHOUT FORM, and VOID; and the heavens, and they had no light.

"I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

"I beheld, and, lo, there was NO MAN, and all the birds of the heavens were fled.

"I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

"For thus hath the Lord said, The WHOLE LAND SHALL BE DESOLATE; yet will I not make a full end." Jer. iv, 19-27.

Let the reader turn to the chapter, and it will be seen by reading verse 23, that the earth is to be "WITHOUT FORM, and VOID," as it was when first created, [Gen. i, 2,] "yet," saith the Lord, (when speaking of the earth,) "will I not make a full end." Though it be void, or empty, for a season, it will finally be restored to its Eden glory, for the inheritance of the saints.

Says Isaiah, "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

"Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

"Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the LAND BE UTTERLY DESOLATE." Chap. vi, 8-11.

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty.

"Therefore shall all hands be faint, and every man's heart shall melt:

"And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land DESOLATE; and he shall DESTROY THE SINNERS THEREOF OUT OF IT." Chap. xiii, 6-9.

"Behold, the Lord maketh the earth EMPTY; and maketh it WASTE, and turneth it upside down, and scattereth abroad the inhabitants thereof.

"And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

"The land shall be UTTERLY EMPTIED, and ut-

terly spoiled: for the Lord hath spoken this word." Chap. xxiv, 1-3.

No language can be employed to express the utter desolation of the earth more emphatically than the above. The expression in verse 6, "few men left," and the figure in verse 13, must be understood so as to harmonize with the expressions of the chapter above quoted. God's word is not yea, and nay: Yea, the earth will be "utterly emptied," and made "waste," and nay, it will not be emptied and desolated. His word is "yea and amen" God means what he says. We therefore understand the "few men left," to apply to the righteous who are not burned with the wicked. That is, the inhabitants of the earth will be burned, with the exception of the few righteous. They, compared with the wicked in numbers, will be "as the gleanings of grapes when the vintage is done." That this applies to the saints is evident from the fact that they "lift up the voice" and "sing for the majesty of the Lord."

"For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act."

"Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Chap. xxviii, 21, 22.

"I will UTTERLY CONSUME ALL [things] supplied] FROM OFF THE LAND, saith the Lord."

"I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will CUT OFF MAN [all mankind] FROM OFF THE LAND, saith the Lord,"

"Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand; for the Lord hath prepared a sacrifice, he hath bid his guests. . . ."

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly."

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,"

"A day of the trumpet and alarm against the fenced cities, and against the high towers."

"And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung."

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the WHOLE LAND shall be devoured by the fire of his jealousy: for he shall make even a SPEEDY RIDDANCE OF ALL THEM THAT DWELL IN THE LAND." Zeph. i, 2-18.

"I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant."

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for ALL THE EARTH shall be devoured with the fire of my jealousy." Chap. iii, 6-8.

If these declarations from the mouth of Jehovah which we have above quoted do not prove the utter desolation of the earth, then all language fails to describe such a state. The wrath of God, in the seven last plagues, will doubtless destroy a large portion of the inhabitants of the earth just prior to the second advent, and those that remain after the plagues, or, the "remnant" of the wicked, [Rev. xix, 21,] will be destroyed, as we shall prove from the New Testament, at Christ's coming. Here we will repeat a sentiment we expressed in last week's REVIEW.

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

Governed by this sentiment we shall easily and certainly ascertain the truth of this question.

2. The time when the earth will be fully desolated. This will be accomplished at the second coming of Christ.

As proof of this we quoted in last week's REVIEW the words of Christ in Matt. xiii, 30, 40, 41; iii, 12; Luke xvii, 26, 30.

But the testimony of the Apostle is very definite, and positively settles the question. Paul says, "And then shall that wicked he revealed, whom the Lord shall consume with the spirit of his mouth, and shall DESTROY with the BRIGHTNESS OF HIS COMING." 2 Thess. ii, 8. The destruction of the Man of Sin, and the time when he will be destroyed are definitely stated.

But if it be said that the Man of Sin embraces only Papists, and that the heathen, and many others, will remain after the second advent and enjoy the blessings of the gospel, then we will hear Paul again.

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

The heathen are certainly embraced in the words, "them that know not God," and all others who are not prepared for the change to immortality, of whatever nation under heaven, are embraced in the words, "and that obey not the gospel of our Lord Jesus Christ." What is their portion? Is it a period of favor and probation in the presence of the Lord? No, no. It is destruction from his presence. When? "WHEN the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance," and "WHEN he shall come to be glorified in his saints."

The testimony of Paul to the Thessalonians is most definite, and must settle the question in every candid mind that is called to consider it. But, before closing this article, we will briefly notice

REVELATION XIX.

Chapter xviii is an account of the plagues on Babylon, and their desolating effects. Chap. xix opens with shouts of triumph over her destruction.

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:

"For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

"And again they said, Alleluia. And her smoke rose up for ever and ever."

"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne saying, Amen; Alleluia."

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great."

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

"Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." Verses 1-7.

The marriage of the Lamb, mentioned in verse 7, takes place before the return of our Lord from heaven, from the fact that when he comes, it is on his "return from the wedding." Luke xii, 36. This shows the chronology of this portion of the chapter.

The Bride, then, is not the church; for the marriage takes place in heaven, before the Bridegroom comes to redeem his church, who are his children—not his Bride. To learn what the Bride is, see Chap. xxi, 9, 10. The phrase, "his wife hath made herself ready," is in harmony with other scripture where action is applied to inanimate objects.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. Verses 8, 9."

