

# Advent Review,

## AND SABBATH HERALD.

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

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### THE REVIEW AND HERALD

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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#### THE PRAYER-ANSWERING GOD.

I DWELL in a land where there's nothing my own,  
Where the lightest event is beyond my control;  
But to Him who is Ruler supreme and alone,  
I humbly and gladly surrender the whole.  
How pleasant 'mid changes and chances unthought,  
On His wisdom and love to disburthen our care;  
And to know, that the God who disposes our lot,  
Is a God that will notice and answer our prayer.

There are those whom I love, far away from me now,  
And roaming through danger by shore and by sea,  
And what were my feelings, my Father, if Thou  
Wert not what Thou art, both to them and to me!  
I cannot command the wild winds to be still;  
I cannot compel the dark waves to forbear:  
But One is above them who can and who will,  
The God who still heareth and answereth prayer.

"Ah me! I look round me, and what are the smiles  
And the looks which give life all its zest and its soul,  
Mortality disclaims them, and sternly reviles  
Affection's vain struggle against her control.  
I own it—I feel it—and humbly and awed,  
I still dare to love them, all frail as they are,  
For I know we are all in the hands of a God,  
Who pities our weakness and answers our prayer.

"Then here be my resting-place—here will I sit,  
Secure 'mid the changes of time and event,  
For fate has no power but what He may permit,  
And the hand that must take is the same that hath lent,  
On his wisdom and goodness I calmly rely,  
What e'er he assigns He can aid me to hear;  
He knows what is good for me better than I,  
And I trust will still hear me and answer my prayer."

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

(Continued.)

##### OBJECTIONS CONSIDERED.

1. Cor. xv, 23-28. Christ will reign until he subdues his enemies, or puts them under his feet; in Rev. xx, this reign is declared to be 1000 years in duration, from which it is evident that his enemies will not be put under his feet until (or near) the close of the 1000 years; and of course are not all destroyed at his coming.

It can hardly be expected that in stating an objection of so much weight and importance as the above, in such a brief manner, the various views of the believers in the Age to Come should be fully brought out. But to make up for any deficiency in that respect, and to show that I have not misstated their views, I will quote from some of their writings. Rev. xx, 4-6 is invariably used in connection with 1 Cor. xv, as I have stated it above; and it is of the utmost importance to that theory that the events of the latter text be located in the 1000 years of the former. But their connection is merely taken for granted—it has not been, and cannot be shown. This method of throwing texts together for effect, without showing

an evident connection, is quite common with the advocates of that theory. As an instance, a lecturer once quoted Rev. xx, 6, and v, 10, in such close connection, that some of his hearers supposed that he had actually read from the Bible, "they shall be priests of God and of Christ, and shall reign with him a thousand years on the earth." If the question was, a thousand years on the earth, or, not at all on the earth, the first proposition would have the argument, of course; but when, instead of the latter statement we have it, *on the earth for ever and ever*, it makes a material difference.

LET IT BE NOTICED: We never have denied the reign of Christ and his saints on the earth. On the contrary, we contend for an everlasting reign on the earth, when it is fitted for the inheritance of the saints. And when it is considered that the promise of the inheritance does not embrace the old earth, but the earth renewed, and that the saints shall possess it and dwell therein forever, the very fact that a period of 1000 years is given as preceding that eternal reign and the "redemption of the purchased possession," is strong presumptive evidence that the 1000 years' reign is not where the eternal reign is, to wit: on the earth. And when it is contended that the 1000 years are spent on the old sin-cursed earth, I reply, then it cannot be according to the promise made to Abraham, which was of an *undefiled and eternal inheritance*. Now a great cry is raised about "no promise of going to heaven!" But such a promise is in the sacred record; and as all the promises of God are perfectly harmonious, this will be found to harmonize with the promise to Abraham. But if the 1000 years' reign be disconnected from "the promise made of God to the fathers," as their view would have it, it may be in heaven or *any where else*, for aught they can show, unless they can produce a promise for an inheritance besides that to Abraham. But if they have in view *two different inheritances*, of course they will be under the necessity of showing *two hopes* to correspond. But of this hereafter.

"J. Marsh, in his pamphlet on the Age to Come, pp. 31, 32, after quoting 1 Cor. xv, 23-28, remarks: 'The particular points in these passages to which we would now call special attention, are the commencement, close, and character of the reign of Christ.'

"1. His reign commences at his coming.

"2. It will continue until his enemies are subdued, or destroyed, the last of which is death.

"3. One grand object of that reign is to subdue or destroy his enemies.

"These points are clear and most conclusively proved by the evidence in the case. The number of years between the commencement and close of this reign, Paul does not tell; but John does. He gives us to understand that it will be a thousand years. Rev. xx.

"Verse 7. And when the thousand years are expired, Satan shall be loosed—of whom it is said in the 2d and 3d verses, that he was bound a thousand years, that he should not deceive the nations for that length of time, and verse 14 gives us to understand that when the thousand years close, 'death, the last enemy' will be destroyed. For death and hell are then 'cast into the lake of fire,' which is 'the second death.'

"The fair conclusion from the testimony of Paul and John, is, that the reign of Christ, when his enemies will be subdued, will be a thousand years. And

as this reign commences at the coming of Christ, and as the 'times of restitution,' or 'dispensation of the fullness of times' also begin then, it is certain that those times or that dispensation will be of a thousand years duration. This will be the 'times of refreshing'—the times of restitution'—his times'—the dispensation of the fullness of times'—the reign of Christ a 'thousand years,' or his millennial reign on the earth.

"Here we might rest the case, without offering any further evidence, feeling assured that we have fully proved our position."

J. M. Stephenson, in his work on the atonement, closely follows Mr. Marsh in his comment on this text. I will quote from him and then notice both together. On pp. 83, 84, he says:

"With this view we may learn how long a period will be occupied by Jesus Christ in removing all the obstacles out of the way of man's salvation, and bringing back this revolted province in allegiance to the throne of his Father. Read 1 Cor. xv, 23-28. 'But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.'

"Here his reign commences with 'his coming,' and the resurrection of 'them that are his,' and terminates, as independent king, with the destruction of 'the last enemy'—death. By Rev. xx, 5, 6, we learn that the 'rest of the dead lived not again till the thousand years were finished; that then 'the second death' is to have 'power' over them and they will be 'devoured.' Verse 9. Then the Son, having reigned until he has put all enemies under his feet, 'delivered up the kingdom to God, even the Father,' and becomes subject himself, that the Father 'may be all in all; that is, that the Father may be supreme, and the Son subordinate king under him. These are 'the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began.'"

I do not know that either of the above writers would endorse the last conclusion I have stated in the objection; viz., that the enemies of Christ will not be destroyed at his coming. Perhaps they may agree that all such as have developed characters as his enemies will be destroyed at his coming; while others, undeveloped, will be put on a new probation. But there are others, to my knowledge, who do not think that his enemies will be destroyed at that time. I heard one argue thus: "Christ receives the dominion before he comes to earth; and the object of his receiving it is stated, that all people, nations, and languages should serve and obey him." Dan. vii, 13, 14. Then the identical nations that are given to him, which are, of course, those existing on the earth at the time of the gift or of his coming, must serve him, to carry out the object of the gift, which they could not do if he destroyed them at his coming. The "Age to Come" presents itself before us in many forms and shapes, and we must meet it as it comes from the hands of its various exponents.

Against the views inculcated by the extracts I have quoted. I have several objections to offer, based upon the literal reading of the very scripture in question; and upon others explanatory of it, and harmonizing with it. As Eld. Marsh draws an argument from it of sufficient weight, in his opinion,

to prove the whole ground, and settle the whole question, it will become me to notice it with care, even though it be at some length. In noticing the unscripural positions taken by the above writers I shall show that,

1. "The end" is an expression used in the New Testament to denote the time of Christ's coming. In every other instance, with only one exception, when it is used without a direct qualification, the context shows that it refers to the end of this age, or the coming of Christ. In the exceptional instance, [John xiii 1,] the context clearly shows the sense of its use. In the other, or qualified texts, it is generally associated with the world or age, and mostly refers to the end of the present age. It is in no place in the New Testament used to express the termination of any period beyond the present age, and a careful examination of this text must convince all that it forms no exception to such a declaration. The following passages will serve to show its use:

Matt. x, 22. "But he that endureth to the end shall be saved."

Chap. xxiv, 13. "But he that shall endure unto the end the same shall be saved."

These texts may at first seem to refer to some other time or event, but the following from the same chapter clearly give their meaning:

Verse 6. "And ye shall hear of wars and rumors of war; see that ye be not troubled: for all these things must come to pass, but the end is not yet."

Verse 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

By turning back to verse 3, we find that the question which called forth these remarks was concerning the coming of Christ and the end of the world. Here the end of the world or age is connected with the coming of Christ, as in the following texts:

Matt. xiii, 39. "The harvest is the end of the world." Compare chap. xxiv, 30, 31.

Chap. xxviii, 20. "And lo, I am with you alway, even to the end of the world."

This gives the utmost limit to the preaching of the gospel, according to "the great commission," and extends no farther than the end of this age.

