

Advent Review,

AND SABBATH HERALD.

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

VOL. VII.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY, 7, 1856.

No. 19.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

AT BATTLE CREEK, MICH.,

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

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TERMS.—ONE DOLLAR FOR A VOLUME OF 26 NUMBERS.

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

THE HEART'S BITTERNESS.

"The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy."—PROVERBS XIV, 10.

Sighs and tears are mortals' doom—
Sorrow is man's common lot—
From the cradle to the tomb,
There are none who suffer not.
Every bosom knows its own
Deep, internal weight or care,
And the worn heart struggles on,
'Mid the woes that rankle there.

Were each inner shrine displayed,
With its sad realities—
Were all secrets open laid,
To the sight of others' eyes:
All would see that none are blest—
All would feel how vain and weak,
Are the highest and the best
Treasures all so fondly seek.

Happily this world is not
Our abiding, resting-place;
God has promised—blessed thought!
We shall see him face to face,
In another, brighter sphere.
Where no anguished hearts are riven,
And the ills we grieve for here,
Shall be changed to bliss in heaven!—[Echo

WILLIAM MILLER.

COLLOQUIAL STYLE IN WRITING.

In writing, he sometimes indulged in a colloquial style. In the following he hints at an objection of ten urged against him, that he, being a farmer, should not presume to teach. He says:

"As it was in the days of Noah, so shall it be in the days of the Son of Man. They were eating and drinking, marrying and giving in marriage, until Noah entered into the ark. Methinks I can almost see the scenes of that day. See you not that elegant building yonder, near that ark of gopher-wood? That building was reared at a great expense, by the host, for the purpose of entertaining strangers who might come to visit that ark, and to ridicule and laugh at that old, white-headed man you see yonder pitching the ark. The host, you see, has become rich by the great gain he has made, from the furnishing of the workmen, citizens and strangers, with food and drink of the most costly kind. Look into the dining-hall of that establishment. See the table loaded with all the delicate viands of the season. See those bottles filled with the sparkling juice of the grape. See the host at his door, beckoning to each passer-by to enter and regale himself. Hear the conversation between the host and the stranger guest who has just entered his mansion:

"Guest. What great building is that in yonder field, on that eminence?"

"Host. That is called 'Noah's Ark.'

"Guest. But what use is he going to put it to?"

It seems to be built for sailing. Surely the old man does not expect to sail on dry land.

"Host. Yes; you are right. The old man says the world is coming to an end, [Gen. vi, 13,] and he has prepared an ark to save himself and family; for all flesh will be destroyed by water, as he says.

"Guest. But how does he know this?"

"Host. He says God told him.

"Guest. What kind of a man is he? He must be a great fanatic, I am thinking.

"Host. Why, yes, we think he is crazy a little; but you cannot discover it in any thing else but his building that great ark, and neglecting his farm and other worldly matters. But what he has lost I have gained.

"Guest. A farmer, say you?—a farmer! Why did not God tell some of our 'mighty men, which are men of renown?' Gen. vi, 4. A farmer, too! There is no truth in it. But do any believe him?"

"Host. Believe him! No. We have other things to attend to, and cannot spend time to hear the old farmer. But we were all very much startled, no longer ago than yesterday; for the old man has been telling some that he had prepared rooms for the beasts of the field, and for the fowls of the air, and every creeping thing; and yesterday they came, two and two of every sort, and entered the ark, apparently of their own accord. Gen. vii, 8, 9. This, you may be sure, startled us some; but the banquets and feasts of last night have dissipated the fears of all, and to-day things are as they should be.

"Guest. It is rather strange; yet it cannot be true. God will not destroy the world in the midst of this hilarity and glee, and in the height of all the improvements at the present day. Much, much of the earth remains yet to be cultivated and inhabited. Our western wilderness is yet to be explored and settled. Then the world is yet in its infancy—not two thousand years old yet; and you know we have a tradition that the earth is to wax old like a garment. It cannot be true, what the old man tells you. I will warrant you the earth will stand many thousand years yet.

"Host. Look! look! there goes the old fool and his family now, I dare say, into the ark. I remember me now, the old man told us, four days ago, that in seven days [Gen. vii, 4—10,] God would cause it to rain sufficient to destroy every living thing from the face of the earth. I shall have a chance to laugh at the old man four days hence. I told him to his face that, after his seven days were ended, he would be ashamed to preach any more, and we should have some quiet then.

"Guest. But do your priests let him preach in their congregations and societies?"

"Host. O no! by no means; that is, none that are called respectable, or of the higher class. Why, sir, they held a meeting last night at my banqueting house. After the cloth was removed, and while the wine was circulating freely, old Noah was the subject of the toast. And it would have done you good to have heard their sharp cuts and squibs; it caused a roar of laughter among the guests. See, yonder come some of them now. Let us go in and enjoy another treat. (They go in.)

"Ah, said I, were these scenes acted before the flood, and will it be so in the end of the world? And will the generation of the righteous not pass off until they behold these things acted over again? So says our blessed Saviour, and so I believe.

"Then shall 'heaven and earth pass away.' The

righteous will pass off to meet their Lord, and the wicked be consumed to cleanse the world. Then will the prophecy in this chapter be fulfilled, and the word of God will not pass away."

"Prepare, ye servants of the Most High, to render up your stewardship. Ye scoffers, take warning; cease your revilings, your newspaper squibs, your bombast, your revelings, and your banquetings. And you, my dear reader, prepare! prepare! for lo!—

'He comes, he comes, the Judge severe:
The seventh trumpet speaks him near.'

[Life of Wm. Miller.

WHEN WILL THE NATIONS BE DASHED IN PIECES?

(Continued.)

OBJECTIONS CONSIDERED.

As long as men have "carnal minds" that are "not subject to the law of God," so long will doubts arise in regard to the revelation which he has made. And as long as prejudice is allowed to sway the mind, objections will arise in regard to the plainest doctrines of the Word, even with those who regard the Scriptures as truth, and profess to abide by its decisions. Thus on the doctrine of immortality alone through Christ, the truth is plainly taught—the general principles which ought to govern the investigation of that subject are easily defined; yet many refuse to bow to these principles, and cling to their construction of a single passage or sentence as if their conclusions and inferences were of more value than well-established truths.

The Universalists act on this principle, as well as many other existing sects, whose theories are built up on partial and one-sided views of scripture. I have heard professors of religion denominate certain passages of scripture, "Universalist texts," "Calvanistic texts," "Armenian texts," &c., as if Christ was divided, or God was the author of confusion; as if, foreseeing these several factions in the professed Christian world, he had made provision in his word for the accommodation of their tastes and prejudices. That view is true which harmonizes apparently conflicting declarations. This must be admitted by all. I will illustrate this in noticing the first objection.

Rev. xxii, 2. "The leaves of the tree were for the healing of the nations." This text is offered in proof that mortal nations will live on the earth on probation, after Christ comes. I consider that one of two things is indispensable to sustain such a view; namely, either to show that the events of which I have spoken do not occur at the coming of Christ, or that I have misconstrued the testimony of the many scriptures I have quoted. But I think all must admit that I have shown their proper connection, and used them according to the plain, obvious import of their language. Hence the objector's view of Rev. xxii, 2, must be incorrect. I will now show that it is in perfect harmony with the view that I have presented.

The objection assumes that the blessing of the above passage, and of the 14th verse, is not for the saints of this age, but for those who may become such in the age to come; for the saints will then have become immortal, and cannot need the tree of life; and they will not then be subject to sickness or disease, and therefore will not need healing.

If we were to be guided by the "enticing words of man's wisdom," we would acknowledge such rea-

soning, but the scriptures are our guide, and I think an examination of them will convince us of the error of assuming a positive position on the strength of mere human reason, on a subject which we cannot fully comprehend.

The "seven churches" of Rev. ii, and iii were either seven literal churches in Asia, or they are seven different states of the church in as many different periods of time. The latter view is doubtless correct, but in either case they are before the coming of Christ, as in each of the four last letters that event is spoken of as being yet future. Of course the members of "the church at Ephesus"—the first of the seven—must come up in the resurrection to receive their reward. The promise to that church is, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. ii, 7. Here is a point that no sophistry can evade. If the blessing is for them, it may be for all the resurrected saints, and the changed also, even though the wisdom of the world be not able to comprehend all the depths of the counsels of God. To me the promise is precious; and I look forward with joy to the time when all those who keep the commandments may have right to the tree of life, and enter through the gates into the city.

Having now obtained a scripture application of this blessed promise, we are prepared to further examine the text. And the objection is further seen to be invalid in that the whole scene is laid on the new earth, (not in the "Age to Come,") where there is neither death, nor sorrow, nor crying, nor pain; [chap. xxi, 4;] and in chap. xxii, where it says the leaves of the tree were for the healing of the nations, the very next sentence reads, "And there shall be no more curse." Verse 3. "Come now, and let us reason together." Can sickness or disease exist where there is no more curse? And if, as is claimed, "the nations" will then be on probation, there must be, not only sickness, but also death; for we cannot suppose immortal men will be on probation; and if they were not subject to death, they would not, on the ground of the objection, need the tree of life, but in that respect be equal to the saints. To sustain this objection, the text must be wrested from its obvious connection, or death be introduced in the new earth. But keeping in view the promise to the church of Ephesus, and looking at chap. xxi, 24, how plain it is that these nations are "the nations of THEM WHICH ARE SAVED," and not them *which are to be saved*, or which *may perhaps be saved*. These are the nations whose kings bring their glory and honor into the city, the New Jerusalem which is the city here described.

Isa. ix, 7. There is to be an increase of Messiah's government, and peace, which supposes of necessity that it will spread and men yield obedience to it, which it would be inconsistent to suppose of the eternal state.

