

# THE MESSENGER OF TRUTH.

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

VOLUME 1.

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## THE MESSENGER OF TRUTH

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TERMS.—Gratis, except the reader desires to give something towards its publication.

ALL communications, orders and remittances for "THE MESSENGER OF TRUTH," should be directed to C. P. RUSSELL, Jackson, Michigan.

## POETRY.

For the Messenger of Truth.

To all the brethren far and near,  
Let this unwashed truth appear—  
We only wish to state the fact,  
To show how some professors act.  
It is proclaimed from east to west,  
The visions are not made a test;  
But when we come to case in hand,  
We see just how the visions stand.  
I cannot say I ever could  
Believe those visions came from God;  
The visions came from E. G. White,  
With contradictions dark as night;  
Altho' some people think them pure,  
And think her sayings all are sure,  
So they will take them for their guide,  
And in her words they still confide.  
I wish to state what I have seen,  
And you will know just what I mean;  
The visionites may do their best  
To show they were not made a test.  
When gospel order came along,  
And with it faith in visions strong,  
Some leading members of the band  
Took gospel order all in hand;  
They met their Brethren as they should—  
Alas! but not to do them good—  
They made the matter worse and worse,  
Till all were blighted with a curse;  
They said a deacon must be made,  
If gospel order was obeyed;  
They chose to have a vision lover,  
So they elected brother Glover.  
Besides, he is an agent here,  
And visionists must clear  
If they should undertake to speak,  
Or for investigation seek,  
Out gospel order straight would come—  
"Now shut your mouth, or else go home."  
So here we see what visions do  
When faith in them is carried through;  
They bind the poor bewildered soul  
To wander under their pontool,  
And move according to their teaching,  
And stop good ministers from preaching,  
And when we come to the conclusion,  
Instead of order, make confusion.  
We wish to state what we have heard,  
And try to get it word for word,  
When they were used for brother Case,  
They read those visions to his face;  
They told him he was much to blame,  
And sister White had seen the same,  
They read the visions o'er and o'er,  
Which mentioned all his crimes, and more—  
Some said they feared he'd lose his soul  
If he did not confess the whole.  
They told him he must bow and break,  
He soon began to fear and quake;  
His soul was filled with shame and grief,  
His friends then prayed for his relief,  
He owned the visions were a test,  
And felt his soul had now been blest.  
Our brother Case once had a call  
To go and preach the truth to all;  
But soon the Jackson band, and others,  
Whom he once tho't were christian brothers,  
Contrived a plan to turn him out  
Because those visions he would doubt.  
They brought up charges, new and old,  
And came upon him brave and bold,  
And silenced him, and shut his mouth  
From preaching east, west, north or south.  
When Case's trial had begun,  
The visions told him what he'd done.  
He said "the visions truly teach  
That I am not the man to preach—  
I hope the brethren will forgive,  
And pray for me and let me live."  
And since that time I've heard him say,  
He thought there was no other way  
For him to have his crimes forgiven,  
That he might be prepared for Heaven.  
"I thought the Jackson brethren came  
To crush me down and hurt my name;  
I find they prove to be my friends,  
I promise now to make amends."  
All join in prayer with one accord,  
To render thanks, and ask the Lord  
To let his spirit fill the place,  
And bless beloved brother Case.  
The meeting then continued on  
Till morning light began to dawn.

A gospel preacher came from home—

As far as Sylvan he had come—  
And when he got within the door  
He met with opposition sore;  
That vision woman had a view,  
That he had nothing more to do;  
He had no message from the Lord,  
To go and preach his holy word;  
So home he went, and left the field  
To her vain visions, he must yield.  
The Lord forgive him, (if he will),  
For foolishness and sitting still.  
Beware, my friends, I say beware,  
Lest you are taken in this snare,  
And thus deceived by her design,  
And led away from truth divine.  
Our brother Case is now set free  
To preach where e'er his call may be.  
It is a fearful thing to mock,  
Or to become a stumbling block,  
While we profess to serve the Lord,  
And trust in Christ for our reward.  
We hope that all who love the cause,  
Will go with us and keep God's laws,  
And not be led astray by this,  
Nor do, or say, or thin amiss.  
If any one is disaffected  
Because the visions are rejected,  
And thinks this story is unpleasant,  
Let them inquire of others present;  
If they will not relate the same,  
Then tell me where I am to blame.  
If this is not sufficient proof,  
Let all these verses stand aloof,  
And I can take up other cases,  
And write more lines to fill their places.  
FROM A BROTHER.

## The Visions.

In our first No. I endeavored to show some of the confusion existing in the visions of E. G. White. As I have since then examined them more closely, and have seen some of them as published elsewhere besides in her "Experience and Views," I wish to say a few words more about them.

On p 10, she says, "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming." It is plain to be seen that in this vision she has the events at the coming of Christ, to occur in the following order: First, The time of trouble, (the time that all faces are turned into paleness, Jer. xxx, 6, 7,) and the saints crying day and night for deliverance. Second, The voice of God like many waters that shook the heavens and the earth, and gave the day and hour of Jesus' coming. Third, The saints shouting at the end of every sentence, and their countenances being lighted up. Fourth, The never-ending blessing being pronounced. Fifth, The shouting of victory, and the commencement of the jubilee when the land should rest, and seventh, The Son of Man on the great white cloud.

Now let the reader turn back a little and again read the quotation taken from p. 20, of her book where she sees, first, The decree to slay the saints and their crying day and night which is the time of Jacob's trouble, and second, their being delivered by the voice of God, and triumphing. This agrees with the former deduction. Now turn to p. 10, 11, and read the order in which she there presents those events: "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000; in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai. The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name." stretched forth the hand in the name of the Lord, and the wicked fell helpless to the ground, they saw Jesus coming on the white cloud, and all "gathered paleness" and "cried out who shall be able to stand."

Some of our brethren who contend for the truthfulness of the visions, refer to Jer. xxx. 6 as proof that this portion of the visions is true. We will read a few verses of this chapter. 4th verse "And these are the words that the Lord spake concerning Israel, and concerning Judah. 5. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. 6. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on all his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be delivered out of it." Now, these verses show that all faces are turned into paleness in the time of Jacob's trouble; before he is delivered out of it. The question now arises, when is Jacob delivered out of his trouble?—James White, in a pamphlet entitled "A Word to the Little Flock," published by Joseph Bates of Fair Haven Mass. 1847, page 10, says, "In the last closing strife with the Image Beast, when a decree goes forth that as many as will not worship the image of the beast shall be killed; the saints will cry day and night, and be delivered by the voice of God." Those who believe Ellen's visions, will of course take them as evidence. On page 20 of her work, she says, "A decree went forth to slay the saints, which caused them to cry day and night for deliverance.— This was the time of Jacob's trouble.— Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. Then the 144,000 triumphed. Their faces were lighted up with the glory of God."

Here, by taking it for granted that the visions are true, we have two points established. 1st, Jeremiah shows us that all faces are turned into paleness in the time of Jacob's trouble before he is delivered out of it, and secondly, the visions tell us that he is delivered by the voice of God. Now, when does she say the voice of God is heard? Is it before Jesus is seen on the white cloud, or after it? On pages 17,

18 she says, "In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the voice of God like many waters, which shook the heavens, and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spake the day and hour of Jesus' coming, and delivered the everlasting covenant to his people, he spake one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudst thunder, it was awfully solemn. At the end of every sentence, the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God, and they shone with the glory as Moses' face did when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the Beast, and over his Image. Then commenced the Jubilee, when the land should rest. I saw the pious slave rise in triumph and victory; and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before.— On it sat the Son of Man."