When will the Holy City be arrayed with the righteousness of saints? Answer. When the saints, who are to be raised and changed to immortality, at the second advent, and are to follow their Lord up to heaven, shall inherit those mansions in the "Father's house," the New Jerusalem, [John xiv,] which Christ ascended to prepare for them. Then follows "the marriage supper of the Lamb," when the children, who are also the guests, (instead of the Bride,) are all gathered home. A most

perfect confusion of terms and ideas do those make who call Christ's children his Bride and their own mother, and the guests the Bride. But this point may be noticed at length another time.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself."

"And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

"And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine press of the fierceness and wrath of Almighty God."

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Verses 11-16.

Here is a view of the second coming of Christ. "In righteousness he doth judge and make war," therefore the symbol of a "white horse" is most appropriate for himself, or his attending angels.

The "sharp sword" which "proceeded out of his mouth," which is to consume the wicked, is mentioned in 2 Thess. ii.

The winepress of the fierceness of the wrath of Almighty God, which Christ will tread, represents the slaughter of the ungodly at his coming. Compare with Chap. xiv. After all the angels of that chapter had accomplished their work, "the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs."

He comes with the title of KING OF KINGS, AND LORD OF LORDS, therefore he is acknowledged King, and receives the title prior to his coming. See Dan. vii, 13, 14; Ps. ii, 7-9; Rev. xi, 15.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Verses 17-20.

From verses 17, 18, we conclude there will be a universal slaughter. The "beast" and "false prophet" of verse 20 are the same as the "first beast," and the two-horned beast of Chap. xiii. But mark their fate. Both "cast alive into a lake of fire burning with brimstone." This is a strong figure to represent their being "consumed with the spirit of his [Christ's] mouth, and destroyed with the brightness of his coming."

To those who present Chap. xx, 10, as an objection to this view, we would say that "are" in that verse is supplied. The words, "were cast," can as properly be supplied.

But after all, may there not be a remnant of the wicked preserved to enjoy the blessings of the gospel in the future age? Notwithstanding the Beast and False Prophet are destroyed at Christ's coming, will there not be a remnant of some division of mankind saved from immediate destruction? Let the next, and last verse of the chapter answer:

"And the remnant were slain with the sword of him that sat upon the horse; which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Verse 21.

Dear reader, as we have turned our attention to the subject of the desolation of the earth, and the time of its desolation, we have been disappointed in finding the testimony so definite; and we are indeed astonished that any one should receive the idea that any of the living wicked will survive the dreadful scenes connected with the coming of the Son of God. We have hastily presented but a small portion of the testimony. Search the Scriptures for the whole truth on this subject, and may the Holy Spirit aid you. J. W.

Confidence in an unfaithful man in time of trouble, is like a broken tooth and a foot out of joint.—Proverbs.

Immortality of the Soul—Frank Confession.

The following is from the *Comprehensive Commentary*. Note on Joshua viii, 29.

"The Talmudists say—*The reason bodies were to be buried immediately was, lest the view of the carcass, should lead the common people into the idea that the soul was also dead; and thus weaken the opinion, which needed a revelation from God to make it believed, that the soul was immortal.*"

According to the above, it was admitted many years ago, that the doctrine of the soul's immortality, was an "opinion which needed a revelation from God to make it believed." Now we ask, Has this "necessity" ever been supplied? and answer, It has not. Many have searched in vain the book of the revelations of God, for something to support that "opinion." Every pretended revelation from God which bears the marks of being genuine, condemns that "opinion" and proves the entire mortality of man.

"God only hath immortality."—*Paul*

"The soul that sinneth, it shall die."—*Ezekiel*.

"His breath goeth forth, . . . in that very day his thoughts perish."—*David*.

It appears from the above confession, that certain supporters of the doctrine of the soul's immortality, were afraid that even nature itself would teach the common people better than to believe the "opinion" in the absence of direct revelation. And they would have us believe that Joshua commanded the dead bodies to be taken down immediately, lest the ignorant should learn from nature a truth, which has from the beginning been plainly revealed; for God declared to Adam, "Thou shalt surely die." God has never revealed anything concerning man's former, present, or future state that is contrary to nature; for the God of the Bible is the God of nature; hence if the doctrine of the soul's immortality was truth, there would be no danger that the faith of the unlearned, could be "weakened" in that "opinion" even though they should be constantly surrounded by thousands of dead carcasses.

But by reference to Deut. xvi, 22, 23, we learn that the commandment of Joshua was according to the commandment of God; and it is not to be supposed that the system of truth revealed by the God of nature, is out of harmony with nature itself. The reason there given for burying the dead immediately, is, not lest a view of them should lead the common people away from any opinion founded on truth, but, "That thy land be not defiled, &c."