This objection has been urged by several writers; but it is *their view* of the text that is inconsistent with *their view* of the eternal state. How do they know there is to be an "eternal state" of Messiah's reign, except by the expressions which declare it? and how do they know the *order* of that state, except by the terms that define it? Now the objection involves a conclusion at variance with the terms of the very text on which it is based. The passage reads, "Of the increase of his government and peace THERE SHALL BE NO END, upon the throne of David, and upon his kingdom, to order it, and to ESTABLISH IT WITH JUDGMENT AND WITH JUSTICE, from henceforth, even FOREVER." If these terms do not point it out as an eternal state, I should be happy to be informed what language would be appropriate to the purpose; but I shall make further remarks on these terms in considering other objections.

2 Thess. i, 7-10. This text does not say that the Lord, when he comes, will take vengeance on *all* them that know not God, and *all* that obey not the gospel; it speaks only in general terms, of course allowing of exceptions.

Those who use this text to prove the destruction of the wicked would smile at an objection based upon it, against that view, having so much the appearance of caviling; and had not the objection been raised by those standing high in the esteem of many of their fellow men, it might be passed in silence.

Though I would not think to prove any great doctrine by a single disconnected text, I think this is in harmony with what I have endeavored to show, namely, that all who are not "Christ's at his coming" are destroyed from off the earth. Let us see what it teaches. "It is a righteous thing with God to recompense tribulation to them that trouble you, 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." We notice here the time when the Lord Jesus is revealed; the time when the saints will have rest; and they that trouble them will receive their recompense of tribulation, or vengeance. These are divided into two classes, (1.) them that know not God, and (2.) them that obey not the gospel. Now we have the *classes* disposed of at a *definite time*, let us look at other statements relative to the *same time* to get the *particulars* or *individuals*. "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not, until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. xxiv, 37, 39. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed." Luke xvii, 28-30. Thus not only the classes are destroyed in that day, but EVERY MAN—ALL OF THEM; and this testimony removes more than this objection; it *removes the objector's whole ground of argument*, so that all other objections are really cut off by it.

Rev. v, 9, 10. The saints reign as kings on the earth; but they do not reign over one another, hence there must be mortal men or nations over whom they reign.

This is an inference altogether unwarranted, and at variance with the scriptures. We have seen by Rev. xxi, that on the new earth there are kings over the nations of them which are saved, who bring their glory and honor into the heavenly city—the New Jerusalem. In chap. xxii, in finishing up the description of the city wherein is the tree of life, and the river of water of life, and the throne of God and of the Lamb, where the Lord God gives his people light, the angel said, "And they shall reign for ever and ever." Verse 5. Is not the conclusion equally legitimate that mortal men or nations will exist on the new earth for ever and ever? In these and many other objections (and arguments for the Age to Come) the Scriptures are wrested from their connection and made to bow to a system of human reasoning as dangerous as it is erroneous. O that men would "cease to pervert the right ways of God," and let their feeble reason bow to the revelation of his all-wise counsels.

Other points in the text in question I reserve to be noticed in the future.

Heb. viii, 8-12. The New Covenant, embracing forgiveness of sins, is to be made with the house of Israel and Judah. This has not yet been done; for the scripture from which the text is quoted [Jer. xxxi] says, "they shall not cease from being a nation before me forever," but they are yet rejected and scattered. Hence it must be in the Age to Come. (See *Age to Come*, by J. Marsh, pp. 107-109).

Of all the perversions of scripture consequent upon a belief of that theory, this appears the most glaring and the most fatal. If the new covenant, with Christ the High Priest as its Mediator, his blood that ratified it and rendered forgiveness possible, its blessings to those, who avail themselves of its intercessions; if these be removed from our reach and all transferred to the Age to Come, then truly may the gospel believer say, as did weeping Mary, "They have taken away my Lord." In the work above quoted, eight reasons are given why it must be made in the Age to Come, and exclusively with the natural descendants of Jacob. Before going into an ex-

amination of these points I would call attention to a few facts set forth in the Scriptures:

1. There are but two covenants contrasted—the old and the new.

2. The first was taken away and the new established by Christ. Heb. x, 1-22.

3. There are two (and only two) orders of priesthood—the Aaronic and Melchisedec.

4. There are two sanctuaries for the priests to officiate in—one on earth made by man, [Ex. xxv, 1-9,] the other in heaven, built by the Lord. Heb. viii, 1, 2.

5. They cannot change places of ministration, for under the first, or on earth, the Mediator of the new could not minister, [Heb. vii, 13-17; viii, 1-4,] and under the second, or new, there is but "one mediator," [1 Tim. ii, 5,] which excludes all those of the first order.

6. No sin was taken away by the first, but forgiveness is granted under the second: therefore

7. The old typified the new, [Heb. viii, 1-5;] and the minister of the new mediates for the transgressions under the old. Chap. ix, 15.

8. Under the old, offerings were made daily, [Heb. ix, 6, 7; x, 1-4,] but under the new only one offering was made, and that but once. Chap. x, 10, 12.

9. Under the old, the priests entered the sanctuary on earth with blood of others; [Heb. ix, 25;] but under the new, Christ enters the heavenly by his own blood. Verses 11, 12.

10. Under the old, one priest succeeded another, but the Mediator of the new has no successor. Heb. vii, 23, 24.

I hope all will bear in mind these plain scripture facts, not only for their bearing on this objection, but on others that may be noticed.

That this covenant was to be made with Israel and Judah, I acknowledge, for it is so written; and that it is to be made in the Age to Come, I deny, and that it belongs *only* to Israel and Judah, I deny, and shall now test those assertions by the Word.

The angel told the prophet Daniel, "Seventy weeks are cut off [from the 2300 days] upon *thy people*." This must be understood of Israel and Judah, who were to fall from their pre-eminence above the nations at the end of that time; of the Messiah the angel said, "He shall confirm the (a—margin) covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease." Dan. ix, 24, 27. 'The last week of the seventy determined or cut off upon that people commenced at the commencement of Christ's preaching, was half expired at his crucifixion, and terminated at the time the apostles turned to the Gentiles. *This whole week belonged to them.*

In fulfillment of this prophecy, at the end of 69 weeks Messiah commenced preaching the gospel of the kingdom by saying, "I am not sent but to the lost sheep of the house of Israel" Matt. xv, 24. He sent forth the twelve to preach the same gospel of the kingdom, to whom he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Chap. x, 6-8. After his resurrection he commissioned his disciples to preach the gospel, "beginning at Jerusalem." Luke xxiv, 47. This they did, tarrying at Jerusalem till they had received the Holy Spirit of promise, and they went forth preaching to their brethren in all parts. Afterwards, when the Jews contradicted and blasphemed, Paul and Barnabas said to them, "It was necessary that the word of God should *first* have been spoken to you." Acts xiii, 46.

We cannot believe that salvation was more necessary for the Jew than the Gentile, or that either Jew or Gentile could be saved without the gospel of the kingdom; hence this *necessity* was because the prophecy and promise of God must be fulfilled. Peter said to them at Jerusalem, in the temple, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, "And in thy seed shall all the kindreds of the earth be blessed. *Unto you first*, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts iii, 25, 26. Paul said of them, "Who are Israelites; to whom pertaineth the adoption; and the glory and the covenants, and the giving of the law, and the service of God, and the promises." Rom.

ix, 4. Also the text which is quoted from Jer. xxxi, is an extract from a letter which Paul wrote to his Hebrew brethren, in which he says, "We have such an High Priest," speaking of the covenant as being then established with them, in contrast with the first covenant which had ceased; and not only for them, but also for their brethren who had transgressed under the first covenant, was he ministering under the new. Heb. ix, 15.

If all this does not show that the new covenant was made with Israel I do not know what could be said or done to show it. Can any Israelite rise up in the face of these facts and say that God has not fulfilled his promise? And can any one have any intelligent idea of Paul's epistle to the Hebrews, chapters vii-x inclusive, who supposes that this covenant has not been made?

It is next asserted that it cannot refer to the Gentiles, but to Israel and Judah only.

That Israel and Judah are distinct from the Gentiles, I also admit; otherwise we could conceive of no possible necessity of confirming the covenant with one before another; but that it belongs exclusively to one, or now more to one than another, I deny. (*Age to Come*, p. 107, paragraph marked 6.) The scriptures from which I have quoted to show that it was made with Judah and Israel, also show that it was to extend to others as well as them. Thus when Christ commissioned his apostles he said that "repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." Luke xxiv, 47. If this covenant had not been made with them, and the gospel first preached to them, the Scriptures could not have been fulfilled; neither could they have been fulfilled if it had been confined to them. See again Acts xiii, 46, 47. "It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, for so hath the Lord commanded us, saying, 'I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth.'" See Isa. xlii, 6.

But it may be asked, Can these promises of the new covenant be said to be fulfilled by the preaching of the gospel of the kingdom to them seven years, and then taking it from them and preaching it to the Gentiles eighteen hundred years?

To this I reply, the gospel was not taken from them, but they put it from themselves. See again Acts xiii, 46. And from that day to this it has been preached to them—to all of them that would hear it, as well as to the Gentiles; when Paul says, "Whosoever shall call upon the name of the Lord shall be saved," we argue truly that "whosoever" includes Gentiles, but will "whosoever" exclude Israelites?

But it is said this is the Gentile dispensation, and the new covenant supposes a time when the Israelites will be restored to their former state of national pre-eminence.

This is erroneous in two respects: the terms of the covenant imply no such thing, nor do the Scriptures which speak on this subject. Paul in his epistle to the Romans, recognizes the salvation of those only who embrace Christ by faith; of course it is a personal or individual salvation—the same that is offered to the Gentiles or "unnatural branches;" for in respect to the promises of God "there is no difference." Nor can this with any propriety be called the "Gentile dispensation," for the Gentiles were never made exclusive or even pre-eminent heirs of the promises of God under this or any other dispensation.