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a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, (the time of Jacob's trouble, Jer. xxx, 6, 7,) and those whom God had rejected gathered blackness. Then we all cried out, who shall be able to stand?"

Here the order of events is, first the voice of God, (which, according to page 20 of her book, delivers the saints in the time of Jacob's trouble when all faces gather paleness, Jer. XXX, 6, 7,) giving the day and hour of Jesus' coming, the pouring of the Holy Ghost on the saints, their faces shining with the glory of God, and their being sealed.— Second, The wicked rushing up to thrust the saints in prison, (which, according to page 17, was the time they all cried day and night for deliverance and the cry came up before God, and p. 20 they were delivered by the voice of God, which had already been heard,) and falling helpless to the ground. Third, The synagogue of satan, worshipping at the Saints' feet. Fourth, The appearance of the little black cloud and the Son of Man, and fifth, All faces gathering paleness; which, according to Jeremiah, was in the time of Jacob's trouble; out of which, according to her visions, the saints "were delivered by the voice of God," which she represented to have been heard some time before Jesus appeared on the white cloud. It is certainly painful in the extreme, to think that men of mind and talent will follow after such fables as this. O, foolish brethren, who hath bewitched you that ye should contend for the truthfulness of such a mass of confusion as these visions are, because you "do not deny the gifts of the Holy Spirit?" (TO BE CONTINUED.)

## Letter from Bro. Barringer.

As there are quite a number who are giving in their testimony to the ill treatment they have received from professed brethren, I deem it my duty to give in my testimony also, as such doings were to be a striking sign of the times, just previous to the end.

I find that since our great disappointment in '43 and '44, there has existed a severe strife and unscriptural contention among the Advent believers in general. And having experienced these evils, in this place, I have become a peculiar lover of gospel order, and whatever truths God has provided for us in our time of disappointment. I have been denied as fair a treatment in many respects, as has been given me by worldlings. I have been accused of evil conduct, in the way of innuendos, and mysterious and disgusting proceedings until I began to regard myself somewhat guilty of their accusations, so thick and fast did the temptations and accusations come upon me. I do not attempt to justify myself from all blame, but after I have confessed to persons of faults resulting from my previous imperfect schooling in gospel truths, church order, &c., I have obtained no satisfaction to speak of.— The obvious reason appears to be this.— I had obtained certain views from the bible respecting the third proclamation, and this led me in direct conflict with those who desire to have the pre-eminence in the church. All my attempts to have personal difficulties settled, after this, was regarded as only an attempt to supplant them. In fact, I had no real faults against any person living, until after I had obtained these views,—all previous difficulties were regarded by me only as misunderstandings common to this imperfect state. I found, however, that the truths for the times required me to regard my injuries as the result of an evil disposed heart of my persecutors.— I then commenced to deal with them as such, but I was treated as one who had gone out from them, and was not to be heard, as a brother. It is true, I have been treated with some formal respect by those who were so firmly committed to gospel order, &c., that they had not the conscience to disregard the claims of church order altogether. I am aware these faults are modified by the evil nature of the times somewhat, but I must believe, notwithstanding this, that covetousness and malice have mainly actuated them in many respects.

Various have been the excuses advanced in justification of their course.—

A prominent one of which has been that I was insane. This defence, Elder Himes has resorted to, little realizing the mental anguish it has caused me. To be treated on the right hand and on the left, as a deranged man, and that, too, independent of my knowledge of the facts in the case, is trying in the extreme. After having thus robbed me both spiritually and temporally, and failing to substantiate their reckless course, they have begun to treat me as of no consequence whatever. As the libertine who has forced his victim to shame, leaves them to perish in neglect, so they have stained and paralyzed me with their venom, and would now bury me before I am dead.— No, I am not dead yet, and hope to live to declare yet the works of the Lord.

I am a firm believer in the destruction of the wicked, and for this belief mainly I have been treated as above described, from the principal leaders in the Advent Herald party.

And I now wish to say, that I wish to unite with no party henceforth who secretly disfellowship me for some vital error, (by them considered,) held by me, while they openly profess fellowship.— Especially do I wish no union with any party who deprive me of freedom of speech and free discussion, whether this Popish opposition be manifested by visionites, dreams, or by the Pope himself, or his subordinate officers. Spiritual slavery is the life of Popery, and bible freedom the only safety from it.

I have had but little association with the so called "commandment keepers," but so far as my experience goes, I find the spirit of Popery or covetousness quite extensively prevailing among the Advent Review party. I have reason to believe some of that party wish to hear what further light might be given respecting the third message, but the leaders have withheld it. It is time that the true remnant—those who have been cast out on the pretence that God would thereby be glorified—had some medium of defence.

People at the present time, aided by satan, and their own unenlightened intellects, easily work themselves up into mental consolation independent of the bible. Instead of a cheerful departure from evil, and a humble confession of faults, they choose the less humiliating way of reasoning themselves out of their debt; and satan is ever ready to confirm them in the transgression. But I have learned to place no confidence in those who will not consent to be governed by the bible, as our highest light.

Yours, in the christian warfare,  
H. BARRINGER.  
Troy, N. Y., Nov. 11, 1854.

## From Bro. Bushman.

A few thoughts from one cast out by brethren; notwithstanding the words of our Saviour, Luke, xxii, 3, 4, Mat. xviii, 21, 22, Mark, xi, 25, 26, "And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses."— "Let us be careful that we be not of those classes that our Saviour in Mat. xxiii, 1, 3, speaks of. They that forgive not an erring brother, but treat him scornfully, are dictated by a different revelation from that which our Great Master in heaven has given us. Now to the revelation of our Saviour; hear ye Him. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Hear the wise man, Prov. xxx, 5, "Every word of God is pure; he is a shield unto them that trust in Him," (not in the arm of mortal man,) 6th verse, "add thou not unto his words lest he reprove thee and thou be found a liar." And again; Deut. iv, 2, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it."

The word of God ought to be the rule of faith and action of every bible christian; for "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"—2d Tim. iii, 16, 17. My Father in heaven, enable us to understand thy word that we may know thy will of us in all things, that we may be found of thee at thine appearing without spot and blameless, is the daily prayer of your unworthy brother in tribulation and patience. JOHN BUSHMAN.  
Tekonsha, Mich., Nov. 6, 1854.



RECEIPTS.—F. Rinney, L. Fitch, Wm. Clark, E. Bugbee, E. Peirce, J. Tefft, H. H. Nottingham, each \$1.00. W. Munroe, R. R. Chapin, each \$2.00. Stephen Munroe, \$5.00. B. Clark, Sophia Munroe, J. Smith, each \$0.50.

Conference.

There will be a conference in the township of Waterloo, in what is called the Tamarack School House, near brother Eli Bugbee's, to commence on Sixth-day evening, Dec. 29th, and hold over Sabbath an First-day.