2 Cor. i, 13, 14. "For we write none other things unto you than what ye read or acknowledge, and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing even as ye also are ours, in the day of the Lord Jesus."

"The day of the Lord Jesus," when the faithful who had listened to the good news preached by Paul would be his rejoicing, is defined in 1 Thess. ii, 19. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

Heb. iii, 6. "But Christ as a son over his own house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Verse 14. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end."

Chap. vi, 11. "And we desire that every one of you do show the same diligence to the full assurance of hope unto the end."

Rev. ii, 26. "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations."

Now as far as the use of the phrase is concerned, we find it generally refers to the time of Christ's coming. And the question arises, Is 1 Cor. xv, 24, an exception to its general use? I think not; for the connection as clearly fixes it to that time as that of any of the preceding texts. Notice the immediate connection. "Christ the first-fruits: afterward they that are Christ's at his coming. THEN COMETH THE END." Here in the connection we find the coming of Christ, but not one word about 1000 years, or any other period succeeding. But if the end does not here refer to the time of his coming, then I ask, Is there any thing in the context to which it can refer? This may seem to be a singular question, but I ask it seriously. I have no disposition to grant what is claimed—that it refers to the termination of the 1000 years reign, as that is the very point to be proved, and to quote it as it has been quoted by the Age to

Come writers, is only endeavoring to make an assumption prove itself! And this brings me to notice,

2. The end is not synchronous with the delivering up of the kingdom. If this be so it is plainly settled that the view I call in question is erroneous. The text reads: "Then cometh the end when he SHALL HAVE DELIVERED up the kingdom to God." By this it is plain that the kingdom is delivered up before the end; and of course the end cannot refer to "the close of the reign," as Mr. Marsh has it. Mr. Stephenson makes it the close of an "independent reign," which is no better; for it may be the close in one sense as well as another, so far as the question of time is concerned. But we see it is not the close in any sense—they are separate events. And he makes the delivering up necessary "that the Father may be supreme." But when we consider the relation the two thrones sustain to each other—that Christ receives his own throne by the gift of the Father—the idea seems truly absurd that Christ must deliver up to the Father the throne of David, or his own throne, in order that the Father may be supreme! as it implies that by the gift of the throne of David to Christ, the Father's throne—the throne of the universe—lost its supremacy.

This idea of an "independent reign," is evidently thrown in to obviate a difficulty which many have rushed into by limiting the reign of Christ on his own throne. Thus it does not look consistent for Mr. Marsh to talk of "the close" of a reign which the Scriptures declare shall be forever, of which "there shall be no end." But I am free to admit that if the text does bring us down to the termination of the 1000 years, and the reign here spoken of is the 1000 years' reign, then the language of Mr. Marsh is warranted. The views of both writers harmonize in this respect:—they believe he reigns till a certain work is accomplished; that it will be accomplished in 1000 years subsequent to the advent; and as he reigns till a certain point and then delivers up the kingdom, if the above view of the reign be correct, it is surely right to call it the end of the reign. For as he receives the kingdom of the Father, so his delivering up to the Father what he received from him would terminate the reign. But as the end, referred to in the text, and the time of delivering up the kingdom are not the same, their view is wrong, and the scripture stands clear which gives him an unlimited reign on the throne of David. Said the prophet, "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." Isa. ix, 7. Said the angel, "The Lord God shall give unto him the throne of his Father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end." Luke i, 33. Paul, quoting the scripture, says, "Unto the Son he saith, Thy throne, O God, is forever and ever." Heb. i, 8. Not long since I heard one try to evade this point by saying that Christ's reign will be only of 1000 years duration, and that the term forever was used in respect to it in a limited sense. Webster's large dictionary, which is very full in giving every sense in which words may be used, gives two definitions to the word forever; (1.) At all times; (2.) To eternity; through endless ages. Common sense would teach us that it must often have both significations, that is, be used to express continuity and eternity both at once. It certainly cannot be used in either sense in regard to that which does not exist continually; if it be used to express the uninterrupted, connected existence of that which is limited in duration, it is used in the first sense; but when it refers to that which never ceases, it is used in the second sense above given, and indeed, in both at once; for that which is not perpetual cannot properly be called eternal.

But when it is used in a limited sense, there must be something in the connection to show in what sense it is used, otherwise it would be ambiguous, or indefinite, and should not be offered to prove anything. Then I would ask, are we not fully warranted in saying that it is used in its fullest or most unlimited sense when referring to that of which it is said "there shall be no end." Now every measured period, however long, must have an end, even though

it be millions multiplied by millions; otherwise an expression of measurement or duration would denote nothing. Language is designed to express ideas; but if the expressions "the end," and "no end," are used to signify the same thing, the effect produced is only confusion. To me it is very evident that the reign and kingdom spoken of in 1 Cor. xv, 24, 25, which continues till a certain time and is then delivered up, cannot be identical with that of Luke i, 33, which is forever and has no end, or of Dan. vii, 14, which does not pass away.

These points are strongly against the view I call in question; and it appears plain to me that the end spoken of in 1 Cor. xv, is the time of Christ's coming, and that the kingdom referred to is delivered up previous to that event. I would next call attention to the fact that

3. The work of subduing his enemies is never, in the scriptures, ascribed to Christ. Mr. Marsh's third point is: "One grand object of his reign is to subdue or destroy his enemies;" and Mr. Stephenson says: "Then the Son having reigned until he has put all enemies under his feet, delivers up the kingdom." Yet, notwithstanding this opinion is advanced with so much confidence, (and upon it, indeed, the whole Age to Come theory rests,) it is altogether unscripural. But many will be ready to inquire, Does not this text say he must reign till he hath put all his enemies under his feet? Yes; and Zech. vi, 13 also says he shall sit a priest and rule upon his throne; but I trust I have shown, in my remarks on the Melchisedec priesthood, that his priestly rule is not upon his own throne, but upon that of his Father in heaven. So in the text in question; it does not say that he shall reign upon the throne of David till his enemies are put under his feet, as they are put down when he takes that throne. So much has been said and written on the subject of Christ's subduing all his enemies and putting them under his feet in the Age to Come, that I wish all to mark well this point. In this scripture, as in Zech. vi, 12, 13, there are two persons brought to view, and the pronouns he and him refer to both; and we must apply them so as to preserve the sense of the text and harmonize it with the other scriptures. The view advocated by Messrs. Marsh, Stephenson, and others of like faith, not only contradicts other passages but positively destroys the sense of this. To show the utter absurdity of the supposition that Christ subdues his enemies, and puts them under his feet in the Age to Come, (or any other age,) I will paraphrase the text by leaving out the pronouns and inserting the nouns according to that view. It will then read—

"Christ the first fruits: afterward they that are Christ's at Christ's coming. Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when Christ shall have put down all rule, and all authority and power. For Christ must reign till Christ hath put all enemies under Christ's feet. The last enemy that shall be destroyed is death. For Christ hath put all things under Christ's feet. But when Christ saith, 'All things are put under Christ,' it is manifest that Christ is excepted which did put all things under Christ. And when all things shall be subdued unto Christ, then shall the Son (Christ) also himself be subject unto Christ that put all things under Christ, that God may be all in all."

This is worse—far worse than nonsense; yet how will the "Age to Come" believer avoid accepting this as the substance of his faith? It is evident that Christ becomes subject to him that puts all things under him; and if he subdues his enemies and puts them under his own feet, as they declare, then it is equally evident that he becomes subject to himself!! Against this fallacy I present the truth that

4. The Father subdues the enemies of Christ, and puts them under his feet. Before I bring other scriptures to bear on this fact, I will give another paraphrase of the text supposing this declaration to be true:—

"Christ the first fruits: afterward they that are Christ's at Christ's coming. Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when the Father shall have put down all rule, and all authority and power. For Christ must reign till the Father hath put all ene-

mies under Christ's feet. The last enemy shall be destroyed, death. For the Father hath put all things under Christ's feet. But when the Father saith, All things are put under Christ, it is manifest that the Father is excepted which did put all things under Christ. And when all things shall be subdued unto Christ, then shall the Son (Christ) also himself be subject to the Father that put all things under Christ, that God may be all in all."

With the beauty and truthfulness of this view all must be struck at a glance. The error of the other view is in referring the pronouns to Christ throughout, when it is evident that they refer to both Father and Son immediately after both are introduced in verse 24. As it is clear that the Father puts all things under the Son, we come next to notice when and where this work is accomplished. Is it during the 1000 years, while Christ is on the throne of David? It is not; but

5. *Christ rules on the throne and in the kingdom of the Father until his enemies are put under his feet.* J. Marsh has laid great stress on his construction of this text, considering it sufficient to prove his whole theory. But his construction is wrong, and his theory baseless. Others beside him have used this text as a stronghold; but with the establishment of this truth in regard to the reign, all claims of the Age to Come on this text are forever put at rest; and a mass of parallel scriptures, urged by the writers on that theory, are taken out of their hands and arrayed in favor of the truth that the enemies of Christ will be "dashed in pieces" at his coming.