The Jews had a pre-eminence even in this dispensation, so that the promises of the new covenant or gospel were turned theirs, but the middle wall of partition was broken down—the difference abolished, and it was henceforth ordained "that the Gentiles should be fellow-heirs and of the same body." Eph. iii, 6. What this body was may be learned from the preceding chapter, where the Gentiles are said to have been in the time past "aliens from the commonwealth of Israel, and strangers from the covenants of promise." "But now," says the Apostle, "in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition. . . . for to

make in himself of twain one new man., so making peace, and that he might reconcile both unto God in one body by the cross. . . . Now therefore ye [Gentiles] are no more strangers and foreigners, [from the commonwealth of Israel,] but fellow-citizens with the saints and of the household of God." Eph. ii, 12-19.

Jesus himself testified the same thing when he said to the Jews, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." John x, 16. Here is a unity of the flock which should not be lost sight of; even as the Saviour prayed for them that should believe on him, "that they all may be one." John xvii, 21.

Again, these promises have not failed, as the apostle Paul shows in Rom. ix. He speaks of his "kinsmen according to the flesh," [verse 3,] and declares that the covenants and promises pertain to them, [verse 4,] and then seems to anticipate the very objection stated; for he says, "Not as though the word of God hath taken none effect," [verse 6,] although the "effect" may be denied by unbelievers, because all of Paul's "kinsmen according to the flesh" are not converted; but the reason he assigns is, "For they are not all Israel which are of Israel;" that is to say, the covenant has been made with Judah and Israel according to the promise, and its rejection by the unbelieving children of Abraham does not make void the word or promise; for such are not recognized as Israel; (though they are "of Israel;") and consequently have no part in the promise. From these facts it is very clear that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

But we may go further. This equality not only exists—the effect is not only produced, but we have the agency and the means by which it is produced, Paul declares that the Gentiles are fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel. Eph. iii, 6. Thus the gospel of Christ produces a union of Jew and Gentile, and it is effected by his "having abolished in his flesh the law of commandments contained in ordinances: for to make in himself of twain one new man, so making peace." Chap. ii, 15.

As long as the law of commandments contained in ordinances existed, so long was a distinction recognized between Jew and Gentile; the middle wall was broken down, and both are made one: "For there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: [in the purposes or promises of God:] for ye are all one in Christ Jesus." Gal. iii, 28. Paul's rebuke to Peter has a bearing on this point. Peter was virtually acknowledging the distinction as yet existing, by conforming to that which had marked such a distinction; but Paul says: "If I build again the things which I destroyed I make myself a transgressor." Chap. ii, 18. Let all beware how they undertake to build a middle wall which the gospel of Christ has abolished, or endeavor to divide the fold when the Lord Jesus has said there shall be one fold and one Shepherd.

The old covenant with its ordinances (a sign of enmity and difference) has passed away, and now as there is one God, even so is there one Mediator, and one covenant under which he ministers, and one offering by which we are sanctified, and one flock which he has purchased, and one fold which he has prepared, that we may all be gathered in one body, by one spirit, even as we are called in one hope of our calling. Wherefore let us all strive for the unity of the faith, and keep the unity of the spirit in the bond of peace. Amen.

(To be Continued.)

Tobacco.

DR. RUSH. "Tobacco even when used with moderation may cause dyspepsia, headache, tremor and vertigo," and "seldom fails of impairing the voice."

DR. MUSSEY. "The habitual use of tobacco in either of its forms of quid, snuff or cigar, is apt to induce a sense of weakness, sinking in the stomach, dizziness or pain in the head, dimness or loss of sight, paleness or sallowness of countenance, swelling of

the feet, an enfeebled state of the voluntary muscles, a hoarseness of the voice, disturbed sleep, nightmare, epileptic and convulsive fits, confusion and weariness of the mental faculties, peevishness and irritability of temper, instability of purpose, seasons of great depression of the spirits, long fits of unbroken melancholy and despondency, and in some cases entire and permanent mental derangement."

DR. HARRIS. It has been remarked by the eminent Dr. Warren and other distinguished surgeons, that a very large majority of those cancers that occur on the lips and about the mouth and face, are seen in persons that are addicted to the excessive use of tobacco."

"Other things being equal, it is much more difficult to manage and control any important disease in a user of tobacco than in a person who is not habituated to such indulgence."

"No tobacco-user ever escapes the penalty of his folly."

"How can a true Christian indulge in such a hurtful luxury?"

"The principles of Christian politeness forbid the use of tobacco as a luxury in any form or mode whatever."

DR. STEVENSON. "It is ruinous to intellect. In all its forms it appears to be deleterious."

GOV. SULLIVAN. "It has never failed to weaken the power of my mind in analyzing subjects and defining ideas."

REV. MR. FOWLER. "The loss of intellectual power, from the use of tobacco, in this Christian nation is immense."

DR. ALCOCK. "No class of men think more tardily than old tobacco-mongers. Tobacco neither permits the accumulation of ideas, nor the free motion of those which have already obtained a lodgment in the mind."

The use of tobacco "defrauds one's self." "It defrauds one's family." "It blinds the moral sensibility." "It sears the conscience. It makes men the slaves of appetite. It defrauds society. It robs God."

HON. JOHN QUINCY ADAMS. "I have often wished that every individual of the human race afflicted with this artificial passion, could prevail upon himself to try but for three months the experiment I have made! sure that I would turn every acre of tobacco land into a wheatfield, and add five years of longevity to the average of human life."

MESSRS. EDITORS:—Such is the testimony of the eminent men quoted, in relation to the habit named; and you will confer a favor upon suffering humanity if you will appropriate for the above selections, some corner of your invaluable paper.—*Vt. Chron.*

TOBACCO AFTER PRAYER.—The editor of the *Norwich Examiner* thinks it is not clerical to use tobacco. He says:

"Traveling from Hartford to Westerfield the other day, upon a stage coach, we fell in company with a clergyman in high standing in his own ecclesiastical connection, who was returning to his country residence from conducting morning prayers in this city. Passing a field of tobacco, we alluded to some of the evils resulting from its use, when, to our surprise the dignitary beside us commenced one of the most subtle, earnest arguments in its favor that we have ever listened to. We will not repeat his remarks, only that he concluded by saying that 'cigars were his daily delight, and that after the fatigue of preaching praying, &c., they were highly indispensable."

"I AM."

"I AM." He doth not say, I AM their light, their guide, their strengthening tower, but only I AM. He sets as it were his hand to blank, that his people may write under it what they please that is good for th m. As if He said, Are they weak? I AM strength. Are they poor? I AM riches. Are they in trouble? I AM comfort. Are they sick? I AM health. Are they dying? I AM life. Have they nothing? I AM all things. I AM wisdom and power; I AM glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity! JEHOVAH, I AM! Whatsoever is amiable in itself, and desirable to them, that I AM. Whatsoever is pure and holy, whatsoever is good and needful to make men happy, that I AM.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, FEB. 7, 1856.

THE STATE OF THE CHURCH.

THE universal deadness of the nominal churches has been the subject of many and severe comments by men of her own communion, who being unable to overlook the fact have been free to acknowledge and deplore it in the plainest terms. They have puzzled their brains to ascertain the cause of this state of things, forgetting that it is impossible for any church at any time, which refuses to keep pace with the unfolding truth of God, to still retain the power of vital godliness. If they stop, God moves on without them. The popular churches have stopped. They have rejected as plain a message as need be given to the world, and in consequence of that rejection it has been recorded against them, Babylon is fallen! The *Louisville Recorder* thus speaks:—"Though we have (at least among Protestants) no human priest or sacrificial altar, yet among us the social element and power of the Church has become cramped, ice-bound, or entirely destroyed. We have become an assembly, not of living actors, but of silent, passive hearers. The Church has become mere listeners to preachers—a roll of names baptized, permitted to take the Lord's Supper, and expected to enjoy good preaching. Like the door on the hinges, they come and they go. They are prayed for, and sung to, and preached to; and often sung and preached to sleep, if not to death. Thus, year after year, is this continuous round, this dead flat, over which not a breath of emotion passes to disturb the dull and decent monotony. The minister seeks not, and the Church strives not, to 'grow up into Him in all things, which is the head, even Christ, from whom the whole body filially joined and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' But relying on the preacher—when he is gone all is gone—the glory has departed."

ON GEN. II, 2, which in our version reads, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all the work which he had made," the Bible Unionists who are now preparing a new version of the English Scriptures, remark: "The work of creation was evidently completed on the sixth day, and the seventh was devoted to rest. It should, therefore, have been translated, 'On the seventh day God had ended his work.'"

A TEMPORAL MILLENNIUM NOT YET.—An exchange speaking of the present days of the world, calls them "times of moral debasement, political excitement, wars, convulsions and general prostration of the spiritual power of the churches."

THE SANCTUARY.

"THEY shall the Sanctuary be cleansed." The time for the fulfillment of this work is clear. For it is evident that the time to precede this is measured by days. And if the work was not to commence within the next day, (or year,) the angel would have added more days to the 2300. To confirm this we refer to the 62 weeks of Dan. ix, 26. "After threescore and two weeks shall Messiah be cut off." Here time was measured by weeks instead of days, clearly showing that another week would not pass, before the event would take place. "In the midst of the next week," &c. So another day (or year) would not pass, before the work specified would commence.

"The Hebrew words rendered 'then shall be cleansed' is (txah-dak) and occurs in forty other places in the Old Testament. In the margin it is rendered justified, which is the general signification of the word. . . . It thus refers not to a physical cleansing, or purification, but to moral rectitude. That to which it is applied is thenceforth to be held innocent. It is no longer to be held guilty or abominable. Its uprightness is vindicated. Its past guilt is all cancelled. Its sentence is then to be revoked, and its punishment is remitted. That period, therefore, extends not to the termination of the physical restoration of the sanctuary, but to the commencement of that process."—*Advent Herald*, April 15, 1854.

