

# THE MESSENGER OF TRUTH.

"PROVE ALL THINGS—HOLD FAST THAT WHICH IS GOOD."

VOLUME 1.

JACKSON, MICHIGAN, FIFTH-DAY, OCT. 19, 1854.

NUMBER 3.

## THE MESSENGER OF TRUTH

WILL BE PUBLISHED SEMI-MONTHLY, AS LONG AS THE CAUSE OF GOD DEMANDS IT.

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### ONWARD SPEED.

Onward speed thy conquering flight,  
Angel onward speed;  
Cast abroad thy radiant light,  
Bid the shades recede.  
Tread the idols in the dust,  
Heathen fanes destroy,  
Spread the gospel's holy trust,  
Spread the gospel's joy.

Onward speed thy conquering flight,  
Angel onward haste;  
Quickly on each mountain's height  
Be thy standard placed:  
Let the blissful tidings float,  
Far o'er vale and hill,  
Till the sweetly echoing note,  
Every bosom fills

Onward speed thy conquering flight,  
Angel onward fly;  
Long has been the reign of night,  
Bring the morning nigh.  
'Tis to thee our brethren lift,  
Their imploring wail,  
Bear their heaven's holy gift,  
Ere their courage fail.

Onward speed thy conquering flight,  
Angel onward speed;  
Morning bursts upon the sight,  
'Tis the time decreed,  
Jesus now the kingdom takes,  
Thrones and empires fall,  
And the joyous song awakes,  
God is all in all.

### The Law of God.

BY W. J. LUSK.

BRETHREN:—Amid the moral darkness and gloom that enshrouds christendom, a ray of light from the third angel's message, breaks forth with divine splendor, comes within the range of the human mind, presents the commandments of God and the faith of Jesus as the foundation of all true religion, and contemplates the animating prospects of those who, under the influence of "Present Truth," believe that it is essential to their salvation to have respect unto all the commandments of God. The Sabbath of the fourth command, still stands preeminently sublime amid the decalogue of God's moral law, and is one of those lively oracles included in the testimonies of the Lord, which is God's righteousness, and can never be abolished. The law of ten commands is God's righteousness, for we have the unerring testimony of Paul to establish this fact. In Romans vii, he says: "For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. Wherefore the law is holy, and the commandment holy, and just, and good." Hence, we see that God's law is righteousness; therefore when the attempt is made to do away the law of God or any part of it, either by precept or example, the attempt lies with equal force against the righteousness of the Divine Law-giver, and must have originated with that arch-deceiver of mankind, the devil, whose object it is to "Deceive the very elect if possible," and to overthrow the law of God, which is God's righteousness, and is holy, and just, and good—Hence, we conclude with the Psalmist, that all of God's commandments are righteousness, (Ps. cxxxix, 172.) and that righteousness shall not be abolished; Isa. lvi, 6, notwithstanding the devil with all his host of Sabbath breakers to the contrary. The law of the Lord is perfect converting the soul: the testimony of the Lord is sure making wise the simple. (Ps. cxix, 7.) There are certain truths at the foundation of every science which must exist as unchangeable realities, before there can be any progressive knowledge from them in that science. Hence in the science of mathematics certain rules are given as the foundation or basis upon which the entire mathematical structure is built and no subsequent deduction from those great fundamental principles given can in the least weaken or diminish their original, or elementary truthfulness; but they stand unshaken and firm amid every investigation through which they may be

carried however intricate or complex that investigation may be. For an illustration we may refer to geometry a knowledge of which is progressive. Now, will any progressive knowledge or attainment of this science unsettle its fundamental principles? Will any investigation that we may make prove that a circle is not equally distant from a common point? It has been most beautifully demonstrated that the square upon the hypotenuse of a right angled triangle is equal to the sum of the squares of the other two sides, and no subsequent investigation can show this theorem to be false; consequently all subsequent investigations whatever they may be, arising therefrom receives their theorem as an established truth which rests upon its own basis. Similar reasoning will apply to the science of religion, the commandments of God and faith of Jesus a system of truth which Deity has established for the salvation of mankind and the ultimate triumph of those who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life. (Rom. ii, 7.) Permit me to say then, that the ten commandments, the law of God are the foundation upon which Christ and his apostles built their faith, a science of religion against which the gates of hell can not prevail. The ten commandments, therefore, appear to be the basis of truth and the bright constellation of religious science around which the apostles rallied as their standard and to which the Son of God refers as proof conclusive, in the demonstration of those religious problems that pertain to his faith, or the gospel, which is glad tidings of the Kingdom of God. Hear the testimony of the Son of God who was subject to the law of his Father, and obeyed it according to the letter; the fourth command as well as the other nine. "Think not that I have come to destroy the law or the Prophets: I am not come to destroy but to fulfill." "If thou wilt enter into life keep the commandments." (Mat. xix, 17.) "It is easier for Heaven and earth to pass, than one tittle of the law to fail." (Luke xvi, 17.) "The Sabbath was made for man." (Mark ii, 27.) We inquire, when was the Sabbath made for man; and by whom? God made the sabbath when he rested from His Work, as is conclusively shown, in Gen. ii 2, 3.—Thus we see that the Sabbath was originally instituted as a sacred memorial of the finishing of the work of creation, and one important part of the exercises of this holy day, should be to contemplate with holy admiration and deep reverence, the great fabric of the universe, and to reflect upon the Almighty energy and wisdom, as displayed in the works of creation, which the Eternal Jehovah intended to be held in everlasting remembrance by man on earth, as well as all the hosts of Heaven, which surround the throne of God with everlasting praises, and consider it a most ennobling and delightful privilege to yield humble obedience to the law of God, which is binding upon angels and arch-angels, and upon every class of intelligences, wherever their local residence may be found, as well as upon those who dwell upon the earth. Hence, it is a truth based sublimely upon the veracity of God's divine revelation, that the angels hearken unto the voice of his word, and do his commandments. (Ps. ciii, 20.) Consequently if holy intelligences are required to keep the law of God, and delight in the testimonies of the Lord, the righteousness of which is everlasting; how much more necessary shall it be for man in his fallen state to comply with the just requirements of his Creator, in keeping his commandments, the fourth of which contains the name of Jehovah, and is the central star around which all the intelligences of the universe cluster; and with one harmonious, inspiring song, make the heavenly arches ring with the well known anthem: "The hand that made us is Divine." The sabbath is designed to commemorate the vast work of creation, and it is the rest day of the Almighty upon which he has placed his blessings; hence it is by inspiration, called the 'Holy of the Lord,' and is the mirror of Deity, by which the invisible God reflects his name, which is the sign or seal of his law, and from it we learn that He whom we worship, made Heaven and Earth, the sea and all that in them is, and rested the seventh day wherefore, the Lord blessed the Sabbath day and hallowed it." Upon this commandment then, rests the blessing of the immutable Jehovah, and so long as the Creator exists, or so long as the Universe remains as a memorial of his infinite wisdom and power, it never can be abrogated or changed, for, says the Coming One

"It is easier for heaven and earth to pass than one tittle of the law to fail." This law, the law of ten commandments, God's moral constitution and right business which is everlasting, forms the very basis or groundwork of all those moral dispensations given to man by which he is to gain an ultimate triumph over the Beast and his image and upon which he can stand as upon a rock, in the day of trouble when God in his fierce anger will sweep away the refuge of lies, which have so long and so successfully been thrown as a halo of delusion around those whom Satan is leading captive at his will. The fourth commandment is the grand key-stone in the decalogue of God's moral law, and the one upon which we confidently rely to substantiate his claim as the only true God, for in it we find his name as law-giver. To destroy confidence in this precept, therefore, is to unsettle the very foundation of God's moral law. The Sunday theory as presented to the world strikes at the very heart of the christian system, and those who teach that the first day of the week is the Sabbath, when God has plainly and positively said that it is the seventh, are infidel in their views to all intents and purposes; for such a theory contradicts the word of the Lord, and in a measure paves the way for its adherents to embrace any inconsistency, or 'damnable heresy' that was ever palmed upon the world. The advocates of popular doctrines assert that the first day of the week is the Sabbath. Verily, we must have something more sure than mere assertions upon which to rest our hopes of salvation, or of entering through the gates into the city, and of partaking of the tree of life. Our crimes are too heinous, and our hearts are too 'deceitful and desperately wicked' to be brought under condemnation by a law which utters deceit and falsehood. The imperishable interests which cluster around the coming of our Lord, are too vast and important to be trusted to mere doctrines of devils, whose object it is to deceive the very elect, if possible. We must have something more tangible and better than boasting assumption upon which to rest our hopes of Heaven.—And blessed be God, we have something better. Amid the solemn and terrific scenes of Sinai, God spake the commandments with an audible voice, and the trembling multitude assembled around the mountain's base, heard: 'Remember the Sabbath day to keep it holy;—the seventh day is the Sabbath of the Lord thy God.' If our hearts are ready to die within us when we contemplate the wickedness developed by the man of sin, our hearts also swell with unmingled joy and gratitude when we see that there are a few who have respect unto all the commandments. The false doctrine, that the first day of the week is the Sabbath, prevails throughout christendom, and I regard it as the greatest calamity that ever befel the Christian Church. It is a theory of the man of sin and consequently sets up enfeebled human assumption as superior to the work of God; for it never yet has been shown, neither can be from the word of God, that the first day of the week is the Holy of the Lord. It is a heresy, which, while it professes to revere the scriptures of divine truth, boldly charges the Eternal God with falsehood: thus endeavoring to make the world believe that the law of God which is his righteousness, and is holy, and just, and good, needs the wisdom of man to perfect. Think you that God, the divine Law-giver, who only possesses immortality, and dwelleth in light unapproachable, has given a law that needs the supervision of mortal man, who does not possess the first spark of immortality, but whose breath goeth forth, he returneth to his earth; in that very day his thoughts perish? Think you that the Savior, the Lord of the Sabbath, would teach his disciples to pray that their fight be not in the winter neither on the Sabbath day, when that Sabbath had been abolished? Most assuredly not. Such a deception the doctrine of Sunday keeping charges upon the Savior of the world, our great 'High Priest' in the heavenly sanctuary. Christ is not a deceiver, and did not teach his disciples to pray for that which did not exist, and I most solemnly protest against a heresy of the devil, so shocking and blasphemous as to make the Son of God just what his enemies declared he was—a deceiver. Such a theory can not find proof to sustain it, except what is drawn from the vain assumptions of false teachers. The breath of inspiration sweeps over the refuge of lies, and they vanish before the rays of divine truth, like dark-