Now that Christ is to reign as king in two localities, that is, occupy two thrones, is proved by Rev. iii, 21: "To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame and am set down with my Father in *his throne*." Thus, while Christ is on the throne of the Father he is only in expectation of his own throne. That this is the past and present position of our exalted Head is further proved by Heb. viii, 1: "We have such an High Priest who is set down on the right hand of the throne of the majesty in the heavens." And that that is where he will reign till all enemies are put under his feet, is clearly proved by the Scriptures. Ps. cx, 1. "The Lord said unto my Lord; Sit thou at my right hand until I make thine enemies thy footstool." This is quoted by Jesus as recorded by the gospels. Matt. xxii, 44; Mark xii, 36; Luke xx, 42, 43; and also by Peter, [Acts ii, 34, 35,] in his argument on the resurrection and exaltation of Jesus. "For David is not ascended into the heavens; but he saith himself. The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." This is a sure application of David's prophecy, and proves the location of the reign, until his foes are made his footstool, to be "in the heavens," where Jesus ascended. I hope none of the enemies of truth will mock at this scripture, and derisively call it a "sky kingdom," but remember that God is there, sitting upon the throne of his holiness; for "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. cii, 19.

Paul also makes mention of the same in Heb. i, 13, in remarking on the superiority of Christ to the angels. Again, after affirming the position of our High Priest in chap. viii, and his mediatorial work in the heavenly, holy places under the new covenant, [chap. ix,] he says, "But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Chap. x, 12, 13. This point is established beyond the possibility of a doubt; and the true sense of the scripture is at once perceived. Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, (at his coming,) when he shall have delivered up the Melchisedec kingdom to God even the Father; when the Father shall have put down all rule, and all authority and power. For Christ must reign on the Father's throne—at his right hand, till his enemies are put under his feet, or made his footstool. Then the Son leaves the throne of the universe, and also becomes subject. It will now appear evident that

6. *Christ delivers up that kingdom, or leaves the Father's throne, and takes the throne of David*

*before his coming.* The first part of this proposition is proved by the text. At the end, which is at his coming, he *shall have delivered up* the kingdom, which must be what has been termed the Melchisedec kingdom—the resignation of the office of *Priest-king*. That he takes the throne of David, or his own throne, before his return to earth is proved by many scriptures. Luke xix, 12. "A certain nobleman went into a far country to receive for himself a kingdom and to return." Verse 15. "And it came to pass that when he returned, *having received the kingdom*," &c. The receiving of the kingdom here spoken of is the same as that of Dan. vii, 13, 14, and both agree with the putting of all things under Christ. Mr. Marsh's remarks on Dan. vii, 13, 14, are worthy of notice. He quotes and comments as follows:

"I saw in the night visions; and behold, one like the Son of man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.

"The order here laid down is,—

"a. Coming of the Son of man.

"b. Giving of the Son of man dominion, glory, and a kingdom.

"c. All people, nations, and languages, and all dominions, [rulers,] serve and obey the Son of man, the Lord and king of the whole earth."—*Age to Come*, p. 13.

It may not be wondered at that a superficial reading of 1 Cor. xv, 23–28, should produce such a view as that advanced by Messrs. Marsh and Stephenson; but no one, however superficial, can possibly read the coming or advent of Christ out of Dan. vii, 13, 14, unless it be assumed that the Ancient of Days is on the earth prior to the advent, for he came to the Ancient of Days, and was *brought near before* him. But Mr. M.'s view would make it read that he came *from* the Ancient of Days, and was *taken far away* from him. And even on the assumption that the Ancient of days is on the earth at his coming, it will not harmonize that view with the scriptures, which teach that he *has received* the kingdom when he comes, as in Luke xix. His receiving the kingdom must be identical with the marriage of the Lamb, which takes place before he comes; as the "little flock" are to "wait for the Lord when he will return from the wedding," [Luke xii, 36,] then they will be taken to the mansions prepared in the "Father's house," where they will sit down at the marriage supper.

A careful examination of the Scriptures will show that the coming to the Ancient of Days, where he receives the kingdom, [Dan. vii, 13, 14,] is parallel with his *coming to his temple*, [Mal. iii, 1,] where he sits as "a refiner and purifier of silver," [verse 3,] and with his going in to the marriage, [Matt. xxv,] where he receives as his own the New Jerusalem, the Bride, (our Mother by adoption,) which is the Capital of the kingdom which he there receives. And throwing off the figures, this signifies his going into the Most Holy Place to cleanse the Sanctuary, blot out the transgressions of Israel, finish his priestly rule, and receive his own throne and kingdom, when his enemies are put under his feet; a work which commenced, according to the prophets, in 1844, and will terminate just previous to the pouring out of the seven last plagues. The announcement made under the sounding of the seventh trumpet is, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. xi, 15. This agrees with Dan. vii, and as these kingdoms are given to him by the Ancient of Days in heaven, he comes to earth as King of kings, and Lord of lords. Rev. xix.

There can certainly be no difference in time between his receiving the kingdom and having his enemies put under his feet—they must be identical. For, although the Capital, Jerusalem, and its location, Zion, are in heaven, the purchased possession awaiting redemption is in the hands of his enemies—the Devil and his servants. But there is a difference between having his enemies put under him, and destroying them. In 1 Cor. xv, the same Greek word is used to express the subduing of all things to the Son, and the subjection of the Son to the

Father. The order given in Ps. ii, 8, 9, is, (1.) The Father gives them to his Son, (2.) The Son breaks them with a rod of iron, and dashes them in pieces; which dashing, as has been shown, takes place at his coming.

7. *Death (the last enemy of them that are Christ's) will be destroyed or swallowed up in victory at his coming.* If it could be shown that verse 24 stood connected with Rev. xx, it would present no greater difficulty than that presented by the Age to Come, even allowing all they claim on 1 Cor. xv, 23–28; for they must then place 1000 years between events immediately connected in the text. But I see no necessity for thus disconnecting this verse from the remainder of the discourse. That we have now the true sense of the text, so far as we have examined it, I consider too plain to need any further proof; the truth of the following points must also be allowed, on examination.

(1.) After plainly declaring the general resurrection, in verse 22, the Apostle takes up the "order" of "them that are Christ's at his coming," and pursues it to the end of the chapter; and it is only as the enemy of the saints that death is destroyed.

(2.) The resurrection of the righteous is the same as death being *swallowed up* in victory. Verse 54. Whiting renders verse 24, death will be *conquered*; and the expressions, *conquered*, and *swallowed up*, appropriately refer to the last enemy of the saints, but not of the wicked.

(3.) The wicked will never be released from death—the second death. If they are, they must have a second resurrection. Dr. Clarke says, "Death shall be destroyed: *katageistai*: shall be counter-worked, subverted, and finally overturned. But death cannot be destroyed by there being simply no further death; death can only be destroyed and annihilated by a general resurrection." This is true; and will so appear to all who have considered death as simply the opposite or absence of life, and not as an entity possessed of physical proportions. And this view is also endorsed by those who urge the opposite to sustain their theories. For instance, in the *Atonement*, p. 64, Mr. Stephenson says, "The Bible leaves all the wicked under the dominion of the second death, from which it offers no hope of a resurrection." J. H. W.

#### Communication from Bro. Cornell. Meetings in Trowbridge, Waverly, &c.

BRO. SMITH:—Since my return from Newark, I have held meetings in several places. Sabbath and First-day, March 15th and 16th, at Monterey, gave four lectures. The interest in the truth here is still increasing. Several more have decided to keep the Sabbath. After the lecture on First-day, Bro. Pierce conveyed us to Allegan, six miles, where a friend was in waiting, and he took us on to our appointment in Trowbridge, seven miles south of Allegan. Here we gave three very lengthy discourses, covering a considerable portion of the ground of Present Truth, with good result. Nine subscribed for the *Review*, and four for the *Youth's Instructor*. While going to meeting one evening, a man between thirty and forty years of age, said he had now decided to bow the knee in prayer, for the first time in his life. All seemed anxious to hear more. Two families here are keeping the Sabbath, and several others are investigating.

On Fourth-day, March 19th, Bro. Thayer and Brown of Waverly came up with a team, and carried us down to their place, where we spoke in the evening according to previous appointment. We had five meetings here, and the brethren and sisters seemed to be much strengthened. They have not had preaching here for about twelve months, yet there are about twenty-two holding on to the Sabbath. Three subscribed for the *Review*. About Waverly there are several openings for lectures, and a great anxiety to hear.

On First-day we returned again to Monterey, partly because we wished to supply the church with a quantity of our discourses (Bibles), and partly because of the earnest request of the church that there should be a reply to Eld. Osborn's effort to prove Sunday the seventh day. The witness from Illinois was not called to the stand, but on the contrary, he

admitted that Saturday was the seventh day. We copy from notes of the discourse the following: speaking of those who had left his church, he said, "We are glad of it; such folks are of no consequence to us; and if we have any more members so foolish and weak-minded as to listen to such contemptible nonsense, let them go!"

"No particular portion of time is binding on men." "I never knew a denomination that went about finding fault with others that knew any thing about experimental religion." "The Lord did not say the evening and the morning were the seventh day; because he saw that the keeping of definite time would be impracticable." "God has not threatened men with damnation that do not keep a definite day; and the man that teaches it *knows better*."