And while we are pointed back to the typical sanctu-

ary and services in the law, for instructions of the heavenly, yet the type cannot be carried out in every particular. There was an earthly sanctuary, and there is an heavenly; there were two apartments in the earthly, and two in the heavenly; an earthly priest, and also an heavenly one; a sacrifice for the earthly, and also for the heavenly; a time for the earthly sanctuary to be cleansed, and a time for the heavenly to be cleansed; the earthly was cleansed with blood, so is the heavenly.

But "the law was a shadow of good things to come, and not the very image." Heb. x, 1. The sacrifice for the earthly was of beasts, but not of the heavenly. The typical sacrifice was daily, but not so with the heavenly. The earthly sanctuary was cleansed yearly, but not so with the heavenly. The earthly priest had to make an atonement for himself, [Lev. xvi, 11-14,] but not so with the heavenly. An additional sacrifice had to be made on the day of atonement in the type, but not so in the antitype.

Some say that because there was a preparatory work on the day of atonement (which was their offerings) that there must be in the antitype; but where are the offerings, or the work that should answer to the type. Let those who thus think, show in what that work consists. Again we are accused of sin because of bringing our sacrifice to some other place than the door of the tabernacle of the congregation; but man's accusation and our doing this are two things. The sin of Israel was in sacrificing to other gods, and not because their faith carried them into both apartments. Their sacrifice was made at the door of the tabernacle of the congregation; so was ours. That blood availed for them in the Most Holy, so does Christ's for us. Their offering answered for the entire day, so does ours; for they had to afflict their souls or they would be cut off. Lev. xxiii, 29. Their faith in that blood shed at the door had to reach into the second apartment, and so does our faith in that blood shed without the gate reach into the Most Holy place. Probation continued until the work was completed in the sanctuary, so in the antitype. Israel were not justified until their sins were borne from the Sanctuary, which was when the priest came out, and not when he went in, so in the antitype. The mandate cannot go forth, "He that is holy let him be, and he that is filthy so remain," so long as the sins of Israel are in the Sanctuary, which cannot be justified while the sins of the people are in it. Mercy does not cease until God says so; and he does not say so until the work is completed.

If there was no mercy in the time of cleansing the Sanctuary, then when the Priest went in it would have been said, "He that is holy let him be," &c.; but this was not so; for except they continued during the day they were cut off. The filthy are not left filthy until the holy remain holy. And while the holy may be cut off, the filthy may find pardon.

Now if we admit that the 2300 days have ended, we must admit that the work of cleansing the Sanctuary is going on, or he at war with the angel. Parallel with this is the patience of the saints, the commandments of God, and the opening of the temple in heaven in which was seen the ark of the testament, as seen by John. Rev. xi, 19.

Here is the last work of that lovely Jesus who has been pleading so many hundred years. While he is cleansing the Sanctuary we must live without sin or he must still intercede for us; and while he intercedes for sin he does for sinners. We should not have known the extent of sin without God's law which was placed in the Most Holy Place. How solemn is this last work for fallen man. O may we continue in the patience of the saints, and soon all our guilt will be canceled, or sins blotted out and we receive the promised blessing and all Israel will be free for ever and ever. C. W. SPERRY.

"The Letter killeth, but the Spirit giveth Life."

BRO. SMITH:—It seems necessary at this time to urge the people of God to the work of keeping all the commandments of the Lord. I see it stated in the *Review* that our Bre. are rising in spirituality. It may be of some importance not only to look at the letter, but also the spirituality of all the commandments. I have no doubt but we might so observe the letter as in the sight of men to appear to keep them, and in the sight of God at the same time be transgressors. I once heard an individual in telling his experience say, while under conviction, he heard a sermon in which the preacher attempted to prove from the word of God that all men had been

guilty of breaking all the ten commandments. The man thought he would fail in the attempt, but after hearing him through he had to admit he had proved his point and he found himself a guilty sinner before God.

This will appear when we see that God's law is designed to reach the thoughts, motives and intents of the heart. A few passages of scripture will make this clear. 1 John iii, 15. Whosoever hateth his brother is a murderer. Matt. v, 28. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Col. iii, 5. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

These passages show that while these things are in the heart, though at the time they may not be acted out in life, the individual is guilty before God. Though we may not be at work with our hands on the Sabbath, yet we may be talking of worldly matters, laying plans in our minds for worldly business, and thus in the sight of men be Sabbath-keepers, but in the sight of God be Sabbath-breakers.

There is a remedy that will make the heart right, while we reject the Spiritualism of the day, or Satan's work, still we believe man is susceptible of the direct influence of the Holy Spirit; and unless the Spirit of God dwell in us we cannot keep our minds from evil. We then should pray much that God may cleanse the thoughts of our hearts by the inspiration of the Holy Spirit.

JOHN BYINGTON.

Buck's Bridge, Jan. 25th, 1856.

THE WORD.

THE following communication is from an esteemed friend. We give it entire, in a form most convenient for our reply.

M. H. "Thy word is a lamp to my feet, and a light unto my path." Such was the language of the Psalmist. It is known to all that the use of a lamp or candle is to enlighten or to give light. But in order to receive any benefit from the lamp, its rays must reach us. So it is with the lamp of the word; we must possess a teachable spirit in order to be benefited by its light. We must be willing to believe and embrace whatever it teaches, regardless of our pre-conceived ideas of truth."

REPLY. With the above we fully agree, and would rejoice to see such sentiments written upon the hearts of all professing to be Bible Christians. How true the remark, "In order to receive any benefit from the lamp, its rays must reach us." Many see much light at a distance in the future, but little where they now walk. The mind and interest is taken from present truth and present duty, to dwell upon the future age. Says David, "Thy word is a lamp to my feet." As a burning lamp to our feet, God's word shines the brightest always on our present position. And it is Satan's object to attract the mind to some false light in the future, and cause us while running after that, to stumble and fall. The sad experience of hundreds who have embraced what is called the age to come, to the rejection of the present truth verifies the above.

M. H. "Why has the church fallen into so many errors since the days of the apostles? Is it not because she has not walked in the light of the word? Surely it is not because the Bible or its Author changes. No, they are alike unchangeable. But frail, erring mortals, refuse to be guided by its light, seeking for counsel to other sources for light and wisdom. Are we even now walking in this light? It is to be feared that many of us are enshrouded in error's night, and why is this but because we do not search the Scriptures? And if we do, is it not rather to seek for proof to substantiate our peculiar theories, than to find what they teach? I fear it is even so. Brother, friend, is not this folly unbecoming the follower of Christ? He has commanded us to 'search the scriptures.'"

REPLY. We do well to go back to the days of the apostles, and learn from those who received the gospel from Christ in its simplicity and purity. Learn from the teachings and acts of the apostles, then come along down through the history of the church, and we may learn the causes why so many errors have come into the church. If the Word had been preached, as the apostles preached it, and obeyed, as the apostolic church obeyed it, these errors would have been kept out. And mark the means employed in the correction and guidance of Christ's earliest witnesses. They were not left alone with the written word, without the Holy Spirit, and the gifts. Camphellism was not known among them.

The "mystery of iniquity" began to work in the church in Paul's day. It finally crowded out the sim-

plidity of the gospel, and corrupted the doctrine of Christ, and the church went into the wilderness. Martin Luther, and other reformers, arose in the strength of God, and with the Word and Spirit, made mighty strides in the Reformation. The greatest fault we can find in the Reformation is, the Reformers stopped reforming. Had they gone on, and onward, till they had left the last vestige of Papacy behind, such as natural immortality, sprinkling, the trinity, and Sunday-keeping, the church would now be free from her unscriptural errors.

But will the letter of the Word alone, do this work? Look at the sect called Campbellites, who have selected the lovely name of Disciples, and who profess to follow the Word most strictly, but reject the influence of the Holy Spirit and the gifts. They have the truth on many points, but perhaps no class are farther from the truth in regard to the Law of God, or who possess a spirit more unworthy the name, Disciple, (learner,) than they. They boast of their knowledge of Bible truth, and are puffed up, as if they had reached the very summit of divine truth.

Look at the different classes of those who receive the title of Adventists. Perhaps no people have ever arisen who have been more cut off from man's wisdom than they. But losing the spirit of their mission and work, and rejecting, instead of seeking to restore, the gifts, they have been left to follow human reason in searching the Word, and it is a fact that there is more confusion of sentiment among them, more of Babylon, than in any other sect under heaven. We have the course of these before us, and the result of their course thus far. What have we to hope for the result of such a course in the future? As we have looked at these, and seen their case growing more and more hopeless, we have become discouraged for them. As far as they adhere to the Word, we bid them God speed. Without the Word we are all lost. But to reject the gifts and the teachings of the Holy Spirit, is to reject a portion of the Word, put out our light, and call down the frown of Him who set them in the church. Such remind us of those "virgins which took their lamps (the Word) and took no oil with them. Matt. xxv.

The means that Heaven devised for the unity of the church, and for her purity in life and doctrine, are ample. If they had been complied with, the church would have remained pure. We give one testimony to the point, and shall refer to others.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv, 11-16.

God has set gifts in the Gospel Church, [Mark xvi, 15-20; Acts ii, 1-4; 1 Cor. xii, 27-31; Eph. ix, 11-16,] and there is not a shade of scripture proof that they were given for a limited period in the gospel age, to be removed; but otherwise, they were given for the perfecting of the saints, [Eph. iv,] and were to remain till the Church should be perfected. And more, the prophecy of Joel, quoted by Peter, [Joel ii, 28-32; Acts ii, 1-22,] furnishes sufficient grounds for faith that in the "last days the gifts will be restored to a living, pure church, who share the out-pouring of the Holy Spirit.