ness before the noon-day sun; and the Sabbath of the fourth command comes forth like gold tried in the fire; the brighter and purer, if I may be allowed the expression, for the fiery ordeal. The great and glorious principles of our holy religion must have an immutable basis upon which to rest, and in the decalogue of God's moral code, the ten commands, we contemplate that basis, and upon it we safely build the grand superstructure of our faith, and with peculiar interest and joy undimmed do we rest our hopes of Heaven; for those only who do the commandments of God, have right to the tree of life, and may enter in through the gates into the city.

Yours, striving for the Kingdom.  
GOODRICH, Aug. 23, 1854.

### Forgive one Another.

The following excellent article which we suppose to have been written by Sister Marcia S. Avery, of Locke, Mich., we copy from the *Review*, Vol. VI., No. 8, to which we will append a few statements from Bro. Russell, showing the contrast between the spirit of this article, and the conduct of some of our brethren who are under the influence of Bro. and Sr White and the visions:

"Herein is manifested the great compassion of the Saviour. Many are the examples left on record of his great forbearance, and his kind and forgiving spirit. He was even moved with compassion towards his worst enemies, and with his expiring breath, cries, 'Father, forgive them, they know not what they do.' As we follow him along through his life of suffering and sorrow, often do we behold him relieving the oppressed, comforting the afflicted, healing the infirm, and ever ready to forgive. Let us then, who are trying to follow in his steps, endeavor to walk worthy of the vocation wherewith we are called, and with all lowliness and meekness and long-suffering, forbear one another in love, and ever be in possession of that compassionate, tender and forgiving spirit that was found in the Son of God. Dear reader, let us examine ourselves. Do we behold within as much of that blessed principle of love and forgiveness, as we ought to possess? Can all who are looking for redemption at the speedy coming of Christ, bow before God, and in sincerity and truth pray after this manner: 'Forgive us our sins as we forgive those that trespass against us?' After this manner Jesus tells us to pray. Then how can we expect to be forgiven, frail and erring creatures as we are, if we neglect to forgive others? We find much in Luke vi, relative to our duty on this point.—'And as ye would that men should do to you, do ye also to them likewise.' We also read, 'Be ye therefore merciful as your Father was also merciful.' 'Judge not, and ye shall not be judged, condemn not, and ye shall not be condemned, forgive and ye shall be forgiven.' We again find in Luke xvii, 3, 4, an example worthy our imitation: 'Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.' Here then it seems is a plain command which it is positively certain we should obey.

We ought then as humble followers of Christ, to be careful that we exact no more of an erring brother, than the simple expression, 'I repent.' We have this for an example, that it is not great words, neither long and learned confessions that should only be received, but easy and simple language as this is all that seems to be required. Certain it is, if we are in the place we should be, and would obey the living teachings of our Savior, we should ever stand ready to forgive from our hearts every one their trespasses. Says Paul, in his epistle to the Ephesians, [iv, 22,] 'Be ye kind one to another, tender hearted, forgiving one another even as God, for Christ's sake hath forgiven you.' We are also admonished to put on bowels of mercies, kindness, meekness, long-suffering, forbearing one another, and forgiving one another. We should be careful too that we judge not our brother, bearing in mind the words of the Apostle: 'Thou art inexcusable, O man, whosoever thou art that judgest.' Then let us take heed to these things; as we learn from scripture that we can have no excuse if we do them. Often has the honest soul been most bit-

terly stung by being cruelly and wrongfully judged. May we, therefore, watch against and carefully avoid every appearance of evil, that we offend not in word or deed. M. S. AVERY.

At the last meeting Bro. White held with the brethren in Jackson in 1853, I rose and endeavored to make a confession. Bro. White was not in the room at the time; I remarked that I wished to confess all I could according to truth. At that moment, Bro. W. stepped into the room and said he had no fellowship for that confession, and let the meeting break up in confusion; saying he would rather go to the woods and pray, than to pray there, and that he would not pray with them.

After the meeting had closed in a confused manner, he took his hat and walked off with his arm around Bro. Palmer, seemingly in close conversation. At the meeting the next Sabbath, I again endeavored to speak, but the brethren not being satisfied with my remarks, objected to it and got into such a confusion that Brother Palmer proposed closing the meeting.

I told them I would withdraw and let them proceed. Bro. C. Smith replied, 'Brother Russell, I am satisfied from prayers that have been made here, that there are others that believe just as you do;'—referring to the prayer of Sr. Eliza Smith when she prayed, 'Lord help us to take thy word as our rule of faith and practice;' while the rest were praying and thanking the Lord for visions &c. I turned to Sr. Smith and told her that she also might leave, as Bro. Smith had reference to her; to this remark, Bro. Smith made no reply. The evening before the next Sabbath, we met again, but I was yet unable to speak in favor of the vision. Bro. Palmer took occasion to refer to Sr. E. Smith's prayer. Sr. S. replied that she was thankful that Bro. P. was not her Judge. She soon repented and went to Bro. P. and asked forgiveness.

The next day, when I was disfellowshipped, Bro. S. T. Cranson proposed withdrawing fellowship from her. "For," said he, "She had a bad spirit last night and I saw it." Sr. Smith replied, 'I saw that and confessed it.' Bro. C. Smith said "We have no fellowship for such confessions." Although he was not present at the time the confession was made; but was at home, more than a mile distant. Bro. Leander Kellogg remarked that he was in union with my being disfellowshipped, but in regard to Sr. S's case, if she had not taken the right course, to confess when she did wrong, he should not know what course to take. Brother Cranson replied, "SHE IS AT WAR WITH THE VISIONS." Yet she had not said to any one that she doubted the visions. The next time the church met, my wife and Sr. Knight were cast out, not for any immoral conduct, but for not moving in union with the church in my disfellowshippment. At this meeting, Sister Smith's case was again brought up; some of the brethren said they considered that the hand of fellowship had already been withdrawn from her, and others said they did not; so they finally cast her off the second time. The next time they met, Sr. Knight repented of having neglected her duty in not casting me out, and asked the forgiveness of the church, but none was granted to her. Sr. Smith also pleaded for forgiveness, and so intense was she, that she even got down upon her knees before them and begged for pardon; yet the church was unmoved. When Br'n A. A. Dodge and Wm. M. Smith, who were not present at this meeting, came home, Bro. C. Smith related the circumstance of Sister E. Smith's confession upon her knees, to his son William. When Bro. Dodge came into the room, Wm. said to him, "Why Abram, they've come to such a pass here that they wont forgive them when they confess on their knees."



"WHY, WILLIAM?" said his father; "Why," said William, "Did you not pity me in the case of Sister Smith, when she came on her knees?" "Why of course," said his father, "When they ask our forgiveness we are bound to forgive them, but forgiveness and fellowship are two things." Yet neither Sister Knight nor Sister Smith had asked for fellowship, but merely for forgiveness for any wrong they had done. I wish to state only one more circumstance, and then I will close.

When Bro. Bates was here last spring, after he had given a lecture, Sr. Knight arose and made a confession in a very affecting manner. She made an appeal to their conscience by quoting the words of our Savior on forgiveness. When she came to Bro. Bates spoke out emphatically, "THAT IS BIBLE." Bro. Cranson then remarked that it was well known that she was receiving and granting favors from and to Mr. Russell's family. I then said I wished to make a remark on her case. It was refused in that form; but it was granted on the ground of confession.

I then stated to the church that she had disfellowshipped me and my family and that there were no more favors granted between us, than between unbelievers.