What a gross misrepresentation of revealed truth is the above! He that originated the first lie ever believed by man, was no doubt the author of this perversion of God's Word. Satan has a long time been aware that his first sermon to our race (or that part of it which says "thou shalt not surely die") never would be believed by all without a *special revelation*. He knows that dogma of an "opinion" needs a revelation to strengthen it; and knowing also, that he has but a short time, he has already commenced a system of revelation, manifested by great "power, signs, lying wonders, and deceivableness, &c." He is not slow to confess that all this mysterious rapping, writing, speaking, and moving tables &c., &c., is to "convince men of the immortality of the soul." He has succeeded in this last mighty effort wonderfully. Millions are already deceived beyond hope. No view of a dead carcass can make any impression upon their minds now; for they are taught that the long 'needed revelation' has at last come; besides they are made to believe that the body is a mere prison house, from which the soul escapes at death, never more to be bound. They now have *strong delusion*. In all this it is Satan's object to rob Christ of his glory, the resurrection of its importance, and bring the Bible into general disrepute; and thus hopelessly deceive the world, and add to the number of the mighty host, which he will finally marshal to encompass the city of New Jerusalem and camp of the saints; when he shall make his last effort in wrath against those that keep the commandments of God and faith of Jesus. O may the Lord save the honest from this fatal snare.

M. E. CORNELL.

Prayer.

Prayer consists not in complimenting Deity, as the manner of some is. They tell him what he is and is not—what they have been, are, and should be—and where they would be, if God had dealt justly with them! (as though he were unjust), and many such vain repetitions. Now, such praying as this is unreasonable and unscriptural, and of course useless, if not sinful. God requires no such round about palavering, when we come to the throne of his grace. He tells us to come with boldness by Jesus Christ, and we shall obtain mercy, and find grace to help in time

of need. All we need to do is, in humility, faith, and fervor, to make our simple request to God, or ask him for just such things as we need, and our desire will be granted. The Lord has given us the most perfect model, in what is called the Lord's prayer. Therefore when ye pray try and imitate it. It is just as necessary to pray with the spirit and understanding, as it is to be baptized, talk, sing, preach, think, feel and live according to the word of the Lord.

CHRISTIAN EXPERIENCE.

TESTIMONY OF EMINENT CHRISTIANS.

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

TESTIMONY.

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

In a communication addressed to his parents, dated July 16, 1822, there is a display of filial and fraternal love, mingled with Christian affection and joy, evincing a high and sustained mental excitement. The father, mother, and all the grown up children, had become hopefully pious. In reference to this subject he expresses himself thus:

"When I look at my father's house my heart is filled with praise for what God has wrought. I now rejoice in the assurance that the family altar is frequented every day, and that there is offered up the sacrifice of broken spirits and contrite hearts. How comforting! My dear parents, may you ever abide under the shadow of the Almighty, find the banner of Jesus over you to be love, and his food to be sweet to your taste! May your house be a Bethel to each of your souls," &c.

After addressing most earnest and affectionate exhortations to each of his sisters, he adds concerning himself, "Of all others I have the most reason to praise the Lord, because he has kept me in perfect peace. Precious seasons, delightful hours I have enjoyed, and the remembrance of them is sweet. The Lord has manifested himself to me by his Spirit, and I now feel his presence; my heart is stayed on the Lord; Jesus is precious; and I feel an increased determination to give up all for Christ, for he is worthy."

In another letter he says, "Thanks to my heavenly Father, I can write to you in a new strain. My former communications have been full of complaint, yet I did not tell you of half the distress which I felt on account of coldness in my Master's service, lest I should distress you with the narrative. But now I feel that I can never sufficiently praise the Lord for all that he has done for me. I will take the cup of salvation and call on his name. I would also call on my soul, and all that is within me to bless him for the great deliverance which he has wrought. Surely he has delivered me from the snare of the fowler—he has set my feet in a large place and made me to rejoice in his great salvation. Never have I enjoyed so much in religion as since the 23d of last April. That was, and ever will be a memorable day to me. Praise the Lord for it! He is all. I am nothing. The glory of my salvation, from first to last, shall be ascribed to Jehovah."

To another he expresses himself thus: "Since my arrival at Lawrenceville I addressed to you a letter testifying the goodness of God to my soul. I have now to say, to the praise of his grace, that he has continued his favors. At this time I enjoy an indescribable peace, it passes knowledge, and yet it is a blessed reality. And it is now my earnest desire that all Christians may strive for a deeper work of grace in their hearts."

"I am ready to testify to the world that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please, faith of assurance, holiness, perfect love, sanctification—it makes no difference with me whether they give it a name, or no name, it continues a blessed reality, and, thanks to my heavenly Father, it is my privilege to enjoy it—it is yours also, and the privilege of all, to enjoy the same, and to go beyond anything that I have ever yet experienced."

He thus writes to one who had, at an early period in life, made a public profession of faith in Jesus Christ:

"Oct. 31.—A hope of eternal life is indeed a treasure more precious than gold, yea, then much fine gold." When I saw you last, you expressed doubts and fears respecting yourself. You also wished to obtain a brighter evidence, a clearer witness of your acceptance with God. The desire is laudable, and it

may be gratified; for full assurance is attainable. And who is happy without it?

"To attain what you desire, two things are necessary.

- "1. You must believe that it is attainable.
- "2. You must seek it with your whole heart.

"1. You must believe that it is attainable. That it is so, see for proof, Heb. vi, 11. We there find a desire expressed that the Hebrews might possess it to the end. Paul enjoyed it. 2 Tim. iv, 6-8. The eighth verse plainly shows that the writer possessed full assurance. 'There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.' See also Rom. viii, 38, 39. 'For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.' Many others, besides the apostles, to the lasting joy of their souls, have found this truth a blessed reality.