M. H. "Many are the false steps that we as a people have taken. And why is it but because we have been following other teachers, and departing from the simple teachings of the word. Are there not now many of us advocating theories that are not taught in the Bible? Yes, theories which are contrary to sound doctrine. See with what tenacity we advocated 6 o'clock as the time to commence the day. Was it because the Bible taught it? And are we not advocating other theories which are as contrary to the light of the lamp as that was? I fear so. Some of the brethren are, I fear, walking in paths which are not lighted by the lamp of truth."

Reply. It is doubtless true that some have taken many false steps, and continue to do so, and will have to

retrace them sooner or later; but that this is the case with us as a people, we do not believe. We believe that as a general thing, our brethren have embraced the truth for the truth's sake. The Review and its friends have never claimed infallibility; but have had, and still have, unbounded confidence in the work of God, under the third message, and that whatever errors the body might have, God would in his own time correct.

That some are "departing from the simple teachings of the Word," in regard to our present position and present duty, and are forming theories of the future upon unfulfilled prophecies, is true. But that the body have in any way left the plain teachings of the Holy Scriptures is not true. Never were the Holy Scriptures prized by the remnant as now. When the Bible testimony for commencing the day at sunset was presented in as clear light as other subjects have been presented in the Review they gladly embraced it. And we believe they would change on other points of their faith if they could see good reason to do so from the Scriptures. But to change for the sake of having something new, or fall under an excitement, gotten up by prejudice, and act more from humor than reason and religion, and change views hastily on fundamental truth, and turn a complete religious summer set, we would not recommend any one to do. It reminds us of Jude's illustration of certain ones: "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars," &c.

But who have "tenaciously advocated 6 o'clock as the time to commence the day?" Bro. Bates presented the strength of evidence for 6 o'clock at an early date, and the few then keeping the Sabbath conscientiously embraced it, as the best light they had on the subject. It was published in the Review. We think that but two persons have ever advocated 6 o'clock time in the Review, they occupying but little space. However true this may be of some, it is not true in regard to the Review. We never viewed the question settled by plain testimony as other subjects have been in the Review, therefore have been silent. The subject troubled us; but we acted on the principle to hold on to our present position, till we could see a better one.

The communications received on the subject advocated both sun-set and sun-rise time, both being urged with sanguine assertions, and no testimony offered as proof but what could be met with serious objections.

While the majority in the East have observed 6 o'clock time, Bro. R. F. Cottrell and others have observed sun time. The Publisher of our Chart, and many others who were first in the Message, have been unsettled on the question. And till of late, it has been regarded as a difficult point to settle. The brethren West have generally been with us on this question. Eld. D. P. Hall told us about a year since when we were with him in Penn., that he had preached to the church at Eldorado, Wis., and found no difficulty in convincing them that 6 o'clock time was right. The recent remark of J. M. S. that brethren West have differed with brethren East on this point gives a false impression.

We have all reason for humble gratitude that the clear light has come out on this subject. Those who have walked according to their best light, are worthy of praise rather than censure; and those who have been unsettled, but have patiently waited till the subject is made so clear that all can move on in union, have acted an admirable part. But he who would make capital to himself out of this tattle, and try to raise himself up, by pulling down others, must be regarded as a religious bigot.

We take this opportunity to express our views, not designing our plain remarks to apply especially to our worthy correspondent, whom we regard as laboring under prejudicial influences. For want of room we are obliged to divide the article and give the remainder next week.

Prayer.

Bro. SMITH.—Permit me through the Review to ask one or two questions on the subject of prayer. Our Saviour says: "When thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father who seeth in secret shall reward thee openly."

Now does this precept of our Saviour require us to leave other employment, and the company of others and go into some secret place and spend a portion of our time in prayer? If so, should we not have set times every day for that object;

and if so, if neglected, we cannot be keeping the Faith of Jesus. Do all our brethren and sisters do it? Watching unto prayer is the life of the Christian. JOHN BYINGTON.

PROOF TEXTS.

[From the Work entitled, An Examination of the Scripture Testimony Concerning Man's Present Condition and his Future Reward or Punishment, by J. N. LOUGHBOROUGH.]

Below we give a list of texts in which some of the important words relied upon as strong proof of the immortality of the soul are used (such as *soul*, *spirit*, &c.) and their corresponding Hebrew rendering in the margin.

Texts in which the pronouns *Me*, *Myself*, *He*, *His*, *Him*, *Himself*, *Yourselves*, *They*, *Themselves*, are used, in the margin the word *soul* is used in their stead

TEXTS.	MARGIN.
Common Version.	-Hebrew.
Num. xxiii, 10. Let me die the death of the righteous.	Let my soul die.
Jud. xvi, 30. Let me die with the Philistines.	Let my soul die.
Ps. cxxxii, 2. I have behaved and quieted myself.	Quieted my soul.
Ps. xlix, 19. He shall go to the generation of his fathers.	The soul shall go.
Ps. cv, 18. He was laid in iron.	His soul came into iron.
Prov. xvi, 26. He that laboreth.	The soul of him that laboreth.
Prov. xiv, 10. His own bitterness.	The bitterness of his soul.
Micah vii, 3. He uttereth his mischievous desire.	The mischief of his soul.
Prov. vi, 16. Seven things are an abomination unto him.	Of his soul.
Job xxiii, 4. He teareth himself in his anger.	His soul.
Job xxxii, 2. Justified himself.	His soul.
Jer. li, 14. The Lord of hosts hath sworn by himself.	By his soul.
Amos ii, 14. Neither shall the mighty deliver himself.	His soul.
Lev. xi, 43. Not make yourselves abominable.	Your souls.
Josh. xxiii, 11. Take good heed therefore unto yourselves.	Your souls.
Job xxxvi, 14. They die.	Their soul dieth.
Isa. xlii, 2. Themselves are gone.	Their soul.
Isa. xlvii, 14. Not deliver themselves.	Their souls.
Esth. ix, 31. Decreed for them.	For their souls.

Texts in which the word *person* is used, and the rendering in the margin is *soul*:

Gen. xxxvi, 6. All the persons of his house.	All the souls.
Ex. xvi, 16. According to the number of your persons.	Souls.
Jer. lii, 28. Eight hundred, thirty and two persons.	Souls.

Instances where *himself* and *life* occur in the text and are rendered *life*, *person* and *living soul* in the margin:

1 Kings xix, 4. Requested for himself that he might die.	For his Life.
Isa. xliii, 4. Give people for thy life.	Person,
Gen. i, 30. Everything that creepeth upon the earth, where in there is life.	A living soul.

We have already stated that the primary signification of the word *soul* was the whole man. These many instances we have referred to above prove what we have claimed. Life is sometimes meant by the soul.

Job xii, 10. The soul of every living thing.	Life.
Gen. i, 20. Moving creature that hath life.	Soul.
Let those who suppose the soul is immaterial read the following texts:	
Ecd. vi, 7. And yet the appetite is not filled.	Soul.
Lam. i, 11. Give pleasant things for meat to relieve the soul.	again.

We will now quote an instance where the expression *dead body* occurs. Translators tell us the original Hebrew for *dead body* is *meth nephesh*.

Num. xix, 11. He that toucheth the dead body of any man.	Dead soul of man.
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See the following texts, in which the expression *dead body* occurs. Remember as you read them that those dead bodies spoken of are dead souls. Num. ix, 10; Lev. xxi, 11; Num. vi, 6; xix, 16; 2 Chron. xx, 24, 25; Ps. lxxxix, 2; Ps. cx, 6; Hag. ii, 13.

Wind.	Spirit.
Amos iv, 13. Createth the wind.	Spirit.
Zech. vi, 5. These are the four spirits of the heaven.	Winds.
Ghost.	Breath.
Job xi, 20. Hope shall be as the giving up of the Ghost.	A Puff of Breath.

Proof of Immortality.

Dreams are, in some degree, a proof of immortality,—as an evidence that the mind is not so fettered by the body as to be incapable of a separated and higher existence.—*True Wesleyan.*

Dogs and other brutes "dream!" Is that "in some degree, a proof of immortality?" Does it prove "that the" dog's "mind is not so fettered by the body as to be incapable of a separated and higher existence?" Yes, just as much and as truly as man's dreaming does. *Mind*, in all created beings, is the result of a living organism. Till our dreamers can show us mind where there is no such organism they cry in vain "O Baal save us!" To the law and testimony, if any man speak not according to this word, it is because there is no light in them. Where is "the law and testimony" that saith man has an immortal mind? *No where.* Then "let him who hath a dream tell a dream; but he that hath" God's "word let him speak it plainly: What is the chaff to the wheat? saith the Lord."—*Bible Exam., Feb. 1.*

"THE CITY OF THE SKIES."

[From an unpublished Poem, entitled "The Town and its contrasts."—By J. M. CHURCH.]

"And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—*Rev. xxi, 2.*

In Patmos' isle, a vision came
To John, beloved on high,
A city fair, far in the air,
Above the azure sky.
A home, be sure, that city gives
To him who happy dies,*
Sweet place of rest, to mortals blest,
The city of the skies!

No scene of town we've sought to paint,
That air-poised place doth know,
No weed of world nor fragrant flower
Within its gardens grow.
What! lovely flowers not blooming there,
Nor shrubs whose sweets we prize?
Be sure 'tis true, all strangely new,
The city of the skies!

No sighs, for dear departed friends,
There choke and clog the breath,
For in the New Jerusalem
There's no such curse as death!
It is a bride in white robes cloth'd,
With sweetly radiant eyes,
Fresh from the perfect hand of God,
The city of the skies!

Its lofty jewel'd battlements,
Watch'd by angelic host,
Have names of followers of Lamb
Engraved upon each post;
Their bonds by golden reed mark'd out,
Twelve thousand furlongs rise,
And it is long and broad alike,
The city of the skies!

The walls of purest jasper are,
While streets of gold in mass
Shine forth intensely beautiful,
Like planes of polished glass.
A home, be sure, that city gives,
To him that happy dies,
Sweet place of rest, to mortals blest,
The city of the skies!