A part of the church seemed moved with compassion, while others of them said they thought she should be held off until they all could feel her confession. I thought she was not received into the church until their cold hearts, steeled over by the influence they were under, became softened by the Spirit of God, she might remain an outcast for some time. She, having been taught that there was no salvation outside of that church, was in great distress of mind. She had at this time been about nine months an outcast, for no other crime than being so much in sympathy with me as to say she thought they were hasty in their movements with me, and this sympathy lasting only ten or twelve days.

My brethren, could you have seen that poor wretched stand up and plead for forgiveness with sobs and tears streaming from her one eye growing dim with working early and late with her needle to earn an honest livelihood for herself, a sick daughter fast going with the consumption, a deaf and dumb daughter of feeble health, and two little boys, it seems to me you would say "If the tyrant Dionysius had been sitting by in his sober moments he would have said 'SHAME ON SUCH CHRISTIANS!'"

While she was thus shut out from the sympathies of the church, being in very straitened circumstances, some of her kind neighbors and a Physician applied for aid for her from the town which was granted until after the burial of her daughter. For some time before the death of her daughter, it required all her time to attend to her; during which time she was sustained by the town and some of her former neighbors and friends. After she had been held off for more than one year, her case was taken in hand by the church and she was restored to membership unbeknown to her while she was on a visit four miles from home.

When Bro. Bates was here last spring, my wife remarked to him that there was no forgiveness in the church; he said the church was afraid to move, for fear of doing wrong; but if Sr. White should have a vision that they should take us back, they would do so.

I might go on and make statements similar to the foregoing about the movements of Br'n Cornell, Cranson, Kellogg, Dolge and Smith in a trial where they ruled the Sylvan band, and influenced them to disfellowship Brother Drew after he had confessed every thing that was brought against him; but I will not weary your patience.

Now, dear brethren, you may think those whom I have here described, a singular set of people. True, they are while under the influence of those vain visions.

O may God speed the time when the church shall see this imposition in its true light.

"A Suppliant, bearing for pardon, came To confess his faults, and his errors name; And tears of contrition pelted down his face.

As he sought his wayward steps to retrace; But the injured view'd with unfeeling eye, And spurn'd, unrelenting, the penitent's cry, Nor thought of the debt he owed to Heaven, For sinners' escape, and for sins forgiven!"

"Ere long, at mercy's shrine, one knelt, Who thro' the stings of conscience keenly felt; For guilt, as heinous, his course unfolds; To Him who the balance evenly holds; And this was the prayer that I heard him make, O Father, forgive, for Jesus' sake! With the measure ye mete, lest thy heart be riv'n Forgive, as thou hope'st to be forgiven!"

A. B. S.

### Who are the Remnant.

DEAR BRETHREN:

As I have been identified with those who claim to be the Remnant, I would here be glad to examine the word of the Lord to see who this people are. I understand that they are an afflicted and poor people, and they trust in the name of the Lord, Zeph. III, 12; 13, and dare not lean upon the arm of flesh, for God has pronounced a curse upon such as "Trust in man, and make flesh their arm," Jer. XVII, 5. We learn also that this afflicted people are the remnant,—and they are not to speak lies, "Neither shall a deceitful tongue be found in their mouths." Zep. III, 18; 19, shews that this people have been made sorrowful, and the burden (the visions) they have had to bear has been a reproach unto them which has caused many to halt. But the promise is, "I will gather them that are sorrowful,—and I will save her that halts," and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame." So let us that have been cast out take courage, See Isa. LXVI, 5. "Hear the word of the Lord, ye that tremble at his word, your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Here we see that the Prophet notices those that are cast out; and the Lord is to appear to their joy. These are to fear and tremble at the word; while those that have been our brethren, that lean upon the arm of flesh, that do not tremble at the word of the Lord, and because we cannot subscribe to the teachings or imaginations of the human heart, say, "Cast them out." I doubt not that many who are engaged in this work of casting out are honest, and think that the Lord will be glorified by their operations. We will now let the Word prove who the remnant are. See Micah IV, 6: 6. "In that day saith the Lord, will I assemble her that halts, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halts a remnant." "Well," says one, "does it not apply to the second angels message when so many were cast out of the churches?"

I answer, it cannot have its application there, for its chronology is fixed at the coming of the Lord. And I would ask if any of the different sects claim us, or would own us as their brethren? No. Again; are not all the different sects gathering in with one exception? Those that have professed to be our brethren, and commandment keepers, but do hate us, and cast us out, are the only class to be found engaged in this work of death.—John says, "He that loveth not his brother abideth in death." "Whosoever hateth his brother is a murderer." "If a man say, I love God, and hateth his brother, he is a liar." "For he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" "Love worketh no ill to his neighbor." "Love is the fulfilling of the law." "Well," some will say, "you profess to tremble at the Word, and the Word says, "Where there is no vision, the people perish." Prov. XXIX, 18. Also, Acts II, 16: 21. "But this is that which was spoken by the Prophet Joel. And it shall come to pass in the last days, (saith God,) I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Now mark, God here promised to pour out his spirit upon all flesh. How was this fulfilled? The apostles state that at the day of Pentecost, there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. And the natural conclusion is, that when these devout men returned to their own nations, the gospel was preached as Paul says, to every creature under heaven. Col. I, 23.—"Yes, verily, their sound went into all the earth." Rom. X, 18. Here, the church needed the gift of prophecy. The long darkness of the Mosiac dispensation was riveted upon the minds of the people, as it now is upon most of the Jews, and God had to work by the gifts of prophecy and visions to establish the gospel. Paul once had special revelation to go to Macedonia where he could get access to the people. And Peter was also shown in a vision that the time had come to preach to the Gentiles. Now, we see the necessity of special revelations being given to the apostles. We also read of the prophet Agabus going from Jerusalem to Antioch, and prophesying of a dearth that should be throughout all the land. Again he went down to Judea and took Paul's girdle and bound his own hands and feet, and prophesied what should befall Paul at Jerusalem. Without such prophets as these, the people would perish. "There," says one "I am more established than ever that we are to have prophets at the end." But does not Paul say,

"Whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away?" "For we know (present tense) in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." I here wish the brethren to particularly notice the difference the Apostle makes between the gifts failing, and their being entirely done away. He here tells us that they shall fail, but does not tell us when. He also tells us that they shall be done away, and when it shall be. Therefore as he has not here told us when they shall fail, it will be necessary to look elsewhere for the explanation. In Eph. IV, 8, he tells us when they were given, and in verse 11, he tells what gifts Christ gave, and also that he distributed them according to the necessities of his people. "And he gave some apostles, and some prophets; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." For any one to argue from this text that the saints cannot be perfected without living prophets now, would also be to argue that they cannot be perfected without living apostles at this time. Evidently, the Apostle's meaning is this:

God saw that it was necessary to give prophets and apostles at that time, and did so. He could not have given them to have remained in the church always from that time until the coming of Christ, for he gave them only to some (a part of the church.) After these apostles and prophets had performed their missions which ended with John's vision on the Isle of Patmos, Rev. XXII, 18, and had left on record the doctrines taught them by the Holy Ghost, it was necessary that there should be pastors and teachers in the church to watch over them and to teach the doctrines left on record by the apostles and prophets. These have continued in the church since the apostles' day, but those ended with John in A. D. 96.

It is argued that Paul teaches in verse 18 that there are to be prophets until Christ comes. He gives us the end or object to be accomplished in giving them, in verses 14—16. What danger is there of the saints' being "Tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," after Jesus comes? Is it after Christ comes that the church is to "Grow up into him in all things? Is it after Christ comes that "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love?" I answer emphatically NO! It is while the church is in her militant state.—To argue that the gifts of prophecy and tongues are not to fail until Jesus comes, is inconsistent from the fact that we have every evidence that they failed at the end of the apostles' day. From these promises we see that the first prediction of Paul I Cor. XIII, 8, in regard to these gifts has been fulfilled. The second is to be fulfilled "When that which is perfect is come," when the saints are made immortal and "See face to face" and know as they are known.

The visions of Daniel and John relative to the prophetic periods were given for us, and were sealed up until the time of the end; and were it not for these visions, we should perish. Jesus teaches us that prophecies ended with John's prophecy, and affirms that "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." So I dare not receive the visions or revelations of any one since John. Paul does not tell us that prophecies shall abide, but they shall fail; but instead of prophecies abiding, faith hope and charity are to abide. (Cor. XIII.) This shows us that prophecies are not to continue until the coming of Christ, for faith, which abides after prophecies fail, only continues to the coming of Christ. Heb. XI, 1; VIII, 22—24. "But," says one, "The remnant are to have the testimony of Jesus Rev. XII, 17, and the testimony of Jesus is the spirit of prophecy." This is true, but this does not prove that we are to be prophets in order to have the spirit of which is already written. In order for Elisha to have the spirit of Elijah II Kings II, 9, 15, it was not necessary for him to be Elijah. It is not necessary for us to be God, or Christ, in order that the spirit of God dwell in us, or that we possess the spirit of Christ. Rom. VIII, 9. Much more might be said in relation to the remnant to show that they are an afflicted people. The great cause of their affliction, which has caused many to halt, has been seriously felt by most of the church; and many of the lambs of the flock have nearly vanished while looking at the disheartening state of things. It has been enough to discourage the long experienced mind. But I would say to all who tremble at the Word, Be of good cheer: It is able to make you wise unto salvation, without the aid of any new revelation. Let us see that we ever possess the spirit of Christ, that when we are reviled, we revile not again; and let us remember that these three abide, Faith, Hope, and Charity; and these belong to the remnant.