We would earnestly solicit a general attendance of the brethren far and near. Dear brethren, come and meet with us; come in the Spirit, praying for His blessing to crown our meeting. Will Br'n E. Clark and A. F. Savis meet with us if possible?

Those who come on the cars, will want to take the mail train on the M. C. R. R., and stop at Francis Lovells; when there, inquire for Hiram Draw.

IRA WYMAN. H. S. CASE.

We are obliged to omit a number of good letters, in consequence of not having those we desired at the commencement of the paper.

A Dark Piece of Work.

Through the kindness of the Lord, we have been put in possession of a printed circular letter, purporting to be copied from a letter written by Bro. A. L. Burwell, to Bro. Ira Wyman. This circular was enclosed in the Review and Herald, and sent without any date attached to it, to the visionary brethren in Mich., for (as circumstances clearly show,) the sole purpose of injuring the character of Bro. Wyman here in Michigan.

We will copy the letter just as it appears in the printed circular, then state the circumstances attending it, and compare it with the original letter which Bro. Wyman received from Bro. Burwell, in order to get before the minds of the brethren scattered abroad, the iniquitous work that is now being carried on by J. White at Rochester. The following is the circular:

COPIED FROM A LETTER FROM A. L. BURWELL TO IRA WYMAN.

"I received your letter 18th July, desiring my decision whether I consider you worthy of the 'horse.' You say that 'we must if I preach the last message of mercy to poor, mortal man, and 'Man says we must if I preach, which I think I can expect to do in an independent or opposing train to be put in operation, and if it is opposed, it is propelled with a 'woe'." If it is carried in union and harmony, and with the consent of our faithful, self-sacrificing, beloved brethren and friends, I will willingly aid in a division of the Church of Christ? No, my brother, I know full well that a "horse" (church) divided against itself, it cannot stand.

Now the position that you occupy is, that they have charges preferred against you, and you do not afford the requisite satisfaction to insure our fellowship and approbation in your preaching the present truth.

Here are some of the reasons which you refer to in your letter, if I say give up the horse. You say that you 'shall not give up the horse, though a line direct from me.' I must say to you that the order the Br'n. Bates, Cottrell, and others, have presented to you 'the horse.' I presume was not a forgery; for Br'n. Gardner, Everts and myself have sent you an order to said Br'n., to present to you. I must say, that you have rolled the responsibility on me that will array me in direct opposition to my former brethren, or that I individually must say, give up the horse. I must say that I have seen some of which are demanded, and I should say, that I have you to give up the horse to some of the said mentioned brethren, when they present their order. Now, dear Brother, I understand that you say that if you give up the horse, that you will claim \$25,000, because you have been to said case if doctoring and medicine for the horse. I think that I shall speak the mind of my brethren, my own, when I say it is astonishing to see such a demand, and also you say that the horse is worth \$25,000 more than when sold. I must think the demand unjust; but if you really do give up the horse, and if the horse will for \$25,000 over the \$50,00, her cost, then she is disposed of you shall have it. And, dear Brother, although I judge it unjust, if you claim \$00, whether the horse will fetch any over \$00, you shall have it when the horse is sold, I will give her up.

Feb. 1852, Bro. Everts told Bro. Wyman that he (Bro. W.) must have a horse, and accordingly made an effort to purchase one for him, but failed. Bro. W. will had one which he valued at \$30. Bro. Everts and Gardner, each agreed to give him \$10, and he let Bro. W. have the horse, thus himself giving \$10. Bro. W. found it would not answer his turn, returned it. Bro. Everts had one he valued at about \$80; Bro. Gardner went to purchase it for Br'n Sperry Wyman to travel with. Bro. Everts had the horse to be all the time engaged in the cause, and proposed to let for \$20, less, upon the condition that Bro. Sperry did not go with it. Bro. W. should take it. Soon after this horse purchased, Bro. Gardner sold one of so that when Bro. S. was not using one, he (Bro. G.) wanted to use it on him. When he was thus using it,

Bro. W. did not feel free to ask for it, and therefore was obliged to stay at home, or go by public conveyance to carry the message.

The following fall, when J. White held his first conference in St. Lawrence Co., N. Y., Bro. Wyman went and told Bro. Everts his circumstances in regard to being obliged to stay at home for the want of a horse. Bro. E. then mentioned the conditions upon which he had let the horse go, which were as stated above; and then told him he must have a horse, so that he could feel free to go when he pleased.

Bro. Burwell had one which he bought at administrator's sale for \$39. It was an injured animal, and he told Bro. W. to take it and use it what he could. He took it and went to doctoring it, and it commenced improving, and continued to improve all winter. However, he was frequently obliged to leave it on the road, (it being unable to travel) and go by public conveyance to meet his appointments. The next spring, as he was talking of moving to N. Y., Br'n Everts, Gardner and Burwell held a consultation about purchasing a horse for him to have to carry the message with. They wanted to know if the one which he had thro' the winter would answer his purpose. He told them it would; if it did not grow any worse, or worse to that effect. Bro. Gardner spoke and said he could not help any towards buying it, for he had all he could do to support Bro. Sperry (his son-in-law). After this, Bro. Burwell told Bro. W. this horse was his (Bro. W.'s) and what he (Bro. E.) gave, was for his (Bro. W.'s) own personal benefit. The horse was then valued at \$50, and Bro. B. told Bro. W. that Bro. Gardner had as great a burden as he could bear, without assisting in purchasing the horse. Therefore, the understanding was, that the horse was given by Br'n Burwell and Everts. When Bro. W. was about taking it away to N. Y., Bro. B. told him he thought he would not be apt to keep it long, for undoubtedly he would soon have a chance to trade it for a stouter one; he also said he never expected to see it again. When Bro. W. and family were about to leave Vt., Br. Burwell requested them to write all the particulars about their circumstances &c., which they agreed to do.

Bro. W. in a private letter, stated that since they had been in N. Y., his family had been obliged to eat bran bread; and that too, through the influence of James White; because he (Bro. Wyman) had sympathy for those who rejected the visions; and that he should leave that place, if he had to sell his horse to get means to the first door that opened, even if it were to go back to Vt., or to Pantou.

Last May, at the conference at Barre, J. White stated that he had a copy of this letter, which was written (through stealth) by J. N. Andrews, and sent to my son, accompanying the copy, an order from Br'n Burwell, Gardner and Everts, for the horse. He did not, however, read the order. He also stated that what Bro. W. had written about his family being so destitute was false; for Bro. Andrews had written to inquire about it, and the brethren at Clarkston said it was not so. Bro. Wyman told him he could prove his statements to be correct, for he had put his watch into the hands of the brethren to be sold, so as to get something to live upon; otherwise, he should have to go to the Poor House. Furthermore, Br. Heath had told the brethren, his family was destitute of provisions of every kind. At this meeting, Bro. W. made an humble confession, yet J. White alone, withdrew the hand of fellowship from him, and then went right to Rochester and told some of the brethren he had made an humble confession, and was coming right along with them. Immediately after the conference at Rochester last June, Br'n Bates, Cottrell and I came to Brother Wyman with what they called an order from Br'n Burwell, Gardner and Everts for the horse. They read it, but did not let him read it. After they read it, they told him they had withdrawn the hand of fellowship from him, and that they were going to publish him in the Review. Bro. Wyman told them he did not choose to comply with the order, for he was not certain that it came from farther east than Rochester. This alleged order mentioned that if the horse was not in a salable condition, some of the brethren must take it and get it in salable order, and then sell it and give J. White the avails of it to use.