Foundations strong of jasper walls,
With precious gems bedeck'd,
Send back to gates of priceless pearl
The glories they reflect.
Nor beams of sun, nor beams of moon,
To glories such give rise.
God and the Lamb illuminate
The city of the skies!

The night which oft we deem so fit
For rapt romantic spell,
With moon and stars in calm blue sky,
The poet loves so well—
Is never known within the walls
That round that city rise.
That happy rest, to mortals blest,
That city of the skies!

The crystal waves of life's pure stream,
With current deep and calm.
Their sources find in bosom sweet,
Of God and of the Lamb!

*The Scriptures locate the reward of the saints at the resurrection of the righteous and not at death.

The glorious city here so beautifully described, is to descend "from God out of heaven." [*Rev. xxi, 2.*] and be the metropolis of the kingdom that shall be established "under the whole heaven."—*Ed. Review.*

On river's bank, in golden streets,
The trees of life arise,
That monthly yield thee luscious fruits,
Oh city of the skies!

'Tis 'neath those trees the blessed roam,
Feeling no fear of rod,
Which often here in wretched world
Permitted is, by God.
For sorrow never can exist,
Nor shade of anguish rise,
To him who treads thy happy courts,
Bright city of the skies!

Round throne of God, and throne of Lamb,
Ever a seraph throng,
With swelling note and sweet accord,
Chant forth the glad "new song."
As gaze they on God's glorious face
With rapture beaming eyes,
For God thou seest face to face,
Sweet city of the skies!

The world wherein our lot is cast
Supplies a faithful guide,
To lead us on with trusting step,
To blessed Jesus' side.
For if we well the mercies use
And well the tears and sighs,
We'll reach thy snow-white gates of pearl,
Dear city of the skies!

Give ear! ye denizens of world,
A Saviour's blood is free,
Bathe, freely bathe your aching hearts
In that redeeming sea.
Then when you pass death's portal dark,
Will greet your wondering eyes,
With sparkling wall and glittering gates,
The city of the skies!

COMMUNICATIONS.**From Bro. Hamilton.**

BRO. SMITH:—I have taken the *Review and Herald* for one year, and I want to receive it still; as I do not like to be without it. We have none of like precious faith, except one family, to commune with. The *Review*, generally, is not a welcome messenger here: pride and popularity run too high.

It is one year last June since I received light on the Sabbath question. I attended a meeting in Tyrone, held by Brn. Cornell and Loughborough. They brought so much light on the prophecies and Sabbath question, that I took the Bible to determine by that Book the truth of the matter, and could find no First-day Sabbath there. I concluded with myself to keep the Sabbath of the Bible let the case be as it might.

I have been and still am put down by the people of other orders; but this don't trouble me any. The Bible is the text-book that we shall be tried by. We should be very glad to have some one of the preaching brethren call and give a discourse here. It may cause some to hear for themselves. I want the *Review*, for I receive much light from it.

That the cause may prosper and light increase, is the prayer of your unworthy friend.

HUGH HAMILTON.

Genesee Co., Mich. Jan. 27th, 1856.

NOTE.—There are very many cases similar to that of our aged brother above: very many who when they have been led to search the Bible for themselves, have been unable to find any support for the traditions of the day. And we say confidently, Let any one who is honest enough to acknowledge the truth when he sees it, and humble enough to obey it after he has acknowledged it, search the Scriptures for himself, and he will find no First-day Sabbath there. There is but one objection to the Sabbath which we have been unable to remove. It is one which we shall never try to remove, and that is—THE CROSS. All others we will answer satisfactorily to any candid mind. But whosoever would make up his mind to live out the religion of Jesus Christ, must make up his mind to bear the cross also: for a religion without a cross will lead anywhere but to heaven. We would say, then, Agitate the truth throughout the community. Stir up investigation. Urge upon them an examination of these questions; and confine them to the Bible, which they profess to follow as the true source of light and truth.—*Ed.*

From Bro. Hilliard.

I CAN say amidst all the trials and sorrows which

in God's mysterious providence I have been called to pass through the past season, that the strong arm of the Lord hath been and still is my support and stay. I feel truly that those who keep the Commandments of God, and have faith in Jesus, are the friends my sorrowing heart seeks after and longs to meet with from time to time. How blessed to feel that the Lord is our shepherd; we shall not want.

The enemy of all righteousness is going about seeking whom he may devour, but we are to resist him and he will flee from us. The people of God are truly a tried people; particularly so at this time in this vicinity. As the chaff is separated from the wheat, so are God's people brought out to stand firm for the truth. While I look back on the past two years of my life and realize how slow I have been to embrace the pure truth of God, (some of the time but little more than assenting to it,) I feel truly ashamed that I have not been more active and ready to every good word and work. May I improve time present and future that I may be one of that number who may be able to enter in at the strait gate, and enjoy the rest with the saints of God, is the prayer of an unworthy brother.

H. HILLIARD.

St. Law. Co., N. Y., Jan. 24th, 1856.

From Sr. Rior.

BRO. SMITH:—My heart rejoices when I read the letters from the dear scattered ones. I find that there are others that are alone as well as myself. O how precious it would be to us if we could converse face to face occasionally with some of like precious faith. I feel very thankful to the Lord that he ever gave me a disposition to leave human instruction and keep his holy Sabbath.

I am striving to overcome every evil or worldly thought, word, or action. Paul says, the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds; casting down imaginations and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.

I wish some of the preaching brethren would come to this place.

L. H. RIOR.

Medina Co. Ohio, Jan. 29th, 1856.

Extracts of Letters.

BRO. DAVID CHASE writes from Columbia Co., Wis., to the brethren and sisters:—"I have thought of the blessed seasons I used to enjoy with some of you in the East when I associated with you, and felt my heart moved with deep love and desire for your prosperity. I think of my obligation to you for much valuable instruction in the present truth, and the ardent love manifested towards me. Then I have thought of the love that God and Christ have manifested towards us in that while we were enemies, poor, miserable, blind, naked and much defiled, God our heavenly Father gave his only begotten Son to die in our stead that we might escape eternal death, and lay hold on eternal life through faith in Jesus; that faith that works by love and purifies the heart and overcomes the world. May we see through this view of God's love to us, our obligation to love God.

Let us remember what inspiration has taught us: But whoso keepeth his word in him verily is the love of God perfected, hereby know we that we are in him. Let us not love in word, neither in tongue, but in deed and in truth. By this we know that we love the children of God when we love God and keep his commandments, for this is the love of God, that we keep his commandments, and his commandments are not grievous.

"I fondly hope the paper may be well sustained, and may arise with the clear light of truth, and shine with increasing light, like the rising sun."

Sister MARY E. HASKELL writes from Princeton, Jan. 28:—"To the little band of Sabbath-keepers in Hubbardston, and my husband and self in this place, the Sabbath of the Lord our God is still a delight, and we do feel it more and more to be the holy of the Lord, honorable; and to praise and bless his holy name for the light which he has given us upon it; and not only upon that, but also upon the Third Angel's Message. And permit me to add that we find 'meat in due season' in the columns of the *Review and Herald*. Thanks be to God for its blessed influence upon the hearts of the poor scattered flock in these last days of trial and of peril.

"The cause of truth is advancing in this vicinity. Two have recently been added to our little church in Hubbardston, and the attention of another has been aroused to its investigation. Believers have been strengthened and are coming up upon higher and holier ground.

"Three Sabbaths in the month of December we were blessed with the faithful labors of our beloved brother

er Barr; and since that time have been privileged with a visit from sister Skinner and brother Saxby of Springfield, by whom we were first presented with light upon the Sabbath; as well as some others from a distance of like precious faith. And at our meetings we truly had a heavenly sitting together in Christ Jesus and his Spirit was present with us and that to bless. Glory to God! To his great and holy name be all the praise, the honor, and the glory, world without end.

"My dear brethren and sisters let us hold fast a little longer.—Let us be patient—let us be faithful and purify ourselves even as he (Christ) is pure. Let us also 'endure hardness as good soldiers of Jesus Christ,' and may the Lord give us understanding in all things, and when Jesus comes grant us an abundant entrance into his everlasting Kingdom."

SELECTIONS.

"They shall take away his power to consume and destroy it unto the End."

From our exchanges we gather the following facts concerning Popery and its attempt to enforce the new dogma of the immaculate conception

"DECAY OF POPERY:—One of the most sufficient facts as to the coming doom of Popery is its increasing weakness in its old strong holds. Even at Paris it is declining. The number of priests in that city in 1790 was 5000. As the population has doubled, the present number, to keep up the relative proportion, ought to be 10,000; whereas it is now but 800."

"THE SCRIPTURES IN SPAIN:—In a single town in Spain, there are, it is stated, nearly four thousand persons who have abandoned papal worship, and who assiduously study the holy Scriptures as their only rule. In other towns there are many persons, including not a few of the clergy, who protest against the tyranny and superstitions of the Church of Rome.

In relation to the new dogma, the Genesee Evangelist says,

"The Pope was too much in a hurry with his recent addition to the creed of his faithful followers. They were not all ready for its reception; and it is becoming evident, that it meets with warm resistance from many individuals scattered throughout the realms of the Popedom, when it will be difficult to subdue, or to exclude, or even to reduce to silent dissent. In France, where, according to the *concordat* between the Government and the Pope, a document like the late decree in behalf of Mary's immaculate conception can not be published even in the parish churches without the approval of the supreme civil authority, it has never yet though it is now nearly a year old, obtained the approbation of the Emperor, or of his Minister for Public Worship and Instruction. Nor, as we are given to understand, is it likely to receive their authorization. While this lasts, the Popery professed in France must differ in a very important respect from that of the Papal States in Italy.

There is a dogged resistance to the new dogma, and that in very high and influential quarters." And it is said that an Archbishop of Paris has written "an address" of "wonderful boldness and vigor, which for freedom of thought and expression is worthy of the staunchest Protestant alive."