Your's in love,

R. R. CHAPIN.

Groene, N. Y., Sep. 14th, 1854.

Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God.—Paul.

## MESSANGER OF TRUTH

BUY THE TRUTH, AND SELL IT NOT.

JACKSON, FIFTH-DAY, OCT. 19, 1854.

The P. O. address of Bro. J. B. Bezzo, is Jackson Michigan.

Bro. IRA WYMAN'S Post Office address is Franciscoville, Jackson County Mich.

Will the Editor of 'The World's Crisis,' please give us the P. O. Address of H. BARRINGER, and ISRAEL DAMON.

THE CONFERENCE AT FRANCISCOVILLE.— This meeting was one of interest. On Sabbath, about 45 brethren were assembled; and on First-day, the school house was crowded to overflowing, many standing around the windows on the outside listening to an elaborate discourse preached by Bro. Ira Wyman from II Cor. iv, 17, 18, while the falling tear not only from brethren, but from some that were without, evinced to us that the Spirit of the Lord was with him. A number of the brethren and sisters there expressed their determination to let go the visions, and for the future, take the word alone as their only rule of faith and duty. And since the conference, many more have expressed the same determination; so that out of that large band of forty-eight, the largest in this State, I know of about 30 who, I have reason to believe, have no confidence whatever in the visions; and I have no reason to believe that more than 15 of the band have confidence in them. At the end of this meeting the good Lord raised the sick in answer to the prayer of faith.

J. B. Bezzo.

Jackson, Mich., Oct. 1st, 1854.

Errors.—In No. 1, 2d pp, 35th line from top, in the first column, read 'yet our eyes could extend.' No. 1, p 4, first column, 24th line from bottom, read, 'Who have lately embraced the truth.'

In No. 2, p 2 column 2, second line from top, read, 'For God calls his people.' In same column, 22d line from bottom, read, 'Would have brought the time.' In 3d column 2d page, line 19 from bottom, read, 'In the commencement of their operations.' In No. 2, page 3, column 2, between 3d and 4th lines, insert 'Disfellowshipped him' In column 3, same page, 15th line from bottom, read, 'our herchiefs sake'

These errors with many others in the first two Nos of our paper, are not in our MSS. and are occasioned by entire neglect on the part of the printers, for which we are very sorry. We trust that no more such blunders will appear in our paper, as we now have our own type and press in operation and the paper will hereafter be conducted under the immediate supervision of one of the Publishing Committee.

### A Confession.

I deem it necessary inasmuch as my name has been used in connection with a Sermon preached by Eld. SMART in this place, to inform my brethren why it is. There is a cause for every effect, and when I was driven out from the house of the Lord, and from the presence of my Brethren that I had associated with for more than ten years, it may not be wondered at that I should salute or speak to some of my former associates. A brother that was with us in '43, heart and hand, but withdrew before the 10th of the 7th month, asked me if I had heard the sermon in question. He said he expected it would be preached over again by request; he said he would like to have me come and hear him. He also stated he thought Eld. S. was preparing a whip for his own back from the M. E. Church. I said, if I knew when it was, I would come. One first day evening soon after, the appointment was given out, and I, with a part of my family went to hear. Soon after this, Mr. Smith, the publisher of the Citizen, called on me at my shop and requested me to sign a petition to Mr. Smart to have the sermon printed. I refused by saying that I had not done any such business in many years, and referred him to Deacon Yale, a man that rents a part of the store with me. He said it was necessary to have some one that heard it, and the Deacon had not; and also said it was only a petition to have the sermon printed; as Mr. Smart would not allow it to be done unless he was petitioned.

I have no recollection of reading the petition, and think I did not; but was engaged at work when he came in.

I had previously engaged Mr. Smith to print the first number of the Messenger, and to accommodate him, I signed it, but did not think at the time that my name would come before the public attached to that petition; nor afterwards, until I saw it reprinted for that express purpose! It is well known to those brethren that are acquainted with me, that that error was a weakness of the head and not of the heart; for it is well known that I have not voted, nor taken any part in the affairs of government, of any kind for the last eleven years, and I had no confidence in the slaves being released by elective franchise.

I feel sorry that I was left to sign the petition, not so much for the mortification that I feel for signing that which I did not believe, as I do for grieving the spirit of God, and my dear Brethren that lie near my heart; and I sincerely hope that the cause of God may not suffer in consequence of my errors. C. P. RUSSELL.

Jackson, Oct. 16th, 1854.

### Test of fellowship.

We often hear brethren who believe the visions of Sr. White, deny their ever having been made a rule of action, or a test of fellowship; notwithstanding the abundance of evidence to the contrary.

It is well known that Br'n M. E. Cornell and S. T. Cranson made no attempt at establishing "Gospel Order" in this State, until they had received Sr. White's vision on that subject, which was first sent to Bro. Cranson in manuscript, and which may now be found in "Supplement to Experience and Views" pp 15 @ 23.

It is also well known that when those brethren went about establishing "Gospel order" that they did take this vision and read therefrom to the brethren, certain instructions and directions for the churches, in regard to the call and qualifications of messengers, and the church's responsibility in sending them out to lecture, and did dwell and comment with emphasis upon those directions, and then brought up Paul's instructions in 1st Tim 3d ch., to support the vision. Here then, it is evident that this vision, as Bro. Cornell lately acknowledged to me, was made a rule of action. Again; Bro. White, in writing to a brother in the west, under date of July 31st, 1853, says, "What are you expecting to do, as to your wrongs shown in vision, and which are very plain without a vision? Do you not expect to take them out of the way as far as they have been felt? I wait for you to act and publicly confess them and correct the error." \* \* \* \* \*

"I must and will be free of the responsibility of publishing and sending out Ellen's visions to open the hearts of the Br'n to give, and they have that means used so that it would be better to use her own words 'Sunk in the bottom of the Ocean.'"

Now in these short extracts from this letter, we see that the visions are made a rule of action in two instances. First, upon the evidence of a vision, a brother is required to make a public confession; and secondly, they are published and sent out as a rule of action for the brethren to give. Again; Bro. David Hewett, who felt it to be his duty to carry the third angel's message and had started for that purpose, on arriving at Bro. Whites Conference in Sylvan last May, was required to go home again merely because Sr. W. said she saw in vision that he had no message. I might refer to other instances of the same kind, but these are enough to show that the visions are made a rule of action. I will now show that they have been, and are still made a test of fellowship, though under a disguised form.

At the trial of Bro. H. S. Case, last fall, one of the main charges preferred against him, and dwelt upon with emphasis, was his presuming to express his doubts relative to the truthfulness of the visions; doubts I think, well grounded. See statement of C. P. Russell in No. 1 of the Messenger of Truth. It was there asserted by different Messengers that the visions were made a test of fellowship in his case, and Bro. M. E. Cornell then and there said, I do not fellowship any person as a messenger that does not believe the visions. 'AMEN!' said Bro. Cranson.— And Bro. Cyrenius Smith afterward said to me, 'It is no use to be mealy mouthed about it, we do not fellowship any person as a messenger that does not believe the visions.'

At Grand Rapids, it had been the habit of Bro. Pearsall to read the visions in their meetings, and last winter when the 'Supplement to Experience and views' came out, Bro. Pearsall read it in meeting to stir the brethren up to duty. Bro. Pettibone who had not investigated the visions, opposed their being read in meeting which caused a trial that continued from that time until Bro. Frisbie, Cranson and Dodge, came there several weeks after



nd held a meeting. At this meeting, while considering the subject of 'Gospel Order,' Bro. Cranson said he wished to know who was fully with them in the faith. The case of Bro. Pettibone was then brought up. Bro. Frisbie spoke and said he did not look upon the visions as some did. He said he believed them, yet, he did not consider that they ought to be made a test of fellowship. Bro. Cranson asked him if he could fellowship a messenger that had once believed them, and had afterward rejected them. He replied that he could, if they lived up to the Bible in every respect. Bro. Dodge then said to him, "Remember Brother Frisbie, that there have been some brethren of long standing in the church disfellowshipped for nothing else than what the visions pointed out." Bro. F. then said "I see that I have made a wrong statement in the *Review*," (referring to an article in that paper last winter where he asserted in reply to A. N. Seymour, that the visions had not been made a test of fellowship.) "And I must take it back." Bro. Cranson and Bro. Dodge then said to him, "NO, NO, your statement in the *Review* was well enough." "But" said Bro. Cranson, "Bro. Frisbie, you said you could fellowship a messenger after he had once believed the visions and then rejected them. Now, Bro. Frisbie, you MUST TAKE THAT BACK."

Bro. F. replied, "I cannot take it back, Bro. Cranson, I can fellowship one that has rejected the visions if he lives up to the Bible in every respect."

Brother P. Gibson from Canada being present, asked the privilege of speaking; upon permission being given he said, "Don't disfellowship them brethren, for not believing the visions, wait till they transgress."