Quotes Eusebius and Moshlem, and remarks, "It is supposable that this refers to the first day." Quotes, "My people are destroyed for lack of knowledge," and applies it to those who had left the Methodist church in Monterey, and gave as a reason that of the twenty-one different Methodist periodicals not one had been taken there during the past year. (This was proved false, as two copies of a Methodist paper had been taken there.) "These Seventh-day folks deny the fall of man, the atonement, and experimental religion." "This Seventh-day question is only hitched on for the purpose of dividing churches; and they that preach it *know better*."

The above arguments we reviewed in a discourse of nearly three hours, showing by the Methodist discipline, and other Methodist books, that Eld. O. was not a Methodist; that in denying the truth, he had denied his own discipline.

Thanks be to God for this mighty truth; its power is increasing every day. The message seems to be rising faster than ever before. There are calls here in every direction. O that there might be a united, earnest prayer of faith for more laborers. Our next course will probably be in the village of Kalamazoo. Brethren, pray for us.

As ever in faith and hope.

M. E. CORNELL.

Monterey, Mich., March 24th, 1856.

#### GIVING.

At a missionary meeting among the negroes in the West Indies, it is related, these three resolutions were adopted:

1. We will give something.
2. We will each give according to our ability.
3. We will all give willingly.

At the close of the meeting a leading negro took his seat at the table, with pen and ink, to put down what each came to contribute. Many advanced to the table and handed in their contributions, some more and some less. Among the contributors was an old negro, who was very rich, almost as rich as all the rest united. He threw down a small silver coin.

"Take dat back again," said the chairman of the meeting; "dat may be 'cordin to de fust resolution, but not 'cordin to de second."

The rich man accordingly took it up and hobbled back to his seat, much enraged. One after another, came forward, and all giving more than himself, he was ashamed, and again threw a piece of money on the table, saying, "Dar take dat!" It was a valuable piece of gold, but given so ill-temperedly, that the chairman answered, "No, sir, dat don't do! Dat may be 'cordin to de fust and second resolutions, but not 'cordin to de third." He was obliged to take it up again. Still angry with himself, and all the rest he sat along time, until nearly all were gone, and then advanced to the table, and, with a smile on his countenance, laid a large sum of money on the table.

"Dar now, berry well," said the presiding negro, "dat will do, dat am 'cordin to all de resolutions."

**A** set of miserable and unthinking creatures treat with negligence, and sometimes with contempt, the religion of Jesus, not considering that they are indebted to it for all the good things which they so ungratefully enjoy.—*Moshelm*.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, APR. 10, 1856.

### THE REVIEW—ITS OBJECT.

WHAT is the object of this paper? It has a specific object, and we desire our readers, as well as ourselves, to keep it continually in view. It is not to furnish amusing and frivolous matter to the careless and leisure reader; for the present day abounds in publications which cater to a morbid and vitiated taste. It is not to be a medium for the general news of the times, domestic or foreign; for there are hundreds of periodicals in the land, which give special attention to this department. It is not to devote itself to any exposition of political principles, or defense of political parties; for we have no interest in these, only so far as they bring about revolutions in fulfillment of prophecy.

But our object is to lay before the people momentous and solemn truths, which are especially applicable to the present time and the immediate future, and to the exposition of which, there is no other periodical devoted. It is to acquaint men with those truths which are essential to their eternal salvation; to draw light from the sure word of God, and learn his plan and purposes concerning this earth and its inhabitants, as revealed therein. It is to cheer and comfort the believing, to arouse the slumbering, reclaim the backsliding, and awaken the sinner; and to point them all to those fearful scenes, now imminent, in which this world will end its course of suffering and woe. We desire to learn what the plain Word teaches, uninfluenced by the traditions of the times, or the glosses of commentators. To do this we let the Bible be its own interpreter; for we believe that it is as reasonable as any other book, and means what it says.

In all ages the people of God have had a specific work; for there has been present truth in every age; and truth which is especially applicable to any age, is imperative on that age; and it is imperative on Christ's ambassadors to make it known to the world. To neglect to do this, is to be unfaithful to the charge committed by Christ to his ministers.

What therefore is the truth especially applicable to this time? In other words, What is *present* truth? shall be continually our inquiry. In confining ourselves to this, we may be thought by some exclusive; but it would not be reasonable to load our columns, for instance, with Infidelity, or German Neology; and then spend our time in its refutation.

What is the picture that presents itself before us? The end of all things swiftly approaching; the last message of mercy going forth; the work of salvation closing, and the world asleep, and unconscious of their danger. Like a mountaineer with a fearful avalanche descending upon him, or like a man asleep in a burning building, or like a helpless mariner in a sinking ship—such is the condition of the wicked at the present moment: the wrath of God, like a mighty avalanche, is about to burst upon them in all its fury; while sin in all its forms, Infidelity and Spiritualism, are scouring land and sea, blinding and deceiving souls. Shall we not therefore be zealous in proclaiming the truth? Shall we, when we behold the true light that shines from the page of prophecy, hide that light under a bushel? All things are calling upon us loudly for activity, bold, fervent, unceasing. The field before us is wide, the work great, and we must not be idle if we would clear our skirts from the blood of souls.

That we are not right in our views of the future and the coming of the Son of man, yet remains to be proved; and there would be more chance for skepticism were it not that all the great events of the present day, as fulfillments of prophecy, unite in bearing testimony to the fact that this present world draweth to a close. Now it certainly cannot do any one any

hurt to inquire if these things are so. Let them remember that they are events in which they have a personal interest, and if they are about to burst upon us it is important that we know it, and be prepared to meet them. We therefore invite every one whose eye may rest upon this page, to examine these subjects carefully. Do it without prejudice. Do it in view of your eternal interests. We do not ask you to take our word for anything, but to inquire, Does the word of God teach it? If it does, as honest human beings in the sight of heaven, you are bound to give it your candid and serious attention. We shall endeavor to throw all possible light upon these subjects through the columns of the REVIEW. It has been, and still shall be, our object to keep these great truths, and the evidences on which they rest, continually before the people; and no one can say that this object is not good, until it shall be shown that we are wrong in our applications of scripture.

Friends and brethren, we look to you for sympathy, and co-operation in our labors. Shall we have it? Remember the REVIEW in your prayers—that it may never lose sight of its mission; that it may not waste its energies upon "foolish questions" and contentions" which are "unprofitable and vain;" [Titus iii, 9;] but that the Spirit of truth and wisdom may rest upon all who may write for its columns; that it may possess an increasing interest and spiritual food for the household of faith; that the Spirit of Christ may be breathed through all its teachings; and that it may be an instrument of much good in preparing souls to stand in the battle of the day of the Lord.

### CORRESPONDENCE.

We take the liberty to publish a large portion of our correspondence, on account of the interest which this department possesses for a great portion of our readers. It is often cheering and encouraging to those who are situated far from those of like precious faith, to learn that there are many others in a similar situation, having a similar experience in the same cause. To this end we solicit short and spirited articles and epistles, from our brethren and sisters, breathing a spirit of holiness, consecration, and love of truth, and containing a word of consolation and encouragement for those who truly feel themselves pilgrims and strangers in this fallen world.

Says the Prophet, [Mal. iii, 16.] "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name." We believe this scripture has a chronological application to the present time. For (1.) it is at a time when people are beginning to say that it is vain to serve God, and profitless to keep his ordinances; when the proud are called happy, and the workers of wickedness are set up. Verses 14, 15. (2.) It is just before the day in which the Lord makes up his jewels—margin, his "special treasure," his peculiar people, the 144000. Rev. xiv, 1-6. (3.) It is at a time when they that fear the Lord and think upon his name are to be spared. Verse 17. Spared from what? From the righteous judgments of God upon a rebellious world, [Rev. xiv, 9-12; xv, 1.] and from destruction and death; for we which are alive and remain shall be changed. 1 Cor. xv, 51, 52; 1 Thess. iv, 17.

The time is fast approaching when it will be a distinguishing virtue to fear God and think upon his name; for sin and infidelity are waxing bold; and multitudes are making wholesale denials of the word of God under the pretended modern revelations of science, and the masses are turning blindly from the living oracles of God, to the supposed communications from the dead. Isa. viii, 19, 20. Then according to the admonition of the apostle Paul, let us exhort one another, "and so much the more as we see



the day approaching." As the coming of the day of the Lord and the Son of man, is the all-absorbing event before us, so let it be the all-absorbing topic of our conversation, and our thoughts, and the event in reference to which we may live and act. May He in whose sight even the hairs of our head are all numbered, protect the remnant from the perils before them; and may the fire of his love never go out upon the altar of our hearts.

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

#### THE REVIEW NOT RECEIVED.

Quite a number of complaints have come in to us of late of the non-reception of our paper. This we very much regret. It is certainly our desire that all our subscribers may receive the REVIEW promptly in its weekly visits; and we do all in our power to secure this object. But when the papers are placed in the mail they are beyond our control. When we have deposited them in the Post Office, well directed, we can do no more. We notice the same complaint in regard to other papers. The *Golden Rule* has a short article on the same subject. We would commend the same advice to our friends in reference to the REVIEW. It says:—

"Friends, how is this? Will you call again at your Post Office and inquire especially for the *Golden Rule*?"