"2. Therefore you must look unto Jesus, the author and finisher of faith. Heb. xii, 2. Mere belief that assurance is attainable, will not bring down the blessing to our possession. The prodigal son believed that there was bread enough and to spare in his father's house, while he was feeding on husks. But what would this conviction have availed had he not come to the resolution, 'I will arise and go unto my father?' and what his belief and resolution, had he not put the resolve into execution? Exertion is necessary. Can we attain any object of desire without using means adapted to the end in view?

"Suffer then, the word of exhortation. Give all diligence to secure that, which I trust the Holy Spirit has caused you to desire. Let your cry be continually to the Lord, that your soul may be filled with perfect peace. Be encouraged, for the promise is, 'Ask, and ye shall receive.' You have an Advocate with the Father, Jesus Christ the righteous.' He has said, 'If ye shall ask anything in my name, I will do it.' John xiv, 14, &c. Ask, O ask, that your joy may be full.

The following, to the same friend, is so full of the fervor of piety, that the reader will peruse it with deep interest.

"Nov. 9.—The retrospect to you, as to me, is no doubt mingled with emotions of regret and joy. For, once we were aliens from the commonwealth of Israel, and strangers to the covenants of promise. Nearly fifteen years of my life were spent at a distance from God, in pursuit of a phantom, a visionary object, denominated by its votaries, pleasure. With what eagerness I followed that on which I have long since stamped vanity and vexation of spirit, the companions of my youth could testify. But alas! two of them have gone, never to return. One departed with bright evidence of a work of grace wrought by the Holy Spirit—yes even in the triumphs of faith, saying, just before she left the world, 'I am going soon, my Saviour is near.' The other manifested no token of a change of heart. Should these persons now give testimony respecting the hilarity of our youthful days, how deep would be their tone of reprobation! But soon the day of account will come, and all must answer for the deeds done in the body."

"Besides the person first mentioned, only two others of my youthful companions, as I believe, have denied themselves, taken up the cross, and followed the Saviour."

'Why was I made to hear thy voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come.'

"When I had reached the age of fifteen years and five months, I publicly professed the religion of Christ, and joined myself to his people. This confession was witnessed on the 15th of Sept., 1816. The vows then made to be the Lord's, have often since been repeated in the closet and in the sanctuary. Eventful era in my life! Never by me to be forgotten! Its annual return always brings grateful recollections."

"On last Sabbath I was privileged to obey the dying command of the Lord Jesus, 'Do this in remembrance of me.' It was a most precious season. The intercourse between my soul and heaven was open and free. I was brought into the banqueting house of the Beloved; and his banner over me was love."

Truly I had communion with the Father, and with his Son Jesus Christ, through the Holy Spirit. My brethren and sisters were objects of my affection—yes, all who were purchased by the redemption that is in Christ Jesus. I also with all my heart, desiring the conversion of impenitent sinners. Indeed the Lord was present to bless me with gospel measure, pressed down, shaken together, and running over.

Communion seasons grow better and better. And so it ought to be. By and by I hope to drink new wine in the paradise above.

'When shall I wake and find me there?
O glorious hour! O blest abode!
I shall be near, and like my God,
And flesh and sin no more control
The sacred pleasures of the soul.'

"I said that the 15th of September, 1816, was, and ever will be an eventful era to me. But there is another day to which I shall ever recur with as much, if not more interest. It was the 23d of last April. On that day the Lord wrought a deeper work of grace in my soul than at any former period. Yes, blessed be his holy name for ever! he condescended to bestow a favor, for which I have been longing for years—the witness of which I have enjoyed daily ever since. I cannot tell you what I have enjoyed from his fulness; but let it suffice to say that my peace has flowed like a river; and I can testify that I have experienced more of the presence of the Lord, than during my whole previous existence. The earnest of the purchased possession has been given to me, and I have rejoiced in the hope of the glory of God, and of the rest which remaineth for his people.

"I wish you to understand that I adhere to this subject, and dwell on it, because I wish to show forth the divine goodness as manifested to so unworthy a sinner as I am; and to testify the loving kindness of the Lord.

"It may encourage my friend, who, I trust, has tasted that the Lord is gracious. Let me again urge you to seek until you obtain that bright evidence of your acceptance which you desire. Never give over the effort. The adversary is ever near to cheat you out of the promised blessing. But the word of truth assures us, that if we resist him, he will flee from us; and that if we draw nigh to God, he will draw nigh to us. 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' 'If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.' Such are the promises which encourage us. If then you seek and find not, search narrowly into your heart, and see if there is anything cherished there inconsistent with your desires to obtain this blessing: anything opposed to holiness, such as love of the world, pride, selfishness, &c. God does not come and dwell in the heart where he finds rivals. Before you venture to approach the holy presence of the Lord and offer sacrifice to him, examine yourself carefully, and put far away every thing that can hinder the blessing. If you feel how important it is that believers should be sanctified wholly, in soul, body and spirit, you will excuse the plainness of my speech. Allow me to propose a question, which has occurred to my mind since I wrote the preceding paragraph. Why may not you be an uncommon Christian? Do you see any thing to prevent it? Is not the Lord on your side? Have you not the God of Jacob for your refuge? Have you not an Advocate with the Father, who is also a sympathizing friend, having been in all points tempted as his disciples, yet without sin? O then strive for it. Keep 'the world, the flesh, and the Devil' continually under your feet, and heaven continually in view; that you may have heaven within you. Is it not for this that you have been brought into the church at a very early period in life? Is it not your duty to be an uncommon, that is, a very humble, self-denying, cross-bearing, (in a word,) BIBLE CHRISTIAN? And it is no less your privilege than your duty.