In order to get a better understanding of the matter, it seems necessary to go back and show some of the correspondence which took place between Bro. Wyman and others after he left Vt. I will begin with a letter from Sr. Burwell to Bro. W., dated Pantou, Oct. 15th, 1853. "DEAR BROTHER WYMAN:—It is with feelings such as I never before experienced, that I now attempt to answer your kind letter, which I received two weeks ago to night. I need not tell you we were glad to hear from you, and more especially to hear what the Lord had done for you in raising you to health, and preparing you to be one to sound the last note of

warning the world will ever hear; and O, may the good Lord still work for you and give you health and strength to proclaim this last message with a loud voice. It seems as though the Lord had been fitting you up to bear the trials (if they may be so called,) you probably have been called to pass through before this time.—Think it not strange concerning what has taken place; you would not did you know the cause perhaps. I think one great trouble was, some one heard that preparations were being made for your removal back to Pantou. That they could not bear; now, what shall be done? At the Stowe meeting, they said something must be done. They voted in a Committee to write to you, just as they used to do at the old Baptist church meetings. But I will go no farther, for I could not describe it. The Lord forbid there ever should be another such a meeting of those who profess to believe in the third angel's message.

I suppose you have read an account of it in the paper; brother White did not get it far out of the way, in saying there was a 'great lack' of the Spirit there. The meeting commenced Friday afternoon, no preaching till Sunday. The Spirit seemed to be lacking in the ministers as well as the people. Now Brother Wyman, what do you think of what has been done, and how do you feel about it? If you have done any thing worthy of death, I hope you will not refuse to die. If you have done any thing wrong, I hope the Lord will show it to you, and you will confess it. I think if we have a conscience void of offence toward God and man, we need not fear, though man may say all manner of evil against us. I will not attempt to give you a description of what has taken place since you were here. We have had trial upon trial, and sometimes feel as though we could not take another step. We were disappointed in hearing that you were not coming here. Dear Bro. Wyman, suffer me to give you a word of advice;—be faithful; don't let any thing prevent you from doing your whole duty. The Lord wants faithful laborers in his vineyard, and I do believe he has called you to be one of them. You say you think of coming to Vermont; don't let any thing prevent your coming if you are able; we want to see you very much.

These extracts show that when Bro. W. left Vt., he had warm hearted friends, who believed the Lord had called him to preach, and who would have been glad to have him return to Vt. But some one did not want him to move back; and I think I shall not get it far out of the way

was the one who had the strongest objections to his returning. He had influenced the br'n in N. Y. against him, and now he wanted to prohibit his returning to his former brethren. As Sr. Burwell says, they concluded "Something must be done." Accordingly Ellen must have a vision, in which she pretended to see that Bro. Wyman "dwelt too much upon exciting them;" that "The influence he had left had been to have the flock look to their feelings and impressions, and that they could not have a meeting or blessing without shouting or a noise;" that he "had dwelt too much upon the affairs of Europe and raised excitement." He had "Felt those who live on excitement too much;" had "Lacked judgment in traveling, had followed his impressions and feelings and told others the Lord showed him this, and that the Lord guided him here and there, when it was only his impressions and feelings he had followed." He had "Traveled in many places and spent a great deal of means and effected nothing," his "Moving to Orangeport caused great trial to some there, and considerable expense." And now after all the expense and trial you've caused in Orangeport and Newfok, for you to be uneasy and dissatisfied with your situation and do as I saw you wish to do, and I would do with any of the Br'n favoring it, move back to Vt., in Pantou or in other places, would dishonor God, and wound his cause."

It was what the "Shoe pinchel," Sr. Burwell got pretty straight when she said, "I think the trouble was, some one had heard that preparations were being made for your removal back to Pantou. That they could not bear."

How easy for Ellen to frame a host of complaints against him, similar to that which lay so heavily upon their minds, and then wind up with it, and say it would "Dishonor God," for him to "Move back to Vt., in Pantou." The next thing to look at, will be a letter of admonition, which was as Sr. Burwell says, "Fixed up at that (the Stowe) meeting. I would be glad to give the whole letter, but I have only room for a few extracts. Some of the paragraphs are as follows. 'We must be brief, but in love and deep anxiety, state to you, that inasmuch as you have repeatedly been counseled, and even very strictly admonished, respecting your lack of judiciousness in your movements, &c.' We are informed that your injudicious course has been, and is a deep grief to our most candid humble brethren; they feel

that the cause among the bands from such a course, suffers, and the manner of your ministry, in dwelling upon doctrines, although drawn from the Bible, (viz: the political aspects of Europe, &c.) which are excitable, not so much to profit, as to feed an awakened curiosity, and divert and absorb the mind in that which does not that permanent good that they are in famishing need of. We beg and entreat of you dear Brother, to listen to the admonitions of your brethren; to refrain from useless extravagances (probably living on bran bread) in the future, and also from wrong selections of subjects to present for food, to the famishing saints. We must remain you that before you embraced the present truth, griefs were preferred against your injudiciousness, &c.'

Here they had to go back to before the embraced the present truth, to pick up something against him. As to the means or channels of our information, we would say it is not of an isolated way, but of a general, or too general report, till the Lord in mercy has repeatedly shown it to dear Sister White, of Barrows, Butler and Everts, Committee."

This admonition was dated Sept. 11th, 1853; but was not rec'd by Bro. Wyman until Feb. 1854. Sr. Burwell's letter to him dated Jan. 29th, 1854, says: "I beg of you dear Brother, to look up; to trust alone in that arm that is able to deliver. I have no doubt but that the Lord has called you to sound this last message of mercy to the world, and he does not want you bound down under the cruel power of the enemy, or by any other means. And now Bro. Wyman, I feel as though it was your duty and privilege to go right out into the field, and labor for God. Have you never received the report that was fixed up at that (the Stowe) meeting for you? I do not understand it. If you have not received it, I think it is time there was something done about it. If those who prepared that report, concluded not to send it to you, is there not a confession due from them? I think there is; it is required of one to confess his faults as much as another. Go to his respecter of persons. Bro. W. Wyman, I entreat of you, not to let anything that has been done, or that men can do, deprive you from doing your duty. Paul says, I Cor. iv. 3, with him it is a very small thing to be judged of man's judgment. I believe the time is near at hand, when God will bring to light the hid things of darkness. Brother Gardner is confined to his room with a lame foot and ankle. About six weeks ago, he was drawing wood, and his foot got under the

Last night he called on Bro. Buck, Charles (Bro. Sperry) and the rest of the family to pray for him. The work was not done, although he thinks it has commenced to improve. I know if things were right here, it might be done in one minute, as well as in six weeks' time."