"Some postmasters fail to deliver, unless every thing, letters, pamphlets, or papers are distinctly specified. We called at one post office where a terrible outcry of non-reception had rung in our ears for months; on calling at the place we found *heaps* of *Golden Rules* packed away in that post-office, on which the names of each subscriber were well written! The post-master excused his remissness by saying, 'the subscribers, in calling, had not distinctly specified the *Golden Rule*.'"

#### THE AGE TO COME.

We wish to call attention to the article in this No. on 1 Cor. xv, 23-25. We are now satisfied that the positions taken by the writer are correct. This article should be read with care in connection with the one on the Melchisedec priesthood in the No. for March 20th.

As we have recently been led to examine this subject more carefully than ever before, the following inquiries have arisen, with their answers:—

1. What is meant by "the end," mentioned in verse 24? Is it the end of Christ's reign on David's throne? No; for the Prophet has said, "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 forever." Isa. ix, 7. Said the angel, "The Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end." Luke i, 33. But does it not apply to the end of the 1000 years? The fact that neither the 1000 years, nor the second resurrection, are mentioned in the connection forbids such an application. The end mentioned in this verse must refer to "the end" so often spoken of by Prophets, Apostles and Jesus, which is in connection with the Second Advent and the resurrection of those who are Christ's at his coming.

2. When will the last enemy, death, be destroyed? Does this have reference to the unjust at the end of the 1000 years? It does not. Instead of death there being destroyed, the unjust are destroyed, and are left eternally under the dominion of death. The wicked are under the dominion of death during the 1000 years; and at its close they are raised, but placed back again by the second death. Then what is destroyed? Is it death in their case? By no means. Death which held them for 1000 years, will hold them eternally.

We say, then, that the destruction of death refers to the just, at the second coming of Christ. The saints of all ages have fallen by death. But says the True Witness, "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." He is coming in glory; and at his coming he will unlock the grave, and break death's fetters off from every saint; and clothed with immortality they will come forth to enjoy Eternal Life. Death will never hold dominion over them again. In their case death is destroyed, and that, too, at the second coming of our Lord Jesus Christ.

These are clear points, and have a special bearing on the subject, which should be carefully considered by every reader of the REVIEW. J. W.

#### THE USE OF TOBACCO A SIN AGAINST GOD.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself." 1 Cor. iii, 16-18.

Let every person who uses that filthy poison, tobacco, carefully ponder these words of inspiration. That the use of this weed renders a person filthy and disagreeable is too manifest to be denied. That tobacco is a stimulant, producing in many cases partial intoxication, is also an undoubted fact. That it is an active poison, seriously deranging the systems of those who use it, admits of the clearest proof. What right has any man to destroy his own nervous system and cut short his days by the habitual use of poison? What excuse can a man offer to God for intoxicating himself with tobacco? Is such a person able to pray without ceasing? What are the religious exercises of a man worth, who is under the influence of tobacco or opium? Every person who has observed such things must be aware that no reliance can be placed upon them. Is a man fit to join in the solemn worship of God when stimulated with tobacco? Let conscience answer. Brethren, let us all say with Paul in 2 Cor. vii, 1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Do not think this a matter of light importance. Carefully read again the text at the head of this article. If a Christian, you are a temple of the Holy Spirit. If you defile this temple, God will destroy you. Now answer before God, Would not the use of alcohol, opium or tobacco, defile the temple of God? And of the three, is not tobacco the most filthy, both in itself and in its use? Remember that solemn word of admonition which the Apostle affixes: "Let no man deceive himself." Read also the following: "They also that are Christ's have crucified the flesh with the affections and lusts." Gal. v, 24. Is not the appetite for tobacco a lust as much as the thirst for alcohol or the appetite for opium? Have you crucified this lust? If not, according to these words of Paul, do you belong to Christ?

Again, will you read Titus ii, 11, 12, 13. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Then the grace of God which has brought salvation to us each, has taught us to deny ourselves of worldly lusts. Will you name anything that will fall under this head with greater propriety than tobacco? It is an unnatural appetite; for nine persons in ten abhor the weed until they have broken down that barrier which the God of nature has erected against its use. Thus it is less excusable than many other sins which men commit.

Those who are looking for the glorious appearing of our Lord may consider themselves specially ad-

dressed in these words of Paul. Do you indulge in this inexcusable worldly lust? If so let me beg you to consider that you cannot thus be presented without spot or wrinkle or fault before God. Eph. v, 27; Rev. xiv, 5. Deceive not yourself. If you would stand with the Lamb on mount Zion, you must cleanse yourself from all filthiness of flesh and spirit, and perfect holiness in the fear of God. J. N. A.

#### OBITUARY.

It becomes our painful duty to record the death of our beloved Bro. William M. Smith, son of Cyrenius and Louisa Smith, who fell asleep in Jesus at his father's house in Battle Creek, Michigan, March 16th, 1856, aged 27 years. His disease was inflammation of the lungs. During his sickness of only about eleven days, he bore his affliction with patience, manifesting the greatest resignation to the will of God. With carefulness he reviewed his past life, and confessed what he regarded as imperfections in his christian course. He dedicated himself anew to God, covenanting to live more to his glory, should he be raised up. Brethren visited his sick room, with whom he united in prayer, and such seasons were generally very refreshing, especially to Bro. William, who would raise his voice in praise to God. Many prayers were offered for his recovery, with fervency and freedom, yet it pleased God that our dear brother should rest with the number of whom it is written, "Blessed are the dead which die in the Lord from henceforth," &c.

Bro. William professed faith in Christ in 1843, and from that time was among the most devoted believers in the soon coming of Christ. He embraced the Bible Sabbath, Aug., 1849, when Bro. J. Bates first visited the State, and has ever manifested a worthy zeal in acting his part in the advancement of the cause of truth. When the Tent enterprise was started in this State, he gave his services as Tent Master the first season. During the past Winter, as his business led him to travel, he seemed more devoted than usual, and more faithful in conversation with those he met, to whom he generally introduced some portion of Bible truth. Among his last efforts in behalf of the cause was the first suggestion of the plan to raise the Church Book Fund, and writing out of the Circular used for the object. Though he rests from his labors, his works follow him. His believing parents, brothers and sisters, have met with a great loss, so has the Church; but they sorrow not as those who are without hope. Bright hope lights up the future, and disperses the darkness and gloom which now hangs over the grave of the just. Jesus the Life-giver is quickly coming, when Bro. William, so reluctantly and sadly borne to the grave, will be waked from his peaceful slumbers by the voice of the Son of God, and will arise with immortality. Then will those separated here by death meet again, and join with the saints of all ages in the shout of victory over death and the grave.

The unexpected sickness and death of our dear brother is indeed a warning to the Church to ever live in readiness for the events of Providence. One apparently in perfect health, and in the strength of manhood has suddenly fallen in our midst.

We cannot close our remarks, already lengthy, without appealing to the young, especially those who were acquainted with Bro. William. You have seen a young man of talent, beloved of all that knew him, turn his feet in the path to virtue, holiness and heaven, instead of following the vain pleasures of earth. Should you stand by his grave, and look back upon his life as he has been ripening for immortality, you could but admire his choice. But the sun that shines on his peaceful grave may soon shine on yours; and would the same hope of future life that sheds its glory around his grave light up yours? While life and hope remain, be admonished by his godly life and sudden death. You are now separated, but that separation need not be eternal. Seek Christ as he sought at the age of fourteen, and follow Christ as he followed, and in the resurrection morn you will meet, freed from the ills of this mortal life, to share eternal joys. J. W.

## Bible Classes.

"Search the Scriptures." John v, 39. This is the admonition of the Son of God, and the only effectual way of finding out what is truth. In these days of fables we should do as did the noble Bereans in the days of Paul; [Acts xvii, 11;] they "searched the Scriptures daily." Now it seems to me that the best and most effectual plan that could be devised for "searching the Scriptures daily," would be to establish a Bible class in each of the different churches for the examination of such subjects as they may think most important. I think it would be very beneficial in bringing the churches into the unity of the faith, and help us all to see, alike, as the Bible will be the great rule by which every subject will be tested. It seems to me that we all must arrive at the same conclusion.

There are also other advantages to be derived from the establishment of Bible classes in the different churches; and one is,

1. There will be a subject proposed each Sabbath for investigation, and by having that subject in our minds through the week, it would keep them from being occupied with unprofitable ones.

2. It would release the few messengers of God who have the burden of the last message of mercy from spending so much of their time in laboring with, and among the churches, to get and keep them right, when if we had Bible classes established in each church, we could investigate, "search the Scriptures," and learn ourselves what duty is, and let the messengers go into new fields and carry the word of life unto perishing souls.