"Pray for me, that I may have more faith, humility, patience, yea, everything to make me Christ-like.

"Nov. 23.—The soul may be in heaviness through manifold temptations. 1 Pet. i, 6. Then, and in all times of difficulty, there is an opportunity for trusting in the Lord, and seeking him until he comes and accomplish a complete deliverance. To be tempted is not a sin—but to yield to temptation. To endure it is a blessing. James i, 12. But if temptation takes effect, it will bring forth death. Verse 15. Thanks to heaven's high King, 'the Lord knoweth how to deliver the godly out of temptations.' 2 Pet. i, 9. Then let us commit our cause into the hands of the Author and Finisher of our faith, who 'worketh in us both to will and to do of his good pleasure.' And after all our exertions for deepening the work of grace in our souls, may we lie passive in his hands. Although our whole life should be one continued scene of doubt and fear, heaven will make amends for all. But ask and look for overcoming grace here, now. There is enough and to spare. Let me request that you prayers be offered up on my behalf—that the Lord would make me a faithful servant in his vineyard, should he call me there to labor; and that during my work of preparation I may be useful."

J. B. T.

COMMUNICATIONS.

From Bro. Barber.

BRO. SMITH:—I take this opportunity to write to you informing you that you have one more added to your number that is trying to keep the Sabbath of the Lord our God. I commenced keeping the Sabbath the last Sabbath in September. Myself and companion went to prayer-meeting to brother Cramers' in Milton but had not got the light on the change of the Sabbath. I did not know whether it was the change of the day or the name of the day, but soon got hold of the history of the change made by the Pope, the Man of Sin, the one that the Lord is to consume by the Spirit of his mouth, and destroy by the brightness of his coming.

We have good prayer-meetings on the Sabbath but we have enemies on every hand to try us and to test our faith in these perilous times. Still we are trying to keep the commandments of God and live out the faith of Jesus.

When brethren Hutchins and Sperry were at our place, I had no thought that I should be a Seventh day man; but I found that I could not avoid it: I must keep the Sabbath let others do as they may.

I want to so live that I may enter in through the gates into the City and have right to the tree of life.

This is the promise to those that keep the commandments. I desire the prayers of all the brethren and sisters connected with the Third Angel's Message and all the friends of Jesus that I may be kept by the grace of God in the spirit of the Message.

I am thankful that there is a little Remnant that are looking for that blessed hope of seeing Jesus as he is and being made like him.

Your unworthy brother looking for deliverance at the coming of the Lord. G. R. BARBER.

Saratoga, Co., N. Y., Dec., 16th, 1855.

From Sister Barber.

BRO. SMITH:—I have desired to write to you for some time, feeling a great interest in your excellent paper. I would like to say for the encouragement of the brethren and sisters. I commenced keeping the Sabbath the first day of September. I always believed the seventh day was the Sabbath; and when I saw the change and the mark of the beast, I at once embraced the truth. How thankful I was that Bro. Hutchins and Sperry came this way with the Third Angel's Message which was great light to me. I felt truly as Bro. Sperry said, It was a resurrection to the Advent faith. While he was explaining on the angels of Rev. xiv, and said, God was a God of order. I saw the light at once. It seemed as though I could not let them go till I heard more of the Third Angel's Message. My prayer has been ever since they were here that God would send them back here or some one else; for the remnant are starving, and the people are anxious to hear. Truly we are living in a solemn time. Every thing proclaims that we are near the end. We do not often hear the word of God preached as it is.

I feel anxious that those that were in the First and Second Angels' Messages should see the Third Angel's Message also, which is a Message as well as the others.

I feel often to say with the Psalmist, Great peace have they which love thy law, and nothing shall offend them. O how love I thy law: it is my meditation all the day.

I feel as though my feet were on a rock concerning the Sabbath and Advent faith. I feel to say, If God is for us, who can be against us. The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation, and my high tower.

The doctrine of immortality through Christ is a glorious faith for me, and has been for about eight years. I feel to say with Paul that I groan within myself, waiting for the adoption, to wit, the redemption of our body. O the resurrection! Who would not long for it. Myself and husband are the only ones in this place that keep the Lord's Sabbath.

Yours striving to keep the commandments of God and the faith of Jesus. FANNY S. BARBER.

Saratoga Co., N. Y., Dec 16th, 1855.

From Sister Richmond.

DEAR BROTHERS AND SISTERS:—Scattered as we are in this dark world of sin and sorrow, and called to pass through many trying scenes, many things that are calculated to draw our minds away from God and the truth of the soon coming Saviour, I would say, Let us strive with energy to overcome and gain the victory over all our sins. My prayer is, Search me, O God and know my heart; try me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting.

I have been a believer in the truth of the soon com-

ing of Jesus ever since 1843, and '44; and though I then thought that the burning of the earth would be the cleansing of the Sanctuary, yet I feel to thank the Lord that his ways are not our ways and his thoughts are not our thoughts. God's people are to be purified made white and tried. O let us endure the trial of our faith which is more precious than the gold that perisheth.