On this subject, Dr. Cumming, of England says; "In France, Napoleon III., it is said, has authorized the circulation of the Protestant Bible amid the ranks of the French army; whole *communes* are renouncing Romanism; and the Parish church at Villefrard, where mass was celebrated, is now, I understand, a Protestant church. A Roman gentleman told me that in Rome, nine tenths of the population are hostile to the present Hildebrandic domination exercised by a camarilla of miserable priests under Pio Nono; that one third of them, at least, are Protestants searching the Bible for truth; and, that if the French bayonets were withdrawn—that stain upon French greatness—Pio Nono would not occupy his throne for many hours afterwards."

Again he says, "Italy is a vast volcano, like its Venetian, ready to explode, its miserable rulers at their wit's end how to keep their serfs, ecclesiastical serfs they may be, but serfs still, in a state of subjugation. Rome, the capital of Christendom, as it vaunts itself, is propped up, not by Austrian bayonets, which, had as it might be, would still be the bayonets of an ultramontane daughter—a loyal child of the Roman Catholic Church; but by the bayonets of Republican France, that never yet accepted ultramontanism.

"What do you think of the story of that stupid dogma called the Immaculate Conception, or the determination come to, that the virgin Mary never was born a sinner, that she was at her very conception

infinitely pure and spotless? It was just the Pope at his wit's end, trying to make a little capital in Christendom, in order to lead the nations, beginning to be sick of his supremacy, to dream that he had recovered the long-lost power of creating new dogmas still. But instead of being a triumphant achievement, it has proved a contemptible failure."

"Wars and Rumors of Wars."

The next predicted precursor will be "wars and rumors of wars." The first rumor of war that recently startled us was with America; it died away, and we are thankful that these two powerful nationalities are at perfect peace. The next rumor was war with France; and the powerful Emperor who sways its sceptre with such energy, and wisdom, and success, was expected not as the ally and the guest of our Queen, but the avenger of Waterloo and all its antecedents. That rumor has died away upon the breeze, and a brighter result has come round than we were led to anticipate. Next the tide of war rolled across the plains of Italy; dashed its waves against the walls of the "mistress of the world," and the round shot of the eldest daughter of the Church pierced the roof, and were bounding on the consecrated floor of St. Peter. At this moment all Italy is a volcano, repressed, not quenched; and the quiet of France depends upon the life of one powerful ruler exposed; Austria deprecates war, and yet dares not be at peace; Prussia is in the agony of irresolution; Hungary, long depressed in heart, begins to feel her hopes beat high; and Poland, the memorial of European sin, threatens to start to her feet and be Poland once more; and there is not one of these nations at this moment that does not stand literally with its hand upon its sword-hilt, not knowing where or from whom the flames of war may break forth. Lastly, the Russian autocrat, thinking that France had more upon its hands than it could manage; calculating that England and France had traditional hostilities that never could be quenched; ever longing to possess Constantinople, and the fair and sunny lands of Eastern Christendom; believed that the hour was come when she might hurl her gigantic avalanches upon Western Europe, and possess the prey, and take the spoil, and plant her victorious eagles on the mosques of Constantinople, and be the representative of a formidable power, to which Western Christendom would be able henceforth to offer, in all probability, no successful resistance. Have we ever had a decade disastrous as the last ten years?

Wars, rumors of wars, spreading as flames in the prairies of America; and the prospects of peace that the death of the mighty autocrat induced us to indulge in for a little, crushed apparently for ever; and the doom of the cannon around Sebastopol breaking out only more terrible from the momentary lull and respite that has been given.

Amid all this, we read of "men's hearts failing them for fear." Feel, if you can, the steadiest and noblest pulse that beats at the bravest wrist in the land, and you will learn what that means, "Men's hearts failing them for fear." There is in the minds of statesmen a presentiment of coming woe, a foreboding of approaching doom; cabinets are at their wit's end, their policy confounded, their blunders by words. Italy at this moment is a volcano, and Austria knows it. The vast population of France is encamped, not domesticated. Only a people enlightened by Scriptural education can be a great nation. If that fine people, not the least noble in Europe, had only our privileges, our Bibles, our sanctuaries, our sermons, they would be as noble a race as the sun shines on. But France at this moment is encamped, not domesticated; experiencing a *bivouac*, not enjoying a home. Russia, all the time that we have been vainly trying to persuade her into peace, has been gathering like a gigantic northern avalanche, ready to burst upon the nations of Christian Europe.—*Dr. Cumming, of Eng.*

Cultivation of Spiritual Feelings.

It is no easy thing to keep the heart right. The downward tendencies of our fallen nature make it hard for us to rise in spiritual being—to run and not be weary—to walk and not faint. This difficulty is greatly increased when we mistake the source of our strength, or the way in which the fire of spiritual feeling is kindled up in the soul. We may attempt to draw water from a cistern that has none in it, or we may try, like Newton, to light our candle with an extinguisher on it. Christ is the life of the soul, animating and moving it in all the ways of godliness. But how does he do this? How does he work this life in us? We are not left to guesses or surmises here. He sanctifies his people through his truth. It is by this that he lifts them up, and pours light into the understanding, and strength into the heart. It is by

this that he deepens their humility, and increases their faith, and raises them up above the surface of a mere profession, cold and unproductive, and enables them to live, not like the trees in winter, stripped of their foliage, and with their life hidden in the earth, but to live in the ways of God—"in beauty clad, and with health in every vein,"—living to him in all they do.

We have something to do, therefore, in the attainment of this strength. We must act rightly if we would have this spiritual life. We must regard the laws of mind in this matter. Pious feeling is awakened in the soul, only, by the contemplation of that which is suited to awaken such feelings. The heart is affected through the intellect—through its action. "While I was musing," says the Psalmist, "the fireburned." "Mine eye," exclaims the weeping prophet of Israel, "Mine eye affecteth mine heart." This indirect control is all that we have over the world of feeling. The man who cannot produce a quicker circulation of the blood by simply willing it, can determine to take a medicine which will produce that effect. So the man who wishes to excite or to allay any particular feeling, while he cannot bid it exist or cease to be, can fix his mind upon considerations which bring about the desired result. Here, then, we have a fundamental principle in mental philosophy. Feeling of any kind is awakened, only, by the contemplation of that which is calculated to excite it. This is a law of man's moral nature. It is just as uniform, and as far beyond the reach of an exception, as any law in the material world. We may, therefore, just as reasonably expect that the law of gravitation will cease, and that the stones of the street will fly upward, as to imagine that feeling will exist in the soul without its thinking upon that which is suited to produce it. Without this musing, the fire will not burn. Without this thinking, we cannot mount upward. We only dream of flying, and forget, as Coleridge remarks, that those who dream of flying, fly only in their dreams.

This great principle of our intellectual and moral nature may be easily tested. A man wishes to have deep spiritual feeling. He desires, for example, to feel deeply penitent—to sink down into the dust before God. Well, this feeling will not kindle up in his soul at his bidding. Nor will its fires burn within, as the consequence of his musing upon any or every theme of meditation. The pages of a romance, the columns of a newspaper, detailing the state of trade or the condition of the money market, will not excite it—Dwelling on the pleasure of sense—on scenes of earthly delight, will not call it forth, and for the plain reason that these things are not suited to produce it. They have no tendencies to awaken such feeling. They turn the mind away from those considerations through which God is wont to work repentance in the soul, namely, its action in reference to God. To have this feeling he must take a very different course. He must fix his mind upon himself—upon his true condition. He must look at God's character in contrast with his own—at his goodness to him, and at his own action in return—at the law of God, which is holy, just, and good, and at the long, dark catalogue of his transgressions of that law. These are the considerations which are suited to affect the heart, and these are the musings through which God is wont to work in us that repentance which is unto life, and that brokenness of heart which is the acceptable sacrifice. It is through such meditation and prayer that we reach the dust before God, for it is through such action on our part that he works in us the feeling of penitence.

Again, a man wishes to feel more love to Christ—to have his bosom swell with holy fervor—with emotions of a higher gratitude, and a warmer zeal in his service. Well, sighing for this will not produce it. Simply praying for it will not cause it to exist in the soul. No, not at all. The mind must be fixed upon that which is suited to awaken such feeling. He must fix his thoughts upon the cross of Christ—upon the High and Infinite One, suffering, dying, for him. He must muse upon Gethsemane and Calvary; must judge, with Paul, "that, if one died for all, then were all dead; and that he died for all, that they which live should not live unto themselves, but unto him who died for them." It is in such thinking that the love of Christ constraineth. In such musing is it that,

"The heart grows warm with the holy fire,
And kindles with a pure desire."

Yes, it is when his "dear cross" is brought before the mind that the "eyes are melted to tears." Looking, then, to Jesus; beholding the Lamb of God, which taketh away the sin of the world, is the way to have the heart burn within us with love and devotion to him. We respect the laws of the physical world in our action for physical results. We do not attempt to warm the body by sighing for it, or to recruit its wasted energies by simply willing it. We do not say to the body, "Be thou clothed, and be thou strong." We use means suited to the ends we wish to gain.

So we must act in spiritual things. We must seek

to call forth and sustain pious feelings in the soul, by keeping before the mind that which is calculated to produce such feeling. We must muse on the things which are above, if the life and the power which are from above are to be ours. The thoughts must be on heaven, if the heart is to be there.—*Christian Intelligence*.

POVERTY OF SPIRIT.—A man must be emptied of himself, in order that he may be filled with the blessing of the gospel. He must become poor in spirit, in order that he may become rich in faith, and a partaker of the Kingdom of Heaven. Blessed, therefore, is the man who thinks meanly of himself, and highly of his Maker and Redeemer. Blessed is the man who walks humbly with his God, and is also humble towards his fellow-creatures. Blessed is the man who both feels and manifests this poverty of spirit. This temper may not exalt him in the eye of the world, but it is the temper befitting his condition—it is a temper honorable to God, and truly beneficial to his fellow-creatures. It is the temper which Christ has pronounced to be characteristic of the Christian.—*Thorn-ton*.