I think it is a sin to hinder the messengers of God from the work that he has called them to, which is to lay the last solemn truths of the Third Angel's Message before the world; and can they do this by being called to go the same ground over and over again? No. Is it then any wonder that they do not have that freedom they once had? The reason is the last message of mercy cannot stand still: its course is onward; and as the message rises God's messengers must move forward in spreading it before the people.

Dear brethren, let us not hinder them and call them back, but let us do all we can to help them go. Let us aid them with our prayers, that God may bless their labors and prepare them to face the "powers of darkness," that they may stand firm in the coming contest, [2 Tim. iii, 8,] which I believe lies just before us. Let us be up and doing. Let us "search the Scriptures daily" for ourselves and find what duty is, and after finding it, practice it, that we may have our work done and well done, that we can render up an account of our stewardship with joy and not with grief; and that we may not be ashamed before him at his coming. J. M. McLELLAN.

Hastings, Mich.

## A Correction.

BRO. SMITH:—In No. 23 of Vol. vii of the Review, is a letter written by myself. It purports to have been written at Lyme, N. Y. It should be Lyme, N. H. The fourth line from the top reads, "been enabled to keep holy the Sabbath of the Lord." This is a mistake which I very much regret and hope will be rectified if consistent. It should read, "been striving to keep holy the Sabbath of the Lord," &c. I feel far from making any statement so strong as the one printed. It is in much weakness and imperfection that I try to serve the Lord.

Yours in love, striving for growth in grace.

Lyme, N. H., March 23d, 1856.

MARY R. BOYD.

## A Word to the Preachers.

I OFTEN think of God's servants who wear themselves out with labors and journeyings, renewing their labors again and again; who meet with trials and opposition wherever they go, and are deprived of the company of their families at home. I can say to

such, You shall have my prayers. Toil on a little longer and Jesus will give you a crown of never-fading glory, and a home free from cares and sorrows, and you shall rejoice in his kingdom forevermore.

JNO. MARTIN.

Steuben Co., N. Y.

## OBITUARY.

BRO. SMITH:—I am requested to inform you of the death of our beloved Sister Hunt of this place, after a short illness of a few days. She died March 25th, 1856, in hope of a glorious immortality at the appearing of Jesus. Bro. Hiram Edson attended the funeral services.

A. M. LINDSLEY.

Oneaga, N. Y.

## COMMUNICATIONS.

"Then they that feared the Lord spake often one to another."

From Bro. Hutchins.

BRO. SMITH:—I have just returned from Saratoga Co., N. Y., where I spent three Sabbaths. In the town of Greenville, I spent two Sabbaths, and preached fourteen sermons while there. Our meetings were held in a hall. Most of the time the weather was quite unfavorable, but notwithstanding this the interest for attending the meetings and for hearing the word spoken, continued to increase gradually unto their close. Our last meeting, which was held on First-day, was one of much interest. We presented for the fourth time the subject of the Bible Sabbath. Several came in for the first time to hear our evidences upon this subject. And as the light from the sacred pages of God's blessed word shone upon us, those who believe and obeyed this Word, were free indeed.

A few meetings previous to this we remarked that the religion of the Bible made men honest and fair. And that if a man had the truths of the holy Bible on his side, he could not fear to have his position closely and thoroughly investigated. And that especially upon the Sabbath question, all who keep the seventh day, could afford to be frank, honest and fair. And therefore, if any one knew of any text of scripture which they thought in any way sustained the First-day theory, if they chose before the commencement of our last meeting to present the same, we would endeavor to show to the contrary. A goodly number of attentive hearers came to the meeting, but no one brought with him, or made reference to one "thus saith the Lord," for Sunday-keeping.

We do not infer from this that all of the congregation resolved to take a stand for the Bible Sabbath. But we do hope and fervently pray that some who acknowledged they saw light on our position, and that the subject is clear, &c., will join the two happy families there (one of which embraced the Sabbath while we were there) who are now endeavoring to keep all of the Commandments of God.

I praise God for truth; for clear, consistent, Bible truth. It is not with those who are walking in the light of the Third Angel's Message, as with the preacher some years since, who advocated the temporal millennium: he said he had no trouble with this subject till the Adventist asked him for his proof texts: then he was silenced. No, not so with those who keep the Commandments of God and the Faith of Jesus, they can give a "reason" of their hope.

I am confident with others, who have written on this point, that new fields must be entered, and that our meetings should be held longer. But one sermon on present truth had been preached in G. previous to our meetings there. A. S. HUTCHINS.

Morrisstown, Vt., March 25th, 1856.

From Bro. Brown.

BRO. SMITH:—I feel to praise the Lord that he has opened my eyes in these last days to let me see, and not only me, but my companion and daughter the truth of the Third Angel's Message. The Lord is calling out a people to stand before him at his coming; and the dragon is wroth with them for keeping the Commandments and having the Faith of Jesus; but Satan with all his hosts cannot hinder them, for Christ is their leader and Israel will surely prevail.

They are going forward in the strength of the Lord. He is the hope of his people, and they will come off conquerors through him who has died to redeem them and is alive forevermore.

We feel determined to press our way on towards the prize of the high calling of God in Christ Jesus. We have come out before the world and profess to keep all the Commandments of God, and the Testimony of Jesus—the law and the gospel. It is a perfect work: it will prepare a people to enter in through the gates into the city.

I feel to praise the Lord for what he is doing for his people in this place. There are six of us, Sabbath-keepers here. Five commenced to keep the Sabbath last Fall; we have Bro. Daniels to preach to us occasionally. Bro. Barr was with us a few days in the Winter. S. H. BROWN.

Litchfield Co., Ct.

From L. Drake.

BRO. SMITH:—I am aware that the remnant have many trials to pass through, and the dragon is to make war with those that keep the Commandments of God, and have the Testimony of Jesus Christ. As regards the manner in which this war will commence, will it not be to divide and scatter the flock? will it not be to make little difficulties to arise and grow to almost mountains in our own eyes? I fear the remnant have given ground to the enemy in this respect. Should we not get on the whole armor and use the weapons of our warfare which are not carnal, but spiritual, and fight the good fight of faith?

If we would have our faults forgiven in heaven, we should forgive one another on earth. I believe it should be a pleasure to forgive one another their trespasses when confessed, and I believe we should be as willing to confess our own faults, as to forgive others their faults when confessed. With the same degree of pleasure we forgive, we may expect to be forgiven in heaven. Then let us confess our faults one to another, and forgive one another that all our sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

I feel myself one of the least of the followers of the Lamb, but I want a place with them. I rejoice in the present truth. I want to be sanctified through it, and live a daily Christian. I want to live in such a manner that it may say to those around that this world is not my home, but that I am looking for a city that hath foundations, whose maker and builder is God.

Dear brethren and sisters, are we prepared for things for which we are looking? Have we on the wedding garment? Are we without fault? Are we without guile in our mouths? Let us look at ourselves! How important it is that we be all united and love one another as Jesus loved us. If we would be loved, we should show our love by our works. Love begets love.

I feel to sympathize with those connected with the Office, realizing the responsibility that rests upon them, and those who have long borne the burden and heat of the day.

Yours in hope of being an overcomer.

L. DRAKE.

March 11th, 1856.

From Bro. Brigham.

BRO. SMITH:—I want to say that by the blessing of God the church in this place is in unison with the body of those who keep God's holy Commandments, and are looking for the gifts according to the promise of our Lord in Luke xxiv, 49; Mark xvi, 17, 18. "And these signs shall follow them that believe: in my name shall they cast out devils, and shall speak with new tongues," &c. This, it appears, is what God has promised.

Says one, This was for the apostles; but the Word says that these signs shall follow them that believe, and we see not only the apostles sharing in the blessing, but the church also. Acts ii, 1-4. And when Peter was sent to the house of Cornelius, the Holy Ghost was given. Acts x, 45. And in chapter xi, 17, Peter says, "God gave them the like gift as he

did unto us who believed on the Lord Jesus Christ." It is evident that the Holy Ghost was not given because Peter preached, but because they believed on the name of Jesus. And Peter farther testifies in Acts ii, 38, 39, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children.

Paul says, Desire spiritual gifts, but rather that ye may prophesy. 1 Cor. xiv, 1; 1 Thess. v, 20. He says, Despire not prophesying, &c.

That those gifts are for the church of Christ, the Bible plainly teaches; not for a new rule of faith, but for edification and exhortation and for comfort. 1 Cor. xiv, 3.

The church in this place has a warm sympathy for those that have borne the burden and heat of the day. We feel like taking hold of the work anew. I want to so live that I may share with God's people in the latter rain, and be prepared to stand in the time of trouble.

Your unworthy brother striving for eternal life.

W. H. BRIGHAM.

Jefferson Co., N. Y., March 18th, 1856.

#### From Bro. Paine.

BRO. SMITH:—Although I am a stranger to you by sight, and acquaintance, yet I conclude that we are harmoniously united in truth and spirit. I believe that it was in the order of God, that I was found among a loving people, looking for Jesus at the seventh month movement, in the Fall of 1844; and notwithstanding our disappointment, we find abundant cause for praise and thanksgiving to God, that our pathway has been illumined by the light of truth. Yes, thank God, *present truth*, by which we as a people are held in dispute.