Bro. Frisbie replied "YES THAT IS WHAT I BELIEVE."

None of the rest made any reply. When Brethren Cranson and Dodge told Bro. Frisbie that his statement was well enough, he told them that these things had got out to the world; and the world knew that the visions were made a test of fellowship.

Bro. Dodge replied "That's it; I fear there has not been that wisdom exercised by some of us that should have been."

Bro. Cranson said "No that is not it; there have been those among us who know how we held these things and after they have been disfellowshipped, have gone and spread these things to the world. That's the way it got out."

"Well," said Bro. Frisbie, "I will write to Brother White tomorrow and see how he holds them; I talked with Brother White about it when I was in Rochester; and he said that he once took up his pen to vindicate those visions, and having no liberty, he threw his pen and left it."

Much confusion and excitement ensued; it seemed as though they all wanted to talk at once. Bro. Cranson called them to order telling them that there was too much excitement there; too many talking at once.

Bro. Dodge soon after arose and said, "I think brethren, that we had better close the meeting; you all say you are not excited, but for some reason or other, every time the visions are introduced, it produces just such confusion."

Bro. Cranson said, "We will talk about this at another time; we had better drop the subject for the present and close the meeting." Thus the meeting was closed.

I wish here to make a remark in regard to the "Wisdom" which Bro. Dodge tho't had not always been used. Brethren can see that it was plainly shown at this meeting that the visions were, and had been made a test of fellowship by the brethren, but they wanted to be deceitful to the world and represent to them that they were not a test of fellowship; and because this deception had not been successfully carried out, there had not been enough wisdom used." I should really like to have Bro. Dodge tell what kind of "Wisdom" that is.

I will mention two more instances, one showing the visions a test of fellowship, and the other showing them a rule of action.

Last winter the church at Sylvan had a trial with Bro. Drew; a number of accusations were brought against him, which he confessed in a very meek spirit. After he had confessed every thing that was brought against him, there still seemed to be a dissatisfaction. Brother Cornell brought up the visions and dwelt at great length upon Bro. Drew's disbelief in them.

Bro. Drew told the brethren that he did believe them all he could, but to believe that they were equally inspired with the visions of Daniel and John, he could not.

Bro. C. Smith said to him, "Brother Drew, we have more evidence that her visions are of God, than we have that the visions of Daniel and John are; for we have seen her in vision, but them we never have seen."

Bro. Cranson told the brethren that he was satisfied that Bro. Drew would be a trouble to them as long as they held him in fellowship, and then proposed withdrawing fellowship from him.

After this, Bro. Cranson told Brother Drew's son that his father was disfellowshipped for not believing the visions; but they did not let him know it.

Last May, Bro. and Sr. White, Brother and Sr. Loughboro and Bro. Bates met in conference at Milan, Ohio. Sr. Loughboro had made calculations to return from that conference home to Rochester with Bro. Bates.

Sr. White said she saw in vision that Sr. L. was coming west with them. This made Sr. L. pretty near sick for two or three days; but after sobbing and weeping she finally obeyed the vision and came with them to Jackson.

Let I weary the patience of the brethren, I will mention only one more instance where the visions are not made a rule of action.

In the first No. of our paper we published Sister White's vision on Baptism, which I wish our brethren to read again.

A few days ago, a brother asked Bro. Loughboro why if he and Bro. White and other brethren believed the visions, they had not been baptized.

Bro. L. replied that he himself was baptized last spring; and the reason that he had not been baptized before, was, that he had not seen it to be his duty.

With regard to Bro. White not being baptized, Bro. L. said that he had had so much to attend to, that he had not had time to examine the Bible in regard to it.

What a singular idea this is, that Bro. White, if he believed the visions to be of the Lord, should, after she saw in vision that all who had not been baptized since '44, would have to be before Jesus comins; want to examine the Bible in regard to it.

Is it not as necessary to have every known duty performed, in order to be prepared to inherit everlasting life in case a saint should die, as it is in order to be prepared for the coming of Christ?

What if Bro. White should die; and indeed, one would think from the following extract from a letter dated Rochester, Aug. 29th, 1853, written by him to Bro. Case, that there was a fair prospect of it:—

"Now, Bro. Case, I am well informed of your course, by a number of individuals. If you do not take these things out of the way, and walk straight for the future, it will be my duty to expose you. I will not bear another thing of the kind from you. You know better. These wicked things from a few spirits like yourself, are fast carrying me into the grave."

As Bro. White, according to this, does not appear to feel sure that he will live until the Lord comes, I should think he would hasten to be baptized for fear the "Fast" accomplishment of the above mentioned work might overtake him unawares and find him unprepared for the inheritance of the saints.

It is not unfrequently the case, when I am talking with the brethren about the visions, that they charge me with having once been as strenuous in regard to them as they were. This I do not deny, for I contend that it is our duty to make God's word a test of fellowship. And I do not so much blame those brethren, if they believe the visions, for making them a test, as I do for denying it after they have done so. If they choose to take it for granted that the visions are of God, I challenge them to prove that it is not their duty to make a belief in them (the word of God,) a test of fellowship. And if any of them are bold enough and honest enough to acknowledge that they do make them a test of fellowship, then I challenge them to prove that they are of God. Now, brethren, here is a chance for you to take hold of either horn of the dilemma you please.

The columns of our paper are open for the candid investigation of this subject; and I sincerely hope, that if you think I am in an error with regard to this matter, you will lay hold and convince me of my error; that I may turn from it and embrace the truth.

Brethren, if you believe with Brother Cornell, that "The visions are a part of the third angel's message," why do you withhold them in your lectures? Why put your candle under a bushel? Why not let the light so shine before men that they may see the good work and glorify your Father which is in heaven?

The only way I know of for you to be pure from the blood of all men, is not to shun to declare all the counsel of God.

J. B. Bezzeo.

### Paradise Lost.

From the World's Crisis.

This world was once a paradise—When will it be again?

"In the beginning God created the heavens and the earth." This is the simple announcement of the mighty work of God. When all was done—the earth created, the garden planted, and all prepared, God said, "let us make man in our own image, after our likeness; and let him have dominion over all the earth." So God created man in his own image, male and female created he them, and gave them dominion over the fish of the sea, the fowl of the air, and every moving thing. Then in that peaceful garden, in the spring time of existence, man was placed. All was harmonious and pleasant. The green forest

waved and bowed their pliant branches as if in loveliness, and reflected their Creator's glory. Each tree and shrub, and plant, was perfect; for a perfect Architect has created all, and called it good—man looks upon the surrounding beauty, and walks forth in all his native dignity—king of the earth. He exclaims with delight at the scenery, as he walks from place to place, from flower to flower. All about him is harmony and song.

The beast of the field, the birds of heaven, the rippling streams, the balmy breezes, the waving forests, the verdant fields, he is lord of all, ruler of all. Accompanied by his fair companion, they roam in innocent perfection amid their peaceful bowers. They meditate on God, and the smiles of the Most High rest down like sunshine on their heads—perfect peace and love, without alloy, possess their tranquil hearts, and the Paradise about them left destitute of no desirable object.

But the bright prospect is dimmed—the beautiful picture is marred. Notwithstanding their advantage to resist temptation, they fell, and their posterity though in less favorable circumstances, have followed their example. The fatal deed was done—death was written on all their prospects, and despair and sorrow met them at every turn, when driven from their Eden home of love purity and bliss. What a contrast between their first and present condition! Now, they endure toil and care, sickness and pain, suffering and death. Still amid the general wreck, one consolation yet remains; through the dense cloud of overwhelming gloom one solitary star shone forth beaming with ever increasing beauty and brightness, to lighten their dark pathway, and cheer their disappointed heart,—the woman's conquering seed, which shall bruise the serpent's head.

For this fallen world there is hope only in the promised Seed—Jesus Christ—the root and offspring of David—the bright and morning star. And as we who have passed from death unto life, have hope of reigning with him in Paradise restored. To him shall be granted the first dominion. Mic iv, 8: 'Thou madest him,' says David, 'to have dominion over the works of thy hands; and when the Son of man shall come in his glory, and all his angels with him, when the gathered nations of the earth shall encircle his glorious throne—when the awful and eternal separation shall take place, then shall the blessed ones be called to inherit the kingdom prepared from the foundation of the world. Here is the long lost kingdom again and the saints of God will possess it at the time of the restitution spoken of by holy prophets.

Yes, the time is at hand when the Lion of the tribe of Judah will make his power known among the nations, and "Destroy them which destroy the earth," and extend his peaceful reign to earth's remotest bounds. Soon, very soon, will the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever, and of his kingdom there shall be no end.

I long to be there to behold Eden regained, and inherit the long lost Paradise of God. Earth renewed shall be the home of the Saints. Paradise lost, shall be Paradise regained when Jesus comes.

Hence the declaration,—As surely as I live (saith the Lord,) the whole earth shall be filled with my glory; and hence the prayer, "Thy kingdom come, thy will be done in earth as it is in heaven"—The buried millions of prophets, patriarchs, martyrs and saints of every clime shall share this blessedness. Reader, will you? The moments for preparation are few, and are fraught with momentous and eternal consequences; a few days or hours and the die will be cast. O be wise for your own sake, and for the sake of him who died to save you from the second death.