Bro. Wyman, in a letter to Bro. and Sr. Burwell dated Barre, July, 1854, says: "My health is good, and has been the most of the time since last fall, when God, for Christ's sake, forgave my sins, according to the promise of James v. 'And if he have committed sins; they shall be forgiven him.' When I called on the brethren to pray for me, and when the Lord raised me up, I knew it; and it was almost beyond the expectation of the brethren. God raised me up, then all my past sins were forgiven. If God did not forgive my sins, why did he raise me up?" "You may have the impression that I do not believe in the third angel's message. I never felt stronger in the present truth, than I do now. My heart is fixed, O God, my heart is fixed in thee." "I received a letter of admonition from those brethren that were appointed to address me, last February, although it was dated Sept. 11th. I felt thankful for the kind spirit by which it was written, and I was astonished when I read the letter. I was surprised not to find a charge that the 400 brethren (a statement that J. White made) or that the committee had against me. Somebody had reported to the 400 brethren that I had traveled too extensively, and had spent too much means in traveling, &c. Now that went from Rochester to Vt. and from Vt. back to western New York. The address says that it is reports. Then reports say that I have 'Frequently' been admonished. If the report is true, then it must have been when I was asleep; for I do not remember but once when I was admonished, (is once, frequently?) then James White did it in a meeting, and did it in that way that grieved, or drove the spirit of God out of the horse; and if it had not been on the Sabbath, it would have driven the brethren and sisters out, and would have driven them home. Some got started to leave as it was, and I put on their coats to go. They said Bro. White had not the spirit of Christ. Then to wind up, 'Our dear Sr. White has repeatedly seen you in vision.' When the address was written to me, I had no knowledge of his ever seeing me but twice, and in the resolution vision, she condemned me for what

she justified me in the first vision. I have the visions with E. G's name attached to them. Is twice 'Repeatedly' And last, former proofs have not by me been regarded. How can I regard a proof, until I know what the proof is? Justify my course in one vision, and see that it was right for me to do so and so; then have another; and condemn me for doing so and so. Oh, what confusion. Then there came a report from Vt., that I have been circulating stories about Bro. White's window shades and carpets, &c. That also went from Rochester to Vt. That report is absolutely false; it is what others have done, and have felt grieved about, and what others have said, has been laid to me. When the brethren and sisters would tell me about these shades and carpets, I have told them again, and again, that I never took notice of what they had on the floor, or up to the windows. I have told James and Ellen that I never did. I challenge them or any other individual, to prove that I have reported such stories. It is false, and absolutely false. Such proceedings are enough to make angels weep, and devils blush. Why do they have to tell such stories? Why Ellen had a vision, and I had been murmuring against James; and the sin is counted greater than those that sinned or murmured against Moses and Aaron. E. G's name attached to it. Thus we have our antitypical Moses; S. S. Snow, of New York city, is Elijah the Prophet, now we have Moses the Prophet. Moses led the first house of Israel, and James leads the second house of Israel. Oh, shame on such folly." On the 20th of Nov. 1853, a note of admonition to Bro. Wyman was written by Br'n Arnold, Orton and Lamson, from which I take the following extract:

"After the brethren had commenced this morning, there was a deep struggle in prayer, for the Lord to teach in this matter, and he heard the groans and saw the tears of his sighing ones, and gave Sister White a view of things, as he saw fit; which we herewith enclose. From this aching of the Lord, you will discover that your course," &c. This vision then is all they relied on for evidence. Now let them talk about the visions not being a rule of action. See what this vision says, relative to Bro. Cha. in.—"I saw that Bro. Cha. thought that he was capable of carrying the message, and thought that he was a messenger. Some of his brethren thought he was, but said the angel, 'God says he is not. He that does not see as man seeth, has not chosen

"I saw that the unjust surmises and insinuations had more effect and influence, than to have talked out boldly. I saw that God had heard and marked it well, that Br'n Wyman and Cha. would meet again what they have said."

"I was pointed back by the angel, to the murmurings of Aaron and Marani. They said 'Hath the Lord spoken alone by Moses? Hath he not spoken also by us?' And the curse of God was upon them for it, and their sin was marked, although it was not half as great as the cruel work that has been going on by these brethren." "And it did not become those who have but recently embraced the third angel's message, to act the part of Bro. Wyman. I should have been very glad to have given the whole of this long selfish vision, but my space will not permit."

From the circumstances and correspondence I have her presented, it is plain to be seen that Bro. Wyman left Vt., in good standing; and that through the jealousy of J. White, (Ellen's first vision about him plainly discloses it.) because he had sympathy for those who were disaffected toward the visions, and because he had success in preaching, where he (J. W.) had not, he has been hunted and tracked wherever he has went, until they have finally succeeded (as they supposed) in getting him out of their way; and to wind all up, after all their charges against him, they are dependant upon this vain selfish vision for evidence. And now, that he has come to Mich. James has taken a dark underhand measure to injure him here. In the first place, if he has any thing substantial against Bro. Wyman, why not come out like an honest man and make his statements in the Review? Is he the servant of Christ?—Was Christ ever guilty of such intrigues as this?—See what he says; John xviii. 20, 'I speak openly to the world; I in secret have I said nothing.' Again; why did he not give the date of the letter?—This itself ought to be sufficient to convince every person that is not a dupe, that it was thrown out as an underhanded insinuation that the order referred to in the 'Letter,' had been presented to Bro. Wyman, after he had received the 'Letter,' which in fact was not the case. For the letter was not received by Bro. Wyman until only a few days before he started for Mich., and the order was not bro't to him. And even if the order had been brought to him after he had received the letter, how much justice is there in requir-



ing the horse again of him, after it was presented to him under such considerations as it was? It is similar to their dealings with Bro. Case, in taking his horse away from him after the money was given to him without any reserve, to buy it with. But to come to the letter itself, J. W. in pretending to copy it, places quotations as follows:—You say, "Who if I preach not the last message of mercy to poor mortal man." Here he represents Bro. Burwell as quoting Bro. W's words, when, in the original letter that Bro. Wyman received, there is no such quotation at all. Neither are the words the same. It reads thus:—"You say that who is man," &c. Bro. Burwell did not here pretend to quote Bro. W's words, or at any rate, he did not place any quotations in the paragraph. Why has J. W. in his "Copy," left out the word "Is," and then put the sentence as a quotation? It seems to me that any person who is not entirely blinded by his influence, might see that it was for nothing else than to insinuate and represent that Bro. Wyman is a poor, low brain ignorant man. James White has undertaken to secretly injure him, and I believe God will reward him openly according to his works; and while I am upon this subject, I will just say that I understand they have been anticipating going into the same dark operation against Bro. Case. Can the smiles of heaven rest upon such iniquity? I believe the Lord will bring these hidden things of darkness to light.

J. B. Bezzo.

For the Messenger of Truth.

DEAR BRETHREN OF THE SCATTERED AND TORN FLOCK:—While you are looking on your right hand and on your left for a position to occupy with safety and profit, it seems to me of the first importance that you look back and see what position you have been occupying while in connection with your brethren.

They say they are in and proclaiming the third angel's message; and I believe they are honest and sincere in what they say; I am willing to admit that they really believe they are proclaiming the third angel's message. But while I am disposed to give them credit for their honesty and sincerity, I am not disposed to take that as evidence of the fact.

When the third angel proclaims his message, it seems necessary that he should understand his message and be able to inform those to whom he is sent what the Beast is, when he arose, what his worship is, what the heads are, which was wounded, how and when healed, &c., and also, in the event of the fulfillment of the prophecy.