But we have no misgivings relative to our position, that it is in accordance with the Bible; and we find cause to pity those who have disregarded the scriptural pathway, and by human wisdom, doubtless, have caused the truth of the speedy coming of the Lord to be evil spoken of by the many set times for the Lord to come, having no authority from his word for such a course. But we are inclined to believe that the honest-hearted ones will yet become the willing and obedient subjects of present truth, and finally enter into life.

How plain and pointed are the words of our Lord, when he said, "Not every one which saith Lord, Lord, shall enter into the kingdom of heaven; but he which *doeth the will* of my Father which is in heaven." "Doeth the will of my Father." Very much is comprised in the words, even that we be found doing all the requirements of God, having supreme love to God, being dead to the world, crucified with Christ, possessing a pure heart; consequently in possession of overcoming faith, being victorious through Christ.

I am glad, truly, that the remnant church are seeing and feeling the importance of holy living; and that we carry out these requirements, we must possess holy hearts. We are not to look for pure streams from an impure fountain. No, no. God's church which is to be redeemed from among men, is to be without spot, shining forth in God-like excellence, "fair as the moon, clear as the sun, and terrible as an army with banners."

We should at this late hour, engage with all our hearts in the deep things of God's truth. Let me say to the dear saints, Settle into the divine will. Let your light shine. Do not hide it, because you may think that yours is not so refulgent as others. Hide self, and hold up Jesus. Let God use you for his glory. There must be a mighty breaking down before the Lord, a full consecration to God, that we may live every hour in waiting readiness. I pray that there may be a mighty coming up of commandment-keepers, to the help of the Lord, that the Third Angel's Message may wax louder and louder.

We should possess much of the Faith of Jesus, and the patience of the saints. In fact, the whole gospel armor girded about us, will be none too much to shield us, and keep us secure amid the perils by the

way. God's Church is to pass through great tribulation previous to her admittance into the holy City; and we do well to be mindful, that such as live to witness a portion of the seven last plagues, will be without an Intercessor, and in that "great day of his wrath, who shall be able to stand?" Nothing short of a full consecration to God, connected with a mighty overcoming faith, will enable us to do this. Brethren, let us not rest until we are filled with faith and the Holy Ghost.

Yours in the blessed hope.

Hampden, Co., Mass.

LUTHER PAINE.

#### From Sister Priest.

BRO. SMITH:—I esteem it a privilege to pen a few lines to those of like precious faith. I have been very much comforted and encouraged by reading the communications from brethren and sisters in the *Review*. I often find my own experience in them. I believe there is much good accomplished in this silent manner.

It is five years since my companion and myself first saw the light on the Third Angel's Message. We were constrained to believe it was truth; for it gave us light upon the past, the present, and future. We firmly believe that by keeping the commandments of God, and having the Faith of Jesus, we may have an abundant entrance through the gates into the city.

At times we feel disheartened, seeing so much distraction among the little flock, and feel to cry out in the bitterness of our souls, Who shall be saved? The way is straight and narrow, and we are such short-sighted, erring creatures, that we are in great danger, having foes without and within, but it is our privilege to overcome, and if we struggle on, we shall finally come off victorious. I think I desire a home in glory, more than every thing else. The dear Saviour will be there; the patriarchs and prophets will be there; and some loved ones who sleep in Jesus will come forth and be there. There is much to encourage us to persevere; but we must be tried, and the solemn thought comes home, Who will abide the day of his coming, and stand when he appeareth? for he is like a refiner's fire, and like fuller's soap.

We are living in perilous times. Never was the Enemy more busy. We need to gird on the whole armor. If we feel our weakness and unworthiness, and draw nigh to God he will draw nigh to us, and if the Lord be for us, who can be against us. Although of ourselves we are nothing, yet it is our privilege to be strong and of good courage. O that the church had more of that other spirit, like Caleb and Joshua, to believe that we are abundantly able to go up and possess the goodly land.

Dear brethren and sisters, we have not followed cunningly devised fables. No! no! but it is the plain word of the Lord; and that same Jesus which the disciples saw taken up into heaven, will soon come again.

Yes, the Lord is coming. O let us be diligent. It is our privilege to be all ready and waiting for his return. But it is not every one that saith Lord, Lord, that will be accepted, but they that do his will, by obeying all his commandments. To love God with *all* the heart, and our neighbor as *ourselves*, requires deadness to self and the world. O for grace, humility and patience, to enable us to do the will of God that we may be accepted of him, is the prayer of your unworthy sister.

M. L. PRIEST.

Worcester Co., Mass.

#### Extracts from Letters.

A brother writes from Monterey, Mich., March 25th, 1856:—"Dear brethren and sisters, hold on to the truth, the Third Angel's Message. Keep the Commandments of God and the Faith of Jesus. O how it cheers my heart to know that we have the truth. God is revealing these things to the remnant. I am glad that God sent one of his messengers this way to open our eyes that we might see these things, and know where we are in this world's history.

"We have a little band here of about forty. We are trying to keep the Commandments of God and the Faith of Jesus, and there is a delight in keeping the Sabbath. God manifests himself to us, the one altogether lovely, and the chief among ten thousand. We have meetings at ten o'clock on the Sabbath, and Bible class and Sabbath-school in the afternoon."

Bro. J. Dorcas writes from Freemont, Ohio, March 23rd, 1856:—"That we are in the time of the Third Angel's Message of Rev. xiv, I have no manner of doubt. And the longer I look through the Bible telescope, held up by Brn. White and Waggoner, over into the 1000 years period, yet before us, and belonging to this present mysterious work of our heavenly Father, I am the better satisfied that they have it right.

"Be encouraged, dear brethren, *press on the work*. I can see through this section that the time has come for a mighty effort to save the people of God in the different sects, *Babylon*, or they must soon all go down together. I feel as though I could part with all I have for the promotion of this cause. Actions speak louder than words, is a true saying, and I trust the time of decided action has come, for the Third Angel's work."

Sister E. A. Pratt, writes from Kane Co., Ill., "It rejoices my soul to hear through the *Review* that the truth is still spreading, and that precious souls are making their calling and election sure, before mercy is forever past; for the prayers of sinners will be of no avail then. When I look forward to that day which is not far distant, I feel to inquire, am I prepared for that event? Shall I be found without fault before the throne of God? There is no time to be lost in getting ready. Although I have many trials to surmount, I feel like taking new courage to come off more than conqueror through him that loved us."

Bro. E. O. Meacham writes from Savannah, Ill.:—"I feel glad that the church is coming up to the help of the Lord against the mighty. There are many snares set for the care-worn pilgrim, into which some professing to believe in the near coming of the Saviour have fallen. May the remnant be delivered from the strong delusion and gross darkness which cover the ungodly. Signs portend the near coming of Him who judges the world in righteousness; and are we ready? Some of the dear people with whom I united when I first espoused the truth, have gone astray and fallen into fatal errors. Brethren, be on the alert! "Watch and pray that ye enter not into temptation." Join yourselves in mighty phalanx against the enemy, that ye may withstand his wiles.

"We still are alone here keeping the Sabbath, while many are convinced of the truth, but do not obey because there is a cross over which they stumble to destruction.

"Illinois is a large field for labor, and there are many who would gladly hear the truth if some of the preaching brethren would pass this way and preach to them. Brethren, "come over and help us!"

Bro. D. Chase, writes from Columbia Co., Wis.:—"I think the few about here interested in the Third Angel's Message, are rising in spirit with the swelling cry of the same."

Bro. J. Whitenack writes from Steuben Co., N. Y.:—"The paper is the only preacher I have that preaches what I can believe. I cannot well do without it. There is preaching enough such as it is all around me. There are two protracted meetings being held, one each side of me, and my neighbors think me unchristian because I do not feel interested with them.

"When I read the paper and see the names of those whose voices I have listened to in proclaiming the Word, I indulge in reflections like these: Why are not the names of others there, that I heard proclaim the fall of Babylon? Where are they? Do they not acknowledge the law holy, and the commandment holy and just and good?"

STEPNEY. C. H. M. (Peculiar.)

Words on the Death of Wm. M. Smith.

*mp* *Cres.* *Dim.* *mp*

Dark is the hour when Death pre-vails And tri-umphs o'er the just— A pain-ful void with-in the breast

*Dim.* *p* *Cres.* *Dim.*

When dust goes back to dust; And solemn is the pall, the bier, That bears them from our pres-ences here.

But there's a bright, a glorious hope,  
That scatters death's dark gloom;  
It cheers the saddened spirits up,  
It gilds the Christian's tomb,  
It brings the resurrection near,  
When those we love shall re-appear.

Then mourn we not as those whose hopes,  
With fleeting life, depart;  
For we have heard a voice from heaven,  
To every stricken heart:  
Blest are the dead, forever blest,  
Who from henceforth in Jesus rest.

With kind regard the Lord beholds  
His saints, when called to die;  
And precious in his holy sight  
Their sacred dust shall lie,  
Till all these storms of life are o'er,  
And they shall rise to die no more.