O be wise, that you may shine in the Father's kingdom, as the stars forever and ever—that you may join the unnumbered throng in Eden, the Paradise of God, and the Lamb, and sing worthy the Lamb that was slain.

J. E. CLARK.

Fair Haven, Conn., 1854.

### Signs of the Advent.

'Look up' for ye know that 'your redemption draweth nigh.' 'What sign dost thou give us?' Many signs; 'Signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.'—These are the signs given us by our divine Master, by which we should be able to determine the near approach of the kingdom of God, and their literal fulfillment makes our proximity to the 'day of God' a matter of certainty. 'When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh;' but, 'when ye

see these things come to pass, know ye that the kingdom of God is nigh at hand.' Bless the Lord for such assurance.

Has not God shown 'Wonders in the heavens and in the earth, blood, and fire and pillars of smoke?' Has he not turned "The sun into darkness and the moon into the appearance of blood?" Has He not shaken down his stars upon the earth like the casting of "Untimely figs?" Is not "Evil" going "Forth from nation to nation;" "Distress of nations with perplexity;" the great "Powers" being "Shaken?" "He that hath ears, let him hear;" yea, he that hath eyes, let him see the faithfulness of God in bringing to pass his purposes upon the earth.—*Crisis*.

### News Items.

There has been great commotion in society for the past week, on account of the loss of the Ocean Steamer Arctic with its freight of human beings. The Arctic was one of the great Mail steamers plying between England and the U. S., and while on her last passage to this country, unfortunately came in collision with another vessel in the midst of a dense fog, which so disabled both vessels as to cause them to sink soon after. A few only, of the numerous passengers escaped immediate death. Those who were saved, and among them Capt. Luce, the Commander of the Arctic, were picked up while floating about on the broad surface of the Ocean, on a raft made from the wreck of the steamer, and in open 'small-boats.' Many perished from starvation and fatigue before they could be rescued from the raft and boats.

The brig Sierra Leone which cleared from the port of New York last week, for the West Coast of Africa, was seized soon after by the authorities of that port, under the supposition that she intended to embark in the slave trade.

The report of a great battle between the allied troops and the Russians, in which the Russian Commander was reported to have surrendered Sevastopol, after the loss of eighteen thousand men, turns out to be a hoax. The Russian troops have been defeated without great loss on either side; though not at Sevastopol, but in its vicinity.

### COMMUNICATIONS.

#### From Bro. Hicks.

PROVIDENCE, R. I., Sept. 3d, 1854. Dear Brethren of the Publishing Committee, engaged in an important enterprise for the service of the Lord,—

Greeting:— My BRETHREN:—Count it all for joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him (not seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, nor unto them that have vain visions at a particular time, when others are making their sayings proverbial for saying the days are prolonged,) ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.

Last Thursday my mind was suddenly arrested by the appearance of a Messenger of Truth, from a source which I was not particularly looking for. This 'Messenger' however, did not appear in a vain vision at a time when we are to have no visions of the Lord, or at least, have no promise of any in his Word.—

But his appearance, and "Appeal to the Brethren and Sisters scattered abroad, who observe the Sabbath of the Lord," was bonafide carrying with it self evident truth in almost every sentence, and is part of, and opening the way for, the entire fulfillment of that notable prediction of Ezekel xii, 21—25. The motto this Messenger carries is excellent,—viz "PROVE ALL THINGS—Hold fast that which is good." Let this principle be strictly adhered to in all arguments, and the powers of darkness can never be able to prevail against them. It has been perfectly clear to my mind for the last six months, that the last teachings, or warnings to the rebellious house of Israel, and to a sinful world, will be by the promulgation of Axioms. They must be cut off from all manner of excuse for their unbelief and disobedience, by the array of self-evident truths against them, and thereby be condemned for rejecting demonstrations that they never could have been induced to reject when applied to any other subject.

As concerning Ellen G. White's visions, I have heretofore known but little about them. I once saw her have one, and I once saw a table tip over and then tip back again of its own accord so far as I could discern. Neither the phenomenon of the vision, nor of the table-tipping did I understand. I have read her published visions, but only with a passing notice, having vital truths to occupy my mind which I considered of vast more consequence. The duty of analyzing them has not fallen upon me, as it evi-

dently has on Bro. Bezzeo, who by his unimpeachable operations, has made itself evident to every unprejudiced mind that her visions are not of God because of their confusion, which God certainly is not the author of. And may the Lord permit his people to be immediately apprised of this self-evident truth, which discloses the vile deception that has been so long practised, and enable them to speedily rid themselves of the error which has evidently, of late, brought so much injury and disgrace upon his suffering cause.

I have no doubt but all the br'n and sisters scattered abroad have heard more or less said concerning the 'Loud cry of the third angel;' well, now could I speak to them all at once, I feel that I would ask the important question, Viz: Is there any thing in the Bible to warrant you in expecting that any one will see visions by divine agency until that 'Loud cry' first comes, or, in other words, before God 'Pours out of his spirit upon all flesh?' And even then I leave my Br'n and sisters to consider the WORD as to whether visions, will be given to 'Young men' or to young or old women. O ye lovers of truth, and children of the most high God. Let us pause and consider. Let us be sure and 'Try the spirit whether it is of God,' before we receive it, 'Because many false prophets have gone out into the world.' And 'the devil has come down to the inhabitants of the earth, and of the sea, having great wrath, because he knoweth that he hath but a short time.' And to E. G. White I would say, 'Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.'

Brethren of the 'Messenger,' go on in the important work you have entered upon, and fear not man, your motto declares to me that you have entered upon the last stage of the work, before final redemption. Bro. Bezzeo's 'Appeal,' is certainly well calculated to 'tell' to every candid mind, that 'There shall be no more any vain visions within the house of Israel.' And there is intrusted with me, a disclosure of self-evident truth which is quite as effectual in cutting off the new time theory, the business of which has ever been to prolong from time to time the days of Daniel's vision. This is done by a Geometric Diagram which chronologically establishes every period in Daniel's vision to a mathematical demonstration, according to the Eras of Creation, and redemption by which man must be governed in all chronological matters. These truths have been ready to come before the people for many months, but cert'n authority has hindered and still hinders, and that too, without being able to give the least valid reason why. But axioms must, and will come, and let all men beware how they get before God's great car that bears them, lest they be crushed beneath their weight, as by a mighty avalanche. I trust these hinderances that have of late stood in the way of God's progressive truth will soon be dispersed. RANSOM HICKS.

P. S.—Since closing the foregoing, I have thought best to express a few thoughts touching matters in general. Now, it has been perfectly apparent to me of late, that something was materially wrong somewhere, and as I formed this conclusion more especially from the fact of noticing the great change and general leanness of 'The Review and Herald,' and comparing this retrograde change with the backsliding course that has characterized all other Advent papers heretofore. I must confess I was not left without strong apprehension that a majority of the fault was in the editorial chair, as has been the case with all Advent papers that have gone down to Babylon before it.

I believe it is a fearful thing for a single individual to be an Editor of a religious paper; it is true that I have for some months been aware that the introduction of one of the most vital truths (self-evident one too,) that ever has appeared among Adventists, and also a relation of my experience (that I promise in a letter which you will find published in vol. 3, No. 25, of the *Review*.) has been withheld from the columns of the *Review*, by its Editor, and had not other noticed the retrograde movement and general leanness of the *Review*, I should hardly dared to have said of it as above; lest for this cause, my own mind might be unnecessarily prejudiced against it.—But as it is, I am perfectly confident that is not the case, for I am by no means alone in noticing the general dearth and downhill course of the *Review*. And it perfectly clear that its editor like all other second Advent editors before him, he got in the way of God's progressive truth.

The article containing my experience was dated, I think, June 25, 1854. After withholding it ever since, you will see what he says in his business notices the review of Aug. 29. The "matte" which he speaks of is the relation of my experience. You will notice he says



his business note, "We have no time to give the matter personal attention," and for this reason he "refers the matter to the Publishing Committee." Very cautious truly, respecting publishing the relation of a man's experience. I wish he had acted with half as much caution in relation to publishing his wife's experience and visions. I think if he had, the cause of truth would now have been in a much more wholesome and thriving state. But we will see how the above agrees with former reasons for not publishing said article which I received in a private letter written by his request, viz: "He (Br. White) stated one or two objections as follows: first, that it was too lengthy for so small a paper; secondly, new ideas were introduced, which he did not feel free to publish!" On receipt of this letter, I immediately informed him that his reasons were not considered valid by me, and that if he still persisted in rejecting my promised experience, that I wished all my communications (I have 3 there) to be sent immediately back, and that I should publish a circular letter embracing a statement of facts in general and send it to the Advent people, so far as I could gain any knowledge of them; the next I saw was this note in the review of Aug. 20th. Now with his three reasons before you for not publishing, you will be able to make the necessary deductions, and the readers of the Review will understand that "new ideas" are not to be allowed in that paper. I have now ordered all my articles of manuscript to be sent immediately back, as I am fully satisfied that nothing of the kind is ever to be published in the Review, under its present administration.