Now, in their theory of the beast, &c., I have failed to discover a proper fitness between the events they point us to and the scripture, which they profess to understand. I will mention one or two things in their theory, which I think irreconcilable with Truth.

In Rev. xiii, it is said, "And the dragon gave him (the beast) his power, and his seat, and great authority." They say this scripture was fulfilled in A. D. 538, when Justinian gave the Pope universal ecclesiastical power. We will examine this event to see if it will apply as the fulfillment of that scripture. *Ques.* What was the dragon? *Ans.* Pagan Rome. *Q.* What was the dragon's power? *A.* Civil power united with the heathen mythology. *Q.* What part of this power was given to the beast? *A.* The civil part. *Q.* What power did Justinian give the Pope? *A.* Ecclesiastical power. Then it is evident that Justinian did not give the dragon's power to the beast. Justinian was not a pagan, but a Christian Emperor. He reigned over the eastern division of the Roman empire; his seat of empire was Constantinople; the dragon's seat of empire was the city of Rome. So it appears that Justinian did not give his own seat to the beast, and certainly he had no right to give the dragon's seat to him; for it was not within his jurisdiction. Hence, we say this event has no fitness or applicability to the scripture in question, and we must look to some other event to find its fulfillment. Again, The third verse of this chapt. says, "And I saw one of its heads, as it were wounded to death." They say this was fulfilled, A. D. 1793, when Bonaparte took the Pope prisoner, and carried him to France, where he died in prison. We will examine this event, and see if it will harmonize with the word of truth.

Let us first see what the heads of this beast represent; for he had seven heads, and one of the seven was wounded. In the 17th chapt. of Rev., and the 9th verse, it is said, "The seven heads are seven mountains, on which the woman sitteth." "Mountain," is a prophetic representation of "nation," "kingdom," or "government." See Dan. ii, 35, "The stone that smote the image became a great mountain, and filled the whole earth." Compare with verses 44, 45, Isa. ii, 2.

But the 15th verse of this 17th chap. will explain the term "mountain," as

used in verse 9. It reads, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Now we have two symbols both representing the same thing, "nations," to show us what the seven heads are. The 9th verse shows the heads to be "mountains," and places the woman on them; then in verse 15 the woman is placed on "waters," another emblem of "nations," then to make the matter still plainer, the emblem itself is explained, and said to be peoples, nations, &c. So we can say without hesitation, the seven heads of the beast are seven nations.

*Ques.* In the event of Bonaparte taking the Pope prisoner to France, which of the seven heads was wounded? *Ans.* Neither of them; for the Pope was not one of the seven heads. Then there is no fitness or applicability in this event to answer, as the fulfillment of the prophecy in reference to this point.

It is not my design to take up all their theory in reference to the third message, neither do I deem it at all necessary, for the time which they fix for the rise of the first beast (A. D. 538) is of itself enough to overthrow their theory of the two horned beast.

In speaking of the first beast, they say, "That beast was a church clothed with civil power and authority to dictate in matters of religion, and to put the saints of God to death." Now, it is a fact, attested by every respectable historian, that the Christian church was clothed with civil power and authority, as early as A. D. 325, over 200 years previous to A. D. 538. This will bring the termination of the time allotted to this beast to rule (1,260 years) to a period 200 years previous to A. D. 1793. Where was the United States government (their two horned beast) 200 years prior to A. D. 1793? Echo answers, where.

In contrasting this theory of the third message with the truth, and showing the contrary existing between them, I trust that I have not been influenced by any unkind feeling towards my Sabbath brethren, or any unhallowed motive whatever. Since the time I first became acquainted with their position in reference to the third message, which was in the spring of 1853, I have been trying in a private way to show them that they had assumed a false position, as many of their lecturers can testify, and as my letter to Bro. White will also show. But all to little purpose; for many of them had neither eyes to see, nor ears to hear. But I feel confident that the time has now come when I shall be able to give them a trumpet, whether they will hear or whether they will forbear. And I fear and tremble while I see that their position must fall before the truth, and that those who will cling to it, must fall with it.

I will just suggest a few things more for the consideration of those who are disposed to investigate. In attempting to show the period of the second message to be in the past, they all put it prior to the disappointment in 1844. Now, there are some objections to the above position, and such, too, as render it very difficult to be sustained. 1st. If the period of the second message was prior to 1844, then the first and second messengers must have went together; for it is evident that the first message reached to the great disappointment in 1844. Then why is it said that the second followed the first? Rev. xiv, 8.

2d. If the second message was proclaimed prior to 1844, then it must have been proclaimed by the first messenger; for there was no other band or messenger distinct from the first up to the great disappointment in 1844. Why then should it be said to be "another angel." Again, If we conclude that the period of the second message is to be placed since 1844, and it seems a just and necessary conclusion, then where, since that time, can we find another distinct message, which has called out another separate and distinct band, till we come down to the present band of Sabbath-keepers?

Will some one, understanding dark sentences, and the history of the Advent movement, please answer? For there seems to be a tangle in this matter that I should like to see cleared out and rendered plain.

Your affectionate brother,  
for the truth sake,  
Nov. 23, 1854. ERASTUS CLARK.

From Sr. Pitts.

TO THE PUBLISHING COMMITTEE OF THE MESSENGER OF TRUTH: Dear Brethren—I would gratefully acknowledge the receipt of your numbers of your paper, and I should have been glad to write before now, but the inflammation in my eyes has been one cause for not writing, and they are quite bad now. I have never, no never believe I the visions of E. G. White to be any test whatever to the remnant; and when I first heard the third angel's message, the holy law, the commandments of God, and the blessed Sabbath therein, with the 2300 days and the ending, the cleansing of the sanctuary, the blotting out of transgression, the mark of the beast, and much more that you all know, I say when I first heard it, there was such a flood of living light from