We are living in a time when we need to have on the whole armor. I believe that grace will be given to the humble followers of Jesus to sustain them in whatever trials they may be called to pass through and they will be led to rejoice that they are counted worthy to suffer for the cross of Christ. When I look back on my past life, and see how the Lord has led me, step by step, and has carried me through many dangers in which the enemy would fain have drawn me away. I feel to praise his holy name and regret that I have not lived more to his honor and glory. I mean by the help of the Lord to strive against every evil and live in obedience to all the requirements of the holy law of God and the testimony of Jesus. I want to live so near the Saviour that he can shed increasing light on my pathway and feel the evidence from day to day that my ways please him; that I may be found without fault before the throne of God.

We truly live in a time when we need to watch and pray that we enter not into temptation and stand alone upon the promises of God; and though earthly friends may fail, yet he never will leave those that put their trust in him; but they will be like mount Zion which cannot be removed but abideth forever.

We have the sure promise that if we seek first the kingdom of God and his righteousness, all things shall be added. O let us seek meekness that we may be hid in the day of his anger; for he says the meek he will guide in judgment and the meek he will teach his ways. O may the Lord hasten the time when his people will be one; when the loud voice of the Third Angel's Message will be heard. I desire an interest in the prayers of all the saints.

Your sister striving to overcome that I may meet you in the kingdom. ELECTA RICHMOND.

Franklin Co., Mass.

Extracts of Letters.

BRO. C. BATES writes from Jo Daviess Co., Ill., Dec. 18th, 1855:—"I would write to you to inform you that we feel that our interest is with the *Review* and the doctrines that it advocates. We find that there are some that profess to keep the Sabbath, that are teaching the doctrine of the age to come; or probation through the thousand years. Elds. Stephenson and Hall have been in this region and made some stir among us, and we need some one to come among us that can present the truth, that the fog may be cleared away, and the truth shine out."

OBITUARY.

FELL asleep, of Consumption, in the 65th year of his age, Wm. Glover, of Sylvan, Mich. He had kept the Bible Sabbath about two years; and when about to die, he said, "I shall sleep but a little while before Jesus will come and awake me." He was a firm believer in the near coming of Christ.

He joined the Baptists about forty years ago, and was interested with them until 1849, when he was led to see the Bible doctrine of life and immortality through Christ alone, to be given to the saints at the second coming of Christ in their resurrection.

He left his companion and ten children, four of whom keep the Sabbath, to mourn his loss.

J. B. FRISBIE.

DIED in Van Buren, N. Y., Nov. 1st, of Consumption, Culver Lanfare, aged 18 years, 8 month, 18 days. Bro. Lanfare first professed faith in Christ at the Tent-meeting in Van Buren last August, and from that time until his death, was a strict observer of the commandments, and was actively engaged in striving to get the minds of his young companions turned to the subject of the Sabbath and its kindred truths. Having finished his short work here, he sleeps in Jesus.

J. N. LOUGHBOROUGH.

SILENT PRAYER.—In the extremity of pain, the Christian feels there is no consolation but in humble acquiescence in the Divine will. It may be that he can pray a little, but that little will be fervent. He can articulate, perhaps, not at all, but his prayer is addressed to one who sees the heart; who can interpret its language, who requires not words, but affection. A pang endured without a murmur, or only such an involuntary groan as nature extorts, and faith regrets, is itself a prayer. We have a striking instance of an answer to silent prayer in the case of Moses. In a situation of extreme distress, when he had not uttered a word, 'the Lord said unto him, I have heard thy crying.'—*Hannah More.*

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., JAN. 3, 1856.

BACK NUMBERS.—We have thus far sent back numbers to all our new subscribers from the commencement of this volume. To all who may subscribe between this and the close of the volume, we shall send papers from the middle of the volume, and commence their subscriptions at the same point, unless otherwise directed. We have papers for all who wish them to the commencement of this volume. All who wish the back numbers will be particular to state it, that we may know how many to send.

"THE SCATTERED FLOCK," is a term often used by our people, denoting those who keep the Commandments of God and the Faith of Jesus. It is very appropriate as will be seen from the fact that we send out papers to Sabbath-keepers in nineteen different States of this Union, from Maine to California, besides the Canadas.

WE have just been favored with a cheering visit from Bro. Bates, who spent with us the last Sabbath. He intends to labor for the present among the scattered saints in these Western States. One of the first to raise his voice in the proclamation of the great truths of the Third Angel's Message, which ought most to interest the minds of men, at the present time, we hope he may receive a cordial welcome and support, wherever he may go.

A quantity of Bro. Loughborough's work on the Immortality of the soul, are now received. If any who have ordered them do not receive them in due time they will please inform us.

The Work is the Lord's.

DEAR BRETHREN:—The work in which we are engaged, is the work of the Lord. If it were not so, we might better leave it, and give our attention to something else; but the Lord has given us too much evidence on which to ground our faith, for us ever to despair, or give up our faith and hope. The lamp of prophecy shines bright upon our pathway, the waymarks which have been already passed in our voyage, are a sufficient guaranty that we are sailing by the right chart, and that after braving a few more surges our way-worn bark will be safely anchored in the haven of eternal rest. Do you not hear the breakers roar? That is a sure indication that land is near. As individuals we must steer very carefully between the rocks of Presumption and the whirlpool of Despair; in other words, we must keep on board; for the old ship is safe, our Father's at the helm.

The apostle James, in writing to the twelve tribes, has given us some important directions, applicable to the present time. My brethren, says he, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Again he says, Be patient therefore, brethren, unto the coming of the Lord.