Our business is to seek a perfect conformity to the will of God, and then leave him to give us such comfort as he sees good.—*Fletcher*.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FEB. 7, 1856.

MANY of those whose papers were marked have reported themselves as the poor of the flock. In some instances they have been prevented by severe misfortune from doing anything for the support of the cause; but they say the *Review* is a help and comfort to them, and they know not how to do without it. Such need have no fears that they will be deprived of it, because they are unable to pay. Wherever it is loved and read with interest, there we will cheerfully send it. Let none who feel that the *Review* is a blessing to them, stop it on account of their inability to pay. Only report to us your circumstances that we may know that our labor is not in vain, and your paper will be readily continued.

Spiritualism is the angel that John saw "come down from heaven, having great power, and the earth was lightened with his glory."—*Spir. Telegraph*.

We admit that the angel spoken of in Rev. xviii, 1, 2, has something to do with Spiritualism; for it is only when great spiritual Babylon, the confused sects of the day, becomes the "hold of every foul spirit, and a cage of every unclean and hateful bird," that that angel descends and cries mightily, "Babylon is fallen, and is become the habitation of devils." Then will be heard that other voice, which says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

There is an agency which is to work with "all power, and signs, and lying wonders," [2 Thess. ii, 9; Rev. xiii, 13, 14,] but it comes from anywhere but heaven.

We insert again this week the remarks of Bro. John Byington on prayer, on account of the vital importance of this subject to all those who would enjoy a living religion. Secret prayer is the life of the Christian.

DIED—in Laodicea, the *Prayer Meeting*, aged one year. The health of this meeting was poor, most of the year, and its life was despaired of. But anxious friends kept it alive, and sometimes it would revive as to encourage them. Discouragement, however, at last prevailed, and the prayer meeting is dead. It died from neglect. Not a Christian was present when it died. Over forty were living within a mile of it, and not one was there. Had two only been there, its life might have been saved, for where two are agreed as touching anything they shall ask, it shall be done unto them. Two-thirds of the forty might have been there, had they been so disposed. But they were not, and the prayer meeting died.—*Gen. Evangelist*.

We doubt very seriously whether there were any *Christians* within a mile of that prayer meeting: if there had been, it would not have died. Prayer meetings never die with Christians within a mile of them. The Christians die first, and then the prayer meeting dies as a matter of necessity.

There are not many Christians in Laodicea; and unless they buy gold tried in the fire, that they may be rich, and white raiment that they may be clothed, the Lord will speak out of his mouth. Rev. iii, 14-18.

Communication from Bro. Daniels.

BRO. SMITH—Thinking some of my friends might be glad to hear from me, and know what I am doing, I would say a few words for their encouragement. I am trying to obey all ten of God's Commandments and the Faith of Jesus. I hunger and thirst for full salvation. I have "of late sought for more holiness and a closer walk with God. I want to walk with God fully. I love his holy law. I know also that I must not only keep it outwardly, but I must have its principles within. Do we love that holy law as we should? Do we love its principles? If we have them written in our

hearts, we shall love to keep them. If there was no law against doing wrong, a good heart would love to do good, without thinking of the penalty. Those that have to compel themselves to be good, are not good at heart.

I have been trying to search my heart of late to see if I have the true principles of righteousness within. Search me, O, God, and try my ways, and see if there is any wicked way in me. I know that those who bear the vessels of the Lord, must be holy and clean. Only such will enter the Holy City.

I have been trying to proclaim the Third Angel's Message in this vicinity. I think I have done my duty in this place. One year since I held six meetings in the school-house near my home. Only one embraced the truth, and he gave it up in a month or two. He was a backslidden Adventist. I held one meeting at my house. Some came out to hear, mostly young people; they were all convicted of the truth and acknowledged it, and said they should keep the Sabbath if they ever were converted. I tried to show them that nothing could convert them only God's holy Commandments. But conviction soon wore off and I am alone in this place. Last Fall I went to Norfolk near sister Beekly's, by her request and held several meetings in the school-house. I found ears to hear, and after one or two lectures, five came out and decided to keep the Sabbath under the Third Angel's Message. They seem to be fully decided. Two more acknowledged the truth: a man and his son who is a school teacher. He said that he would keep the Sabbath if his father did. His father said that he would keep it if it was not for his wife and neighbors. He acknowledged the truth, and said it was even so. I pray that he may come out and be decided to follow the whole truth.

There is an ear to hear the reasons of our hope in other places. But who is sufficient for these things. I feel that I must be holy and pure, and walk with God daily if I do any good. God must do it, or it will be good for nothing. The Third Angel's Message is plain, and the mark of the beast is also plain. God in speaking of his Commandments says, Thou shalt bind them for a sign (mark) upon thine hand, and they shall be as frontlets between thine eyes;—in the forehead and in the hand.

We must be holy in life, and all manner of conversation. We must not engage in foolish and unholy conversation with the worldling. We must watch and be sober, or we shall come short at last. Shall I be one of that holy number that shall be without fault before the throne of God? How frail I am, but I will look again towards his holy temple, My prayer is, Cleanse me from unholy thoughts and unholy desires, and from all my sins, that I may be found at last among the holy ones.

Your unworthy brother,
DEXTER DANIELS,
New Boston, Mass.

NOTE—The case of the young man and his father above mentioned, is such as we frequently hear of. How long will people suffer the ties of earth to bind them down! How long will they fail to realize that the work for salvation is an individual work! We are to be judged not by the standard of those around us, or what they would suffer us to do, but by our personal obedience to the requirements of God. We are not to look to what our neighbors do, or our relations do, or what they require; but to what God alone requires of us, and having ascertained this, to obey it with fear and trembling.

It is often urged against the reception of the truth, that it will disturb society, it will cause division in families, it will alienate friends. We are surprised at this objection. What says the Saviour? "Suppose ye that I am come to give peace on earth? I tell you nay; but rather division." Luke xii, 51. And again, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Luke xiv, 26.

The truth must be obeyed at all hazards. What if a father, or a wife, or neighbors will not come with you and obey the light of truth; must you go down to perdition on that account? What if it does stir up the carnal mind in some of your friends to see you worshipping God by keeping his Commandments? Has God any the less requirements of you for all that? That objection will never find acceptance which says, Lord, I will worship thee, as far as I can and not disturb my friends! Are friends of more importance than God? and to please them more important than to obey his requirements?

What then shall we do? Shall we sacrifice the truth for the sake of keeping peace! Shall we peril our own salvation for the sake of keeping peace! What has brought down persecution from the wicked upon the people of God from the earliest times? Has it been their effort to keep peace with them? And what will stir up the dragon to his last emotions of wrath against us Commandment-keepers! Will it be our efforts to keep peace? We desire no peace but that which is found within the pale of truth. There is eternal war between the kingdoms of light and darkness; between truth and error. It must necessarily be so; and our Saviour notified us of it, when he said, I came not to send peace, but division. The moment a person enlists under the banner of pure and living religion, that moment he declares war with the world, the flesh, and the Devil; and from them he can expect no more

peace, unless by compromise or treachery he unites with them again.

He who acknowledges the truth, and yet refuses to obey it, assumes a fearful position. He virtually says that he can be saved without obedience to God and his truth, or that he cares more for the world than he does to be saved. He therefore walks knowingly and deliberately the downward road; for who can expect to be saved, who refuses to obey what from conviction, he acknowledges to be essential truth.

God forbid that any should compromise their eternal interests through a desire to please any mortal, or to keep peace in any neighborhood. Break every tie, burst every such fetter asunder; nor be afraid to let the world know that you as an independent and accountable being, are seeking eternal life. May the Giver and Guardian of all truth, beget in every heart, an earnest and holy purpose, to obey it, proclaim it, and live it out, regardless of friend or foe.—*Ed.*

New Manifestation.

I have also about my house, two black slaves, a man named "Goff," and his wife. On the evening when happened the circumstance which I am about to relate, Goff, after his day's work was done, took it into his head to exercise himself as a writing medium. While thus occupied, my wife, her sister, and her niece, happened to go into the kitchen. Seeing him make but a poor hand at writing, my wife took the pen. She wrote the word "John," when her hand and arm became extremely agitated—so much so that she could not hold her arm still; but soon a sight most wonderful to behold, appeared to the ladies and the two black persons. By the side of my wife's hand appeared a black hand, just like a negro's hand! The contrast between the black and white hand, side by side, looked wonderfully singular. The ladies screamed and ran.

At length, Goff's indifference induced the ladies to return. My wife again took up the pen, when the same agitation of the arm and hand again returned, and soon, behold, returned the black hand along side of the white one!—*Spir. Telegraph*.

Business.

M. E. Haskell—It was an oversight on our part. We now send the paper, and give credit in our book.

C. O. Taylor—The name of Sr Fairbanks was accidentally omitted when we copied our books. By referring to the old book we find her credited for Vol. vii. The dollar she now sends will therefore pay to Vol. ix. We send back Nos. of all we have published at this place.

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M. Deasy—We do not know who sent you the books. We credit you 50 cts for Vol's iii and iv, of the *INSTRUCTOR*, \$1, for Vol. vii, of *SEVEN*, and 50 cts for Vol. viii—See Act iv, 19; Luke xii, 51-53; Mark x, 29, &c.

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H. Edson—MS. received.

R. Hicks—We send you the paper again as you request; but you could not reasonably expect the *Review* to publish an article from your pen until you had done something to counteract the influence you have publicly cast against it.

J. H. Waggoner—We will send both Vols. of *Litch's* Prophetic Expositions and pay postage for 75 cts.

The P. O. Address of H. Edson, is Martville, Cayuga Co., N. Y.

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To move Office and pay for Printing Materials.

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