If Bro. White is implicated with his wife in that nefarious visionary work, which strategem of the Devil would fain make God the author of confusion; may the Lord have mercy on him, and show him his error speedily. If he has been deceived by her, I do pity him from the bottom of my heart, with all others who have been thus deceived. R. H.

#### From Bro. Cottrell.

Brethren of the Publishing Committee:—  
DEAR SIR:—Having seen the Messenger of Truth, and being desirous of searching for the truth as for hid treasure, I wish you to send me your paper with all the back numbers. There are above twenty here in the third angel's message and not half of them are believers in the visions. I like the motto of your paper; viz, 'Prove all things; hold fast that which is good.' This by the help of the Lord, I mean to do.

There are many things in the visions that I cannot reconcile with the word of God; such as the saints sitting in judgment in unison with Jesus on the wicked 1000 years. I thought that the doom of all is sealed when Jesus leaves the sanctuary, and the wicked are not counted worthy of the first resurrection; such will have part in the second death. Thus the Revelator testifies.

One more thing I will notice among the inconsistencies that might be mentioned is this: When the third angel's message was first proclaimed, they that none were going to die that believed the message. But when they began to die, Sister White had a vision that they would be raised and go through the time of trouble with, and help compose the 144,000, and then be changed at Jesus' coming. This Vision is in manuscript and is kept away from the skeptical. These are to be raised mortal at the voice of the Father, when he makes known the day and hour of Jesus' coming. But you ask for the scripture proof; 'Why,' say they, 'it is right in the third angel's message; 'Blessed are the dead that die in the Lord.'"

But you ask them at some other time, when not talking of these, if they do not believe that many will die in the Lord at this time, that never heard of the message. 'Why yes, thousands.' Then the same blessing rests on them, as on those in the message. But I will mention that in 'Experience and Views,' page 11 she saw that when God made known the day and hour of Jesus' coming, 'THE LIVING saints 144,000 in number, knew and understood the voice.' I would cite you to another contradiction in Supplement pp 17, 18, where those jewels that have been brought into the truth by messengers lacking qualifications, that God's eye was on them and his called and chosen messengers would have been directed to them; and then some of the precious jewels were driven off where they never can be reached; which to my mind, is a perfect contradiction.

The Revelator saw, in the midst of the street, and on either side of the river, the tree of life. But sister W. saw the tree of life on each side of the river, and at first thought she saw two trees, but discovered it grew together at the top; but the most singular thing, it was pure transparent gold.

Thus, I have spoken of only a few things in them that appear to me to be inconsistent. If the Father is going to

make known the day and the hour of Jesus coming, and all the living saints understand it, I cannot see the propriety of the injunction of our Savior to his disciples to watch for they know not the hour when their Lord doth come; neither, that two should be in the field and one be taken and the other left; and two to be grinding at the mill at that very time, and one be taken and the other left.— Thus I have shown you of my trials with the visions. And many that you have mentioned in your paper; especially the one in regard to the salvation of sinners being past, which I could not believe.— And the explanation in "Supplement" is not in accordance with the preaching before. According to Zech. XIII. 4, there is a time coming when the prophets shall be ashamed every one of his vision, neither will they wear a rough garment to deceive. Truth is what we want for our shield and buckler. I believe the Lord is at work to bring out a people that will have the faith once delivered to the saints. I believe that the first and second messages are in the past, and that now is the proper time for the third. As for Bro. and Sr. White, they have done much to spread the third angels message, and I have no doubt with regard to their honesty of heart for the truth. But the visions never were any help to me in believing the present truth. If they have been any comfort to God's dear saints, I am glad; but I do not think they ought to be a test of Christian fellowship, and I think many are seeing it so. May the Lord guide every honest soul into all truth and save them from the delusions of these last days, is my sincere prayer.

Yours, in the patience of the saints, hoping soon to meet all God's dear children in the everlasting kingdom,  
GEORGE COTTRELL,  
Mill Grove, Sep. 18th, 1854.

#### From Bro. Chapin.

Brethren of the Publishing Committee:—  
I now take my pen to acknowledge the receipt of the first two No's of The Messenger of Truth; and also that Br. G. W. Stocking has received the second No. of the same.

We are always pleased to hear the truth vindicated and sustained, at the sacrifice of everything else. We have no confidence in Ellen's Visions, nor never had, from their first introduction into this place.

We also hail the motto of the paper: 'Prove all things,' &c; and for this purpose we would be glad to have the papers continued to us if consistent, but we are 'Poor in this world's goods,' but we hope to be rich in faith, and heirs of the promise made to the fathers.

We both of us, have to sustain our families by 'days work,' as mechanics, and my age is nearly fifty-eight years and Br. S. is about forty-two.

I have let several read my paper, and shall continue to do so if they are sent to me, and so will Br Stocking. He has just left a request to have your paper sent to him until he shall visit Michigan, which he intends to do this fall, if possible.

Ellen seems to me to be quite fast in supposing that she is now living in the last days as spoken of by Joel II, 21 to 28: 'I will pour out my spirit' &c. After what? After eating in plenty and being satisfied; (26th verse): 'never be ashamed. Hosea also speaks of the same 'Latter day,' (III, 5,) when Israel shall return and seek the Lord; and David their King. I must conclude, by subscribing myself,  
Your Brother,  
VESTUS CHAPIN.  
Bath, N. Y., Oct. 1st, 1854.

#### From Bro. Myers.

To the Publishing Committee of the Messenger of Truth:—

Dear Brethren:—The first and second No's of your paper came to hand on the fifteenth, we were glad to see them, and willing to read and investigate for ourselves. Truth is what we are seeking for, well aware that error can do us no good, but it may do us much harm. We have never had much faith in the visions of Sister White, but suppose they might be mental hallucinations, and that Sr. W. really believed they really were of God; and that she was really honest and sincere. But so far as we are personally concerned, we never made them a rule of action; and since we have become more intimately acquainted with the result of faith in them, or of placing them on an even footing with the Prophecies of the Old and New Testament, we have been more shy of them than before. For we had to do with that kind of spirit last winter and spring. But we do love the law of the Lord, and we hope that no steps may be taken to injure the cause of truth. We are trying to do what we can to keep the truth before the people, but we have been much crippled by causes which we do not deem it expedient to mention now. Your's, hoping the good Lord will guide us and you into all truth, and gather us all into the saints everlasting inheritance.  
SOLOMON MYERS.  
Plum River, Jodavis Co., Ill., Sep. 17, 1854.

#### From Bro. Giddings.

Brethren of the Publishing Committee.

Today I fell in with the first and second No's of the Messenger of Truth at Brother Myers' and read them carefully and made up my mind that the spirit of the paper was good; and I am glad to see that some one has courage enough to speak their minds in regard to Sr. White's visions. I am aware that in being so free, I shall bring down upon my own head the frown of those dear brethren that hold the visions dearer than the Word. But, be that as it may, I stand or fall to my own master. The present truth is that which we need and we need it on all points; and for the love of the truth I speak the truth. If ever God's people needed to have their loins girt about with truth and their lights burning, it is when the devil has come down having great wrath.

I see that you have had some experience in the desolating influence that the visions have caused. You are not alone in this matter; for we have seen the dire effect they have produced on the band north of us. But thank the Lord the church at Plum River have thrown off the yoke of bondage and have taken the Word alone as our rule of faith and practice.

I wish you to send me the Messenger of Truth, and as long as it continues to be what it professes, I will do what I can to sustain it.  
T. I. GIDDINGS.  
Plum River, Jodavis Co., Ill.  
September 17th, 1854.

#### From Bro. Peters.

Brethren of the Publishing Committee:—  
It greatly rejoices me to receive a copy of the Messenger of Truth, but I rejoice much more to hear of the working of the Spirit of the Lord among his people.

Dear Brethren, although there be enemies in the church, yet must we bear with them and exercise that patience that has been taught us by one whose shoes latchet we are not worthy to bear. If there be unbelievers and hypocrites in the church, should we not increase and redouble our vigilance and watchfulness, should we not go with kind words and gentle actions and try to reclaim and convert their erring and unhappy souls?

I am sure they cannot be happy in their wickedness and sins, they may think they are, but it is a false security that is lulling them on to their eternal destruction and ruin. O that they might awake to a lively sense of their danger, that they might realize the ruin and wretchedness to which they are hastening, lest it shall overtake them in their wicked course.

The day of our probation is almost over, and such a fellowship as the faithful shall enjoy' It will be worth ten thousand years of pleasure here on earth. I fear there are some in the church that work for their own aggrandizement; if there are let us pray for their ultimate conviction and salvation. Let us keep the good spirit alive among us and there by promote the good cause. Brethren, "Prove all things; hold fast that which is good."  
JOSIAH S. PETERS.  
Cleveland, Aug. 29th 1854.

#### From Bro. Wilcox.

Brethren of the Publishing Committee.

No's 1 and two of the Messenger of Truth directed to John Wilcox, have been brought to me from the Brookfield P. O. which I suppose you designed for a brother of mine residing in another part of the town.