Here is no time to lose our patience; here is the patience of the saints. If we will listen to the suggestions of the Enemy, he will perhaps tell us that the ship is in danger; that she is on the wrong course, and that unless we seize the helm and set her right, she will be lost. And then, what everlasting joy to know that we have saved so good a ship!

Be patient, brethren, the ship is on the right course; as yet we have met with no danger but what is laid down on the chart. In the last days perilous times shall come—but we need not be frightened, and jump overboard. We may take the exhortation of Paul to his companions, to "abide in the ship," but we shall not get ashore as they did—"on broken pieces of the ship." Thank the Lord!

But we have not need of patience only, but of humility. The trials which we meet are such as we need. We have too much pride, and too little humble dependence and trust in God. The Lord has wrought for us, in time past, and manifested among us, in some degree, some of the gifts of the church. Is God less gracious now? No. Have we changed our theory of truth? No. What then is the difficulty? James says, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God. Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye men of two minds. . . . Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren.

If we observe all these admonitions, we shall do well. God favors the humble, the decided, the obedient. The same Apostle says, Is any among you sick? let him call for the elders of the church. Men of two minds know not whether to obey this, or send for a doctor. We may possibly recover, if we choose the latter; but if we choose the former, we shall not only be raised up, but our sins will be forgiven. The prayer of faith shall save the sick, and if he have committed sins, they shall be forgiven him. Whether we live or die, we want our sins forgiven; and how much better it would be, to

die in the way of obedience, than to live and not know that our sins were forgiven. Job says, Though he slay me, yet will I trust in him. And the Psalmist says, It is better to trust in the Lord, than to put confidence in man. If we live in obedience to all our known duties, we shall not die any too soon.

But let us humble ourselves before God, and with fasting and prayer desire earnestly the gifts of the Spirit. Let us hold fast the great, crowning truth of the gospel—the Third Angel's Message; keeping our eye on the prize at the end of the race. And let us all have a mind to work, both for ourselves and for others; and we shall see the work of God moving forward, and the remnant preparing to stand upon mount Zion.

But let us not be impatient or discouraged, and forget that the work is the Lord's. Let us labor faithfully in our several spheres, willingly and meekly bearing the reproach of Christ, striving to enter in at the straight gate. While we are doing so, we need not tremble for the cause of truth. The Lord will take care of his own cause. He does not need our help. This last message is destined to accomplish the work for which it was sent: namely, to prepare a people for the Lord; and if we are humble and willing to work, we may have a share in the glory that is soon to be revealed. The ship is safe, and we shall be safe, if we are only on board.

A. F. C.

Communication from Bro. Hutchins.

BRO. SMITH:—I trust my heart still beats in unison, in some measure, with the hearts of God's dear children. Yet I deeply regret from time to time, that I am no more like Jesus, "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." I am confident that it rejoices my heart to hear of the advancement of the cause of present truth. My humble and fervent prayer is, that God will graciously sustain you and all others engaged in publishing the *Review*, and give unto each mental and bodily strength adequate to your task. I am grateful for the prospect of the *Review* weekly, I have heard many a lonely pilgrim say, "I should hardly know how to get along without the *Review*."

Since the close of our Tent meetings in Vt., in company with Bro. Sperry, I visited Northern N. Y., where we spent about one month, and held meetings in several different towns; some of these meetings were in new fields, where good attention was paid to the word spoken. Others were among the brethren which we trust resulted in lasting benefit to the Church; especially, some held at Buck's Bridge.

We regretted that we could not meet our appointment at C. W. It being so late in the season, and the distance so much greater to that place than we supposed when the appointment was made, we did not deem it duty to visit the brethren there.

The next Sabbath after our return from N. Y. I spent in Stowe. Our meeting at this place was truly interesting and refreshing; especially, the evening following the Sabbath. Here we met with Bro. Barr, who expected to leave soon for Mass and Me.

Last Sabbath and First-day, I spent at Lunenburg, Essex Co., where I found a few who are keeping the Sabbath of the Bible, and looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

On First-day, our congregation was large (considering the brief notice) and very attentive to the word spoken. Here seems to be a field opening to do good; but how few are the laborers here. O, that the Lord would raise up more and faithful laborers, to enter the wide-spread and ripening harvest!

At this place, the Church are striving for more and greater victory in the name of our blessed Master. We anxiously desire when the robe, the palm, and the crown, are given to the saints of God, to share with them.

Yours pressing forward for home. A. S. HUTCHINS.

Irasburg, Vt., Dec. 19th, 1855.

Spirit Manifestations at Buffalo.

"Having wound our devious way up four pairs of stairs, we entered a rather rough looking room, about twenty feet square. At a large, heavy, round table in the centre, sat two harmless looking boys, one, I should judge, about fifteen and the other seventeen years old. On the table were two violins, a guitar, a small tea bell, and a large tin speaking trumpet. Around the walls were seated, on benches and chairs, twenty-six ladies and gentlemen, waiting for the time—half-past seven, P. M.—for the "performance" to begin."