the word of God shed on my understanding, that no latter-day vision could have added any light to it, no, it would have been a dark speck by the side of it, and when the visions (not views and experience, it is not a right name to me,) was offered me I did not take them; for God's word was sufficient. Well, as time passed on and the lecturing brethren from the east (I don't mean all of them,) visited us, and preached the message in public, I felt that it was meat in due season. I blessed the Lord then for sending them, and I bless them now. I believe they truly presented the third angel's message, and thereby showed us our true position. But in private conversation they would bring up strange things, or it seemed strange to me, and when we asked them for the proof, "why," said they, "Sister White saw it in vision." Now, brethren, these things were a trial for me, and many times have I groaned in spirit and prayed the Lord to establish the right and purge out every error from the remnant, and I believe He is about to do it. The brethren in their letters in the third No. of the Messenger have spoken my feelings and views, as it respects the visions, better than I could myself; yet I would say, that to me there are things in the visions that contradict the word of God. On page 12 of the visions, she says she saw Jesus coming on a cloud wrapped in flames of fire. She saw him raise all the saints from the dead, change the living, and they all entered the cloud together, and they were seven days ascending to the sea of glass. They then with Jesus at their head, marched to the city and enter in; after viewing the glorious things in the city, &c., she says, "With Jesus at our head, we all descended from the city down to this earth on a great and mighty mountain, which would not bear Jesus up, and it parted asunder and there was a mighty plain. Then we looked up and saw the Great City with twelve foundations," &c. "We all cried out," The City, the Great City is coming down from God out of heaven; and it came and settled on the place where we stood." Now mark; she tells that she saw outside of the city, such as glorious houses, a golden shelf therein for the saints' crowns to lay upon, &c. She saw a field of flowers that never could fade, a field of grass glorious to behold, a field of all kinds of beasts that followed peacefully after them. She says they went through the woods, for they were on their way to Mount Zion. As they were traveling along, she says, "We met a company who were gazing at the glories of the plain." I asked Jesus who they were; He said they were martyrs that had been slain for him. With them was an innumerable company of little ones." Then she saw Mount Zion; seven other mountains, on which grew roses and lilies, &c. Then Jesus leaves them and goes to the city. Soon they hear his lovely voice saying to them, come in to supper. This is an outline of the first vision of Jesus coming; I can only give the main features. On page 38, when speaking of the last plagues and the Judgment, she says, "After the saints are changed to immortality and are caught up together with Jesus and receive their crowns, &c., and enter the city, they sit in judgment with Jesus on the wicked, and the books were opened and Jesus and the saints judge the wicked according to the deeds done in the body. She says, page 34, "This I saw was the work of the saints with Jesus in the Holy City before it descends to the earth through the 1000 years." At the close of the 1000 years Jesus and the angels and the saints judge the Holy City, and the dead are raised, and the very man that pierced the Saviour sees Him and we because of him. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives and He parts asunder the mountain and those that sit at that time are the wicked, and those that have been raised; then the Holy City comes down and settles on the plain. Then Satan impudently tells that he can overcome those in the City. Remember the saints are all in the City; Jesus closed the gates and pronounced the curse upon the wicked. Then fire was breathed from God upon them and consumed them. This was the execution of the judgment. The same fire from God that consumed the wicked, purified the whole earth. The broker, ragged mountains melted with fervent heat, the atmosphere also, and the stable was consumed. Then our inheritance opened before us.

Now, brethren, look at the confusion of those two visions. The Revelator saw the Holy City descend on the new earth, but Sister White here saw it descend on the earth when the devil and wicked man who had been raised, war on it, and the earth with the wicked was burned after the Holy City had come down, and the tabernacle of God was with man. Now can any one believe it? Where are those glorious things she saw in her first vision, outside of the Holy City, after it had descended to the earth? Where those glorious houses and golden shelves, fadeless flowers and the brilliant immortal grass, the Mount Zion with its costly temple for the 144,000? Where the seven mountains on which grow everlasting lilies and roses? I will tell you, Brethren, if the Holy City does come down upon this earth at the time it is the perdition of ungodly men, for we read of its being burnt but once, then they must be all consumed with the earth, for they were outside of the City. I could mention a number more things, but I must forbear, lest I weary your patience. I hope, brethren, you will not say anything in secret that you are ashamed to have proclaimed upon the house top. Jesus said to the high priest, "I ever spake openly to the world, in secret have I said nothing." I hope you all may possess the spirit of your divine Master, and ever remember that when he was reviled he reviled not again, and when suffered he threatened not, but patiently endured the contradiction of sinners against himself. O may the Lord grant us all meekness, patience, long suffering and wisdom from above, that we may be enabled to follow his steps. I pray the Lord may grant you all his Holy Spirit, that you may investigate this matter in his fear, and be firmly established on his word, and by Christ's free grace, and not be entangled in any yoke of bondage whatever. I hope you all may have the pure and undefiled religion, and visit the widows and fatherless children in their afflictions, and keep yourselves unspotted from the world. The widows' God is mighty; he will plead their cause, and spoil the soul of those that spoil them. Since I have been writing, I took up the Review and Herald for Oct. 24, No. 11, and on page 83 Brother White says, when speaking of the cause, "It is a matter of great encouragement that a few restless spirits have taken a stand by themselves. If they continue their present work till they draw out from the Lord's flock all of their kind, it will afford everlasting relief to God's people.

If we still pursue our work and do our duty and no more, (ah, that is it, no more,) and let the Lord take care of the Jewels, we shall soon see them all united with the body in spite of the Dragon." When I read this, I believe I felt like Jeremiah when he said, "Oh that my head was water and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people," &c. I do pray that the Lord will forgive Brother White, and give him a realizing sense of what has driven them away. Is Brother White willing that any cause should exist whereby the weak Brother may perish, for whom Christ died? Is he unwilling that the outcasts should be assembled? that the Lord should gather her that hath and her that was driven out, and make of her that hath a remnant, and of her that was driven out a strong people? He will do it, as sure as he has said it, "In spite of the Dragon." It will be an everlasting relief to God's people to know that they have come up through much tribulation and have washed their robes and made them white in the blood of the Lamb. And it is a blessed "relief" now to know that the Lord knoweth them that are his. And now, brethren, farewell; be sober and watch unto prayer. Be kind, be pitiful, forgive one another, as God for Christ's sake, hath forgiven you; and be patient; the coming of the Lord draws near. That we may all have strength to stand in the time of trouble, and sojourning that no man take our crown is the prayer of your unworthy Sister,

POLLY G. PRITS,  
Union, Rock, Co., Wis., November.

TO THE PUBLISHING COMMITTEE: Dear Brethren—On receiving the Review last evening, I saw an article from the committee, headed "Malicious insinuation," referring to brother Russell's article in the last Messenger of Truth. The committee state as follows: "It is not true that brother White made any such statement, or that he claimed any editorial fees what ever." I wish here to state that I was present at a business meeting at the close of the conference held at brother White's, in Rochester, July, '53. The business was as follows: Bro. J. Bates stated that some Adventists thought brother White was making money, and he did not want brother White to be in a place where he could make one dollar. Bro. White replied, he thought he ought to, and referred to the expenses of his brother's funeral, &c., and claimed that he considered the avails of the children's paper, Utah Smith's poems and Hymn book were for his own benefit. Then bro. Bates referred to the press and type and thought it ought to be fixed in the possession of the church, so that if bro. White should die, his friends could not take it away from the church, and keep it for his heirs. Bro. White here stated that he considered it his, for when he paid over the money for them he took a receipt in his own name. I arose and told them he could give the Com. a writing to show that the press and type were not his, but the church's, and that the receipts in the paper, from those that had given to purchase the press and type, were good to them, as the law of the land did not recognize my remarks. Then this point was dropped. Then much was said in relation to paying his help, &c. Then at or near the close of the meeting, bro. White spoke in relation to the cost of the paper; that he was willing that any brother should sit down with him at any time and foot up the cost of the paper, which was fifty-nine dollars per week, including editorial fees. I can produce many witnesses to this statement if necessary. This was the first that I knew any thing about his having fees for publishing. Other business was done in relation to selling publications; and I am surprised that bro. J. N. Andrews should make such a statement as he has, when he was present and heard the above. I am not sure that either of the other two of the committee was present. Yours, believing that truth is our motto.

R. R. CLARK.

We think the brethren, upon the truthfulness of Bro. White's statement, as J. White himself acknowledged at Barre, N. Y., last May, that he was a man of "truth and veracity."

We have also a statement from Bro. Ira P. Jones, certifying that he heard J. White tell J. Bates, that he would sell the press, &c., and get the money, to keep the wicked from destroying it in the time of trouble.

From Bro. Hicks.