But a word in relation to myself;—through the instrumentality of Brother White's publications sent me by my brother abovementioned, I was about a year since, brought to the observance of the Seventh-day Sabbath, and have continued in it to the present time. However, dissenting from some of the views taught by the Seventh-day advent writers and lecturers, for instance, those concerning the 'Visions,' Baptism, the Shut Door &c, I have not thought proper to unite with them as yet. Although residing at present in a Seventh-day Baptist neighborhood, I am united to no church.

Although I am striving to keep the commandments of God and to make myself worthy of an inheritance with the saints, my path in a great measure seems hedged in: I do not see my way clear enough to unite with any body of christians at present. I have been a reader of the Sabbath Herald for more than a year and consequently have some knowledge of affairs in Michigan. I was not surprised to hear of divisions being caused by Mrs. White's visions. Whether my feelings are prompted by the enemy or not, I feel to sympathize with you in your trials, and am quite willing to hear what you have to say in your defense.

I enclose a mite (all the silver change I have with me) in payment for two or three numbers of the Messenger and will send more before a great while.  
Your brother in the Lord.  
F. L. WILCOX.  
Brookfield, Sep. 10th, 1854.

#### Extracts from Letters.

Bro. John A. Hardy writes from Lawrenceburg, Ind. Sep. 9th, 1854:—"I have received the 1st & 2d Nos of the Messenger of Truth, and am happy to inform you that I am very glad you have taken hold of that subject: and may God grant that you may be able through the Word, to thoroughly purge all the leaven out.

That there is confusion contained in the visions, is sure; any one can see that.

I have read the Christian Experience and Views, and have found your quotations to be perfectly correct. It seems to me dear brethren, that Brother White has seen the confusion in them and that you have been the first to expose it, and that it mortifies him not a little. That he would like it had you said nothing about the visions, is clear from his own writing in Vol. VI, No. 4, pp 28 & 29, of the Review. If those visions were true and it could be shown that they were, it is not likely he would let you slip without chastisement. Would it not be well for Sister White to obey the injunction of Paul 1st Cor. xiv, 34: 'Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law? Verse 33, says, 'For God is not the author of confusion, but of peace; as in all churches' &c.

We have come out of the churches for the sake of the truth and not to be followers of men or women; but to do the truth as in God. As Moses commanded the children of Israel, so must we come out on the side of the Lord and take up the sword which is his word, and fight the good fight; for it is said that all things shall work together for good to them that love the Lord.

May you, as you have undertaken it, show all the inconsistencies that there are in this matter, is the prayer of your brother striving for the truth.

That Satan is now striving to entangle the remnant by representing himself as an angel of light, seems clear; for God says that he has that power.'

Bro. Ira Wyman writes from Barre Center, N. Y. Sep 18th, 1854. 'The Messenger is doing its work and creating quite an excitement among the visionites.

They are trembling and fearing the result; as the Prophet says, 'Sinners in Zion are afraid, and fearfulness hath surprised the hypocrite.'

Bro J. K. Bellows writes from New York, Sep. 9th, 1854, 'I have received the Messenger of Truth, and am truly delighted that any one dare come out against an error that is holding so many in bondage. When I first embraced the Sabbath I felt somewhat favorable toward the visions; but on examination I found they neither agreed with the Bible, nor with themselves. Some things have been presented to us by Bro. Bates and others, which I could not reconcile with the Bible and when I insisted on their giving scripture evidence which they could not do, they would say, 'Ellen saw it was so' and they believed it. I told them they thought more of the visions than they did of the word of God. So it is; they are, many of them, carried away with the delusion and we want something to break the snare; therefore, I rejoice to see a paper come out, and I shall do all in my power to forward the good work.'

Bro. R. R. Chapin writes to Brother Russell from Greece, N. Y. Aug. 1st, '54,

'I take the liberty to call you brother, as I conclude from what I see in the Review, that you are one of the outcasts spoken of in Isa. xi, 12: xxvii, 13: lxxvi, 5. Ps. xlvii, 2, 3, that you would rather fear and tremble at the Word than at the visions. As it is denied that the visions are made a test of christian fellowship, I am prepared to show that they are, and I know of numbers that have been cut off because they could not see them to be a test. Now, if the revelations of Sister White are to judge the remnant, I ask if this is not adding to the revelation of Jesus Christ. Therefore, those that esteem them so highly, will soon see their folly; and it is time for some one to cry aloud and spare not, and show the house of Jacob their sins, and have this yoke of bondage removed as soon as possible. Isaiah lxxvii, 1. The cause is sinking, faith is trampled under foot; although they claim to be walking in the ordinances of God.

Bro. Wyman preached at my house on the first Sabbath in July and had a good time. The Lord was with us in Spirit and power; one sister confessed the truth and she, with two others was buried with Christ in baptism in Lake Ontario, where the Spirit of the Lord was manifested.

The Lord is good, let us trust in him; let his word be the man of our counsel. I believe his word will judge the whole world, and it is more than I can believe, that the remnant are to be judged by any new revelation. There is a class that are groaning and sighing under oppression, but the Lord will soon break every yoke and let the oppressed go free.'

Bro. Wm Gould writes from Lawrenceburg, Ind. Sep. 9th, 1854: I have seen that there was considerable difficulty in Jackson, and have been truly sorry to see that it led to so much trouble at this perilous time. I saw a short sketch of the proceedings of the trial, in the Sabbath Herald, and I must confess that it grieved me to think that some had been turned out of the church, and that, for trying to divide the church. But since that time, I have received the first and second No's of your paper and it has thrown more light on the difficulty. O may the true light shine more and more unto the perfect day, that all evil may be purged out of the church and that we may stand before the Lord blameless. O that this investigation may be carried on in the true spirit of the Lord, is the prayer of your brother looking for the Lord.'

Bro. H. C. Mason writes from Battle Creek, Sep. 22d, 1854, I sent a letter in to the church, about the 15th of last Feb. requesting the privilege of withdrawing from them: I did not know that there was a brother in the whole band that had aught against me: they counseled together; preferred charges against me and withdrew their fellowship from me.

I knew nothing about it until some two weeks after it was over with, when I received a letter stating what their charges against me were, and why they had withdrawn the hand of fellowship from me.

Does this look like Gospel Order? Ever since then, I have been treated with perfect disdain by most of the band; and what were their charges?

'I had found fault with their trials, and with their course in disfellowshipping brethren.'

They have always been in the habit, whenever a brother has stepped aside from the straight path, of some one of them taking the fault and going to all of the band and talking over the trial and magnifying it, and calling a meeting and disfellowshipping him regardless of all the tears and entreaties for forgiveness.

And when a brother has been thus disfellowshipped and has plead for only the privilege of attending their meetings, he has even been denied that and told to stay at home till he got right; and when he got right, the church would know it.

Queer logic this! this they call walking according to the Gospel. Matt. xviii.

May the good Lord forgive them, for I believe they are under the wrong influence. About a month ago they gave me an invitation to attend their meetings and have, since that time, frequently urged me to take part in them, which I have declined doing until last Sabbath, when by their request to hear from me as they wanted to learn from me as to how I got along in regard to the position they now occupy, I arose and told them that I was firm in the belief that we are now living in the last days, and that they had the truth on the Sabbath and sanctuary; but that I was in doubt in regard to those visions of Sr White and could not say from my heart that I believed them, as I had of late investigated the subject some, and believed that the text of scripture they took to prove that they were of God had no bearing whatever on the point; and that Peter said that was a fulfillment of the prophecy of Joel when the Holy Ghost descended on the disciples on the day of Pentecost and they all spake with tongues as the Spirit gave them utterance, and that I could not find any scripture to prove that we are to have any visions except false ones in these last days.

So now they have no confidence in me any more as they do not want me to attend their meeting any more unless a different spirit takes possession of me. So you see that I am alone again.

May the good Lord help us, that we may have a perfect understanding of his word, and that we may not be carried about by false doctrines, is the daily prayer of your unworthy brother in tribulation and patience.

Our paper has necessarily been delayed much longer than we expected, in consequence of a mistake in ordering our type from the Foundry. We therefore, are obliged to date this No. Oct. 19th.

#### Receipts.

J. B. Bezzo, G. A. Briggs, H. S. Case, G. Cottrell, each \$1.  
J. Morrill, \$1.50. I. Gifford, R. Hicks, S. S. Strange, E. Handy, each \$0.50.  
E. Picket, \$5. W. J. Lusk, H. Drew, each \$10. C. P. Russell, \$2. S. Myers, J. Farnsworth, W. H. Ludlow, T. I. Giddings, each \$0.25. F. L. Wilcox, \$0.10

To pay for Press and Type.  
E. Picket, H. Drew, each \$30. C. P. Russell, W. J. Lusk, each \$10.

To move Bro. Wyman to Mich.  
C. P. Russell, E. Smith, each \$5.  
G. W. Huber, J. Morrill, J. Annibal, each \$2. E. Russell, C. Jerome, J. Arnold, C. C. Lusk, each \$1. W. J. Lusk, \$1.50. J. H. Russell, C. H. Russell, each \$0.50. In arrears \$6.