"Third test.—A "strong-minded" woman desired to set between the boys and hold their hands. The aforesaid working tools were all placed on the table, the audience seated, and the lights put out. In a moment one of the most unearthly blasts or howlings was heard through the trumpet, that ever greeted my ears! The "strong-minded" woman was brave, but was probably unprepared, as well as myself, for such a demonstration. She quaked a little, and a voice through the trumpet immediately said, "I meant to scare her, and I succeeded perfectly." The instruments were then played upon, or rather twanged, in every part of the room; the bell was rung constantly; the violin hit me several times

in passing round on the knees, and was finally put into my hands, and taken violently away. The bell was put into the lap of a lady in the corner of the room, then thrown upon the floor; then the guitar was thrust against me. I caught a firm hold of it, and after a strong pull, succeeded in holding it, but it evidently displeased the "operator" for a blow with a violin, which may have been aimed at my head, nearly demolished both instruments. This "demonstration" was too striking, so the lights were called.

Fourth test.—The boys were held by disinterested persons; the lights put out, and it was announced through the trumpet that we should have "Spirit lights, an earthquake, and Spirit walking." Soon the stove began to shake violently, then the table and instruments, and finally the whole floor. Then a bright spark darted in every direction across the room, and a voice through the trumpet said, "All clap your hands;" we complied and set up an applause that would have added three years to the life of an actor. The light increased in brilliancy and activity in proportion to the noise we made. Then there was a terrible tramping over the floor, sounding to my ears like the war dance of twenty Indians. * * *

"Finally it was announced through the trumpet that he would give us "a snow storm and then retire." Mr. Davenport explained: a snow storm meant a tremendous rattling, thumping, flying about of all the instruments, &c. Sure enough, such a "hibiloo!" I never heard before. All that had been done before was repeated at once. The "horn" was talking, the bell ringing, violins and guitars twanging and whistling about in every part of the room. Then he called out "light" close to my ear. The cover was raised from the light instantly, when every instrument dropped to the floor just in that part of the room where it happened to be, and the table was thrown half across the room, falling upside down; the trumpet fell at my feet.

"This closed these most remarkable mysteries. I have not exaggerated in the least; on the contrary, many side tests were tried, equally wonderful and successful, that I have not mentioned. W. D. CROSS." (*Christian Spiritualist*).

We might ask with what propriety those spirits which would utter such "aneathly blasts" and create such a perfect "hibiloo," could pretend to be spirits of light and glory. And why do they "choose darkness rather than light?" But all such questions will readily suggest themselves to the minds of our readers.—Ed. *Review*.

Tract Fund Report.

Amount in Treasury, Dec. 19th, 1854,	\$198.13.
Donations from that date to Feb. 21st, 1855,	69.66.
Aug. 7th, from E. Blinn,	25.

Amount,	\$268.04.
---------	-----------

1854.		
Dec. 29th, Books sent to A. Luce,		\$ 5.00.

1855.		
Sept. 9th, " delivered to J. N. L.,		25.00.
" 18th, " sent to F. Wheeler,		20.00.
Nov. 12th, " delivered to J. N. A.,		2.00.
Dec. 18th, " " to S. A. Bragg,		5.00.
" " Allowed on Wm. S. Ingraham's acct.,		9.00.
Dec. 31st, Books delivered to Jos. Bates,		10.00.

Amount,	\$76.00.
---------	----------

Remaining in Treasury, Jan. 1st, 1856,	\$192.04.
--	-----------

Post Office Addresses.

1. The P. O. address of J. N. Andrews is Waukau, Allemaque Co., Iowa.
2. The P. O. address of James White is Battle Creek, Mich. In addressing letters to him be careful to address Elder James White, as there are others in this place of that name.
3. The P. O. address of J. H. Waggoner is Union District, Washtenaw Co., Mich.
4. The P. O. address of Stephen Pierce is Roxbury, Vt.
5. The P. O. address of Joseph Bates is for the present Battle Creek, Mich., care of ADVENT REVIEW.
6. The P. O. address of M. E. Cornell is Battle Creek, Mich.

Business.

P. Rowley:—The letter which you say you sent in June, with one dollar for Wis. Tent, never reached us. Your letter of July 17th was received, and the 25 cts. for Vol. VI, credited in No. 3, present volume. The paper was sent to H. Plackett, and the money for him credited on our book, but was accidentally omitted in *Review*. The *Instructor* business was also an oversight on our part. We now send you the back numbers of the *Instructor*, Vol. III, and credit the money you then sent, for Vol. IV, commencing January, 1856.

The YOUTH'S INSTRUCTOR will be issued in a few days. J. W.

Receipts.

D. Chase, M. F. Cook, D. Wakefield, A. Shepard, M. W. Hargrave, Mrs. E. N. Harris, Wm. Bryant, T. Hale, M. Edson, (for J. Crapo,) C. Truman, P. Rowley, (for E. Brink,) Mrs. E. Thompson, J. Tilton, B. F. Herbert, C. H. Barrows, each \$1.

G. W. Davis, \$1.50. C. R. Walters, E. A. Averill, (for H. C. Townner,) D. E. Elmer, each \$0.50. S. Johnson, \$0.25.

To MOVE OFFICE.—E. P. Below, J. Parmelee, each, \$1. Mrs. Bryant, Thos. Hale, N. H. Saterlee, each, \$2. J. D. Hough and others, \$4. E. S. Lewis, \$0.50.

HORSE FOR J. N. LOUGHBOROUGH.—J. Stryker \$2.

TENT IN N. Y.—E. D. Cook, S. W. Rhodes, each, \$2. Wm. Harris, \$3. S. Segar, \$0.25.

REVIEW FOR THE POOR.—E. S. Lewis, \$0.25.

TO PAY ARREARS ON VOL. VI.—Thos. Hale \$5.