A few more days and we shall meet  
The loved, whose toil is o'er,  
And plant with joy our bounding feet  
On Canaan's radiant shore;  
Where, free from all earth's cares and fears,  
We'll part no more through endless years.  
U. S.

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH., APRIL 10, 1856.

## "YE MUST BE BORN AGAIN."

BRO. SMITH:—In reading an article in the *Review* on the New Birth, I feel inclined to ask an explanation on a few passages of scripture.

Will some one harmonize the following scriptures with the piece headed, "Ye must be born again," in No. 24, Vol. VII: 1 John iii, 1, 2, 9. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Beloved, now are we the sons of God."

"Whosoever is born of God doth not commit sin." Will the objector say that we do sin in this world? Please read on. "In this are the children of God manifest and the children of the Devil." Are they manifest in this life?

Chap. iv, 7. "Every one that loveth is horn of God and knoweth God." Chap. v, 1. "Whosoever believeth that Jesus is the Christ is born of God."

Rom. viii, 16. "The Spirit itself beareth witness with our spirit that we are the children of God."

Gal. iii, 26. "For ye are all the children of God by faith in Christ Jesus."

Gal. iv, 6, 7. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son."

Can we be called sons before we are born? Can we not love God and believe on his Son before the resurrection? We are to be sanctified through the truth. May the Lord deliver us from the wisdom of man.

Hartford Co., Ct.

E. S. MALTBY.

REPLY. That the birth of the Spirit is our change from mortality to immortality, we think is plainly taught in the Scriptures. But,

1. "Beloved, now are we the sons of God." How? By having been born of the Spirit? or in the sense that we shall be when born of the Spirit? No; but by the Spirit of adoption whereby we cry, Abba, Father. Rom. viii, 15. But the Spirit of adoption whereby we cry Abba, Father, is not the adoption. Paul tells us what this is in verse 23. "Waiting for the adoption, to wit, the redemption of our body."

2. "Whosoever is born of God doth not commit sin." Instead of this being an objection to the position here taken, we consider it a strong text in its favor. "Whosoever is born of God doth not commit sin." We will "read on." "For his seed remaineth in him, and he CANNOT SIN, because he is born of God." Now un-

less we take the position that it is impossible for a person to sin, after conversion, we cannot apply the birth of the Spirit to that event.

3. "Every one that loveth is born (gegennedat, is begotten, see criticism on this word in *Review*, No. 25, Vol. VII) of God."

4. "Whosoever believeth that Jesus is the Christ, is born (gegennedat, begotten) of God."

5. "The Spirit itself beareth witness with our spirit that we are the children of God." How? by an actual birth into his kingdom? No; but by FAITH in Jesus Christ." Gal. iii, 26.

6. Gal. iv, 6, 7, is reasonably explained the same as 1 John iii, 2.

There is then a sense in which we are called the children of God even here in our present state; but such scriptures as Rom. viii, 15; Gal. iii, 26, &c., fully explain what that sense is. That the new birth is not conversion, appears very evident from the fact that a person after conversion, does not fulfill the characteristics of one who has been born of the Spirit. He is not as the wind, unseen in his movements; [John iii, 8:] nor is it impossible for him to sin: [1 John iii, 9; v, 18:] he has only received that Spirit into his heart which will, if he cherishes it, quicken his mortal body at the last day." Rom. viii, 11.

We do not deem it necessary to prolong our remarks, as this portion of the subject, the birth of the Spirit, is more fully discussed in *Review*, No. 25, Vol. VII, above referred to, in the conclusion of the article, "Ye must be born again."

## Communication from Bro. Bates.

BRO. SMITH:—After closing my labors at El Dorado, Fond du Lac Co., Wis., March 4th, I took a stage route to Baraboo. After a cold and uncomfortable ride of 80 miles we were landed in Portage City. While waiting here over night for the regular line of stages to proceed on to B., a way was opened to explain the Third Angel's Message. Two families, formerly residents in the State of New York, became much interested, and took books to investigate, and pressed me to call again if I came that way. One of the friends (Mr. Foster) inquired of a person standing by, if he did not wish to furnish himself with an Advent Hymn Book, and other publications on that subject. He replied that he should like to have some for his children, but he did not believe in religion himself. He took about ten shillings' worth. I have

since thought if believing parents would do as this man, how fast the present truth would circulate.

March 8th and 9th, held meetings at Bro. C. W. Stanley's, in Delona, ten miles north from Baraboo. This meeting closed with a sweet refreshing from the presence of the Lord. The brethren present manifested a strong desire for a deeper work of consecration in this last work for the world.

March 11th, came to Westport, about ten miles north of Madison. Here we held meetings in the school-house six successive evenings, and also on the Sabbath. Bro. Stewart and Phelps were with us the most of the time, and preached from Dan. vii, and Rev. xiv. We hope and trust that the brethren in Westport will clearly see that mercy ceases with the Third Angel's Message, and no longer be troubled about the Age to Come theory. A considerable number that were not interested in the Sabbath question were in attendance during our series of meetings, and gave good attention to the word.

March 17th, Bro. Stewart took me on, in his carriage, as far as Madison. This is the Capital of the State of Wisconsin. We held two meetings here on the evenings of the 17th and 18th, the last one by invitation at the house of two families recently from Northampton, Mass., believers in the second appearing of the Lord. They with some others in the city are seeking to understand the present truth. We trust they will not seek in vain.

From Madison we came to Fulton and Albion. From thence to Koskonong, Jefferson Co. We met with the church here on the Sabbath, and continued our labors with them in their vicinity, from the 20th to the 25th, March. From thence to Janesville and Beloit, which last mentioned place we left the 28th, and came here to labor for the present. On the 30th inst. we commenced a course of lectures here to continue several days.

In taking our leave of Wisconsin for the present, we wish to acknowledge our indebtedness to the Lord for opening the way before us, and leading us in the way of warm-hearted brethren and sisters who have so kindly welcomed us to their dwellings, to share in their hospitalities, during our Winter tour, to spread before them the last message of mercy, and also added to our means in aiding us on our way, and when public conveyance failed, have taken their own to carry us forward. So far as we have been in the way of duty, these dear brethren and sisters, if they continue faithful, will in no wise lose their reward. Matt. xxv, 35, 37, 40. While with much pleasure we speak of these kind acts of our dear brethren, we were sorry to learn that the theory of an Age to Come is cherished in their midst. Our prayer is, Lord continue to let the light shine through searching, writing and teaching on the present truth, until all false theories are dispelled from among the remnant. My P. O. address for the present is Green Vale, Jo Daviess Co., Ill.

JOSEPH BATES.

## Business.

J. Robinson:—What State? There are but two Schuyler Counties in the United States, and these are in the States of Illinois and Missouri, but there is no town by the name of Beaver Dam in either of those counties. Is not the address, Beaver Dams, Chemung Co. N. Y.?

P. Collins:—All right on book.

A. S. Hutchins:—Received.

John Dorcas:—We cannot command the time necessarily for a definite reply to your communication, but we send you a couple of pamphlets on the subject, to which we invite your careful attention.

E. M. Jackman:—Your remittance will reach to No. 18, Vol. ix.

## Receipts.

A H Lewis, P Scarborough, E O Meacham, D Richmond, S Brigham, P Barrows, A Woodruff, C Rice, S Eastman, J Barrows, (for D Litchfield), J M Avery, I D Perry, A Avery, Emily Day, A Shepard, S B McLaughlin, A A Marks, B Marks, A Chase, (for A Perry), S E Pettibone, Wm Bryant, T Bryant, Jr, W Grant, Mrs B Parker, M C Trembly, S B Warren, E Stephenson, Jno Martin, S D Hall, J P Munsel, R M Nevins, L H Priest, L Priest, N A Whitford, L Palne, J Whittenack, Jno Palmiter, J S Wager, S Foster, J Cramer, D F Moore, Sr McLellan, H P Gould, A E Gridley, E Scoville, J Linger, S C Perry, J E Titus, L C Paine, S H Brown, B Ingalls, Jane White, E S Maltby, F F Lamoreaux, Lydia E Knight, A Abbey, Wm Steese, Mrs H Smiley, A M Babcock, D R Palmer, J K Belnap, B E Place, S Allen, D C Elmer, E Richmond, N L Brooks, C E Hutchinson, J Breed, Dea J White, S Danten, S W., C Northrup, L Griswold, each \$1.

E Payne, C S Glover, Mrs J Edmonston, each \$2. I Abbey \$3. E M Jackman \$1.64. S A Bragg, A Fenner, (\$0.50 for H Inman), A G Phelps, each \$1.50. W Morse, P B Barrows, a Friend in Ct., each \$0.50.

ON VOL. VII.—Church in Dartmouth, Mass., \$8. Wm Steese, R H Peck, H Bowers, N L Brooks, S A Bragg, H Tyler, O Rider, each \$1. D R Palmer \$4. S D Hall \$1.64. J P Munsel (for Mrs L Avery) \$0.25.

TO SEND REVIEW TO THE POOR.—J P Kellogg, S W Rhodes, each \$3. S Gove, a Friend of Truth, each \$1. A Woodruff \$0.50.

S. T. BELDEN, . . . . . PRINTER.