TO THE PUBLISHING COMMITTEE OF THE MESSENGER OF TRUTH, GREETING:—While perusing the Review and Herald of Nov. 7th, I observed a note from its Editor to M. E. Cornell. I should think by the note, that my article of June 25th, is not the only one that has been rejected from the columns of the Review by its Editor. It seems by his own story, that at some previous time he received an article through the Post Office from one E. Clark, which he paid no attention to, and finally canceled the article to be returned to its author unanswered. I also gather from what he says, that the article (which he "did not read," contains an idea concerning the "Two Horned Beast." I have thought whether that might not be some new idea to him. Because if so, it is perfectly obvious to me why the article met this unceremonious treatment, it did, by being sent back to its author, unanswered, and unanswered. For, had complaisance been observed on the part of the Editor in this transaction, the peculiar qualities which

characterize the man would not have been so fully developed. I hope the Brethren who have articles that have been rejected by the Editor of the Review, will send them to the publishers of the Messenger of Truth, and probably it will be better seen ere long; why the cause of Present Truth has been on the retrograde move for the last ten or twelve months, and why Progressive Truth has not advanced.

He next speaks of my article, (Narrative Experience) which, in accordance with his usual uncourteous manner of dealing, he held in suspense some two months, and then in consequence of being pressed to do something about it, rejected it because "New Ideas were introduced," and it is vain for him to talk about the length of the article being the last valid objection to its being inserted in the paper.

But I will notice what he says in his note, and what is it? Why, he says, "in regard to the articles from R. Hicks, (the one was but one that I ever insisted on having published, and he knows it, when he says articles,) we declined publishing them because it did not seem proper to us to occupy so much space with an experience, &c., which, in our opinion, would not benefit any one." Finally, we stated in a note in No. 3, as follows:—Bro. Hicks, we refer the matter to the publishing committee, and abide their decision." This note in No. 3 is in answer to a note in which I said in effect, that if he persisted in rejecting my article, I should publish a circular letter touching matters and facts in general and send it to the Advent people so far as I could get access to them. But he has not quoted the whole of the note in No. 3, so I will quote the rest of it, for I may want to make use of it when I come to arrange his different objections in their proper order. It is as follows: "We have no time to give the matter personal attention." This, I considered, was paramount to saying that he had no time to give personal attention to the duties of the office for which he was specially appointed. And why has he not time? It is not such a question be asked when it is so well known that a large portion of his time is occupied in making tours through the country for the purpose of establishing gospel order among the churches on a platform no where found in the scriptures, and through sheer policy is not allowed to be promulgated through the columns of the Review and Herald. I will now try to arrange his different objections:

1st objection, "New ideas were introduced which he (Bro. White) did not see." 2d objection, "It did not seem proper to us to occupy so much space with an experience, &c., which, in our opinion, would not benefit any one." 3d and last, "We have no time to give the matter personal attention."

Now, in reply to the above statements, I would say, 1st, if "new ideas were introduced" in the article which he had not ability to understand without further explanation, and therefore "did not feel free to publish" the same, was it not his duty to call for a further explanation or refer it to the publishing committee if such duties belonged to them, or send it immediately back with valid reasons for not publishing it, instead of holding it in suspense for some two months? The injustice he has rendered to me in this transaction will be better seen when the article he has rejected comes before the public; also his policy for rejecting it. See 1st Kings, 22, 21, if he "had no time" to give the matter his attention, as he says, "we have no time to give the matter personal attention."

Perhaps he has a mode of harmonizing such dark sentences. But as it now stands, my "opinion" is that his objections and assertions need revising in order to harmonize, as much as his wife's chaotic visions.

At the time I first heard the present truth concerning the true Sanctuary and the Sabbath, I was quite strong in faith of what, now know to be an erroneous view, which originated with others concerning the definite year of the Advent. When I saw the present truth and embraced it, I also saw the error and renounced it. But I had just before made and published a delineation of this erroneous view, and some five or six hundred copies had gone out for circulation. Bro. Bates asked me how I was going to manage or counteract that. I told him I should be as public in confessing the error as I had been in promulgating it.

My article that the Editor of the Review rejected, embraced my confession in detail.

At the time his note appeared in No. 3, I was aware of the low state of Bro. Andrews' (one of the committee) health, and that he was entirely unable to attend to such business as that of examining and judging of the merits or demerits of my article. I have a letter from him, dated Aug. 27th '54, in which he speaks of his very low state of health, inasmuch

as he was unable to attend to such business as that of examining and judging of the merits or demerits of my article. I have a letter from him, dated Aug. 27th '54, in which he speaks of his very low state of health, inasmuch



that he "could not attempt to read your (my) manuscript." Now, seeing this state of things, and in consideration of the Editor's unbecoming act in holding my article in silent suspense for some two months without giving it any "personal attention," which act I felt assured was contrary to the duties of his office, whether the committee of publications had any thing to do with it or not. Hence, in reply to his note in No. 3, I said, "I do not wish to be the means of troubling the publishing committee with business that belongs to the Editorial department."—And I still say so, where circumstances like the above attend. And at the same time I will repeat, (judging from past observation,) that "I believe it is a fearful thing for a single individual to be an Editor of a religious paper." And I will furthermore add to this assertion, viz:—Especially if he be a person of no more *Complaisance* and *discretion* than that which characterizes the Editor of the *Review*.

This is all the apology I have to make for my two assertions, to which he takes exceptions.

In relation to the article in *Review* No. 13, jointly signed by the publishing committee, I have but little to say, otherwise than that I have no personal acquaintance with those men, except I once saw J. N. Andrews. I would not have believed, however, that three men could have been found in any religious denomination so morally depraved as to be guilty of publishing so contumelious an article of slander as that to which their names are affixed. So zealous were they in this work that they have defamed many of their best friends. And after they have given vent to the inmost recesses of their hearts, what, I ask, has it done towards harmonizing and vindicating Ellen G. White's visions, which are the root of the alleged "disaffection?" I am aware that Bro. U. Smith is young in experience of the second Advent faith, and I am also aware that his name is affixed to a slanderous article which speaks of matters which he either knows no truth concerning, or else he heeds it not. I am personally a stranger to him. But in consequence of the very pleasing acquaintance and dealings I have had in gone-by days with his now deceased father, my soul is stirred with the liveliest emotions of sympathy in his behalf. And now, in the fear of God, and in view of a speedy judgment, I feel to admonish him of the contumely and slander contained in the article to which his name is affixed, and to advise him to repent and to stand self-condemned as he evidently stands guilty of.

RANSOM HICKS.  
Providence, Nov. 12, 1854.

For the Messenger of Truth.  
Messrs. PUBLISHERS:—A friend of mine has just shown me the *Advent Review*, and *Sabbath Herald*, containing an article signed J. N. Andrews, R. F. Cottrell and Uriah Smith, complaining in very strong and indignant terms of the treatment they are receiving at the hands of some person or persons, unknown to the writer. I know nothing of the merits or demerits of the controversy, about which these gentlemen complain. But they characterize the conduct of somebody as exhibiting "great malice," "scandalous and contemptible;" as having "the sole object of blackening the character" of some one, or ones; and the persons as being their "enemies." These are specimens of their indignant complaints. They may be justly angry, and I know, and these gentlemen and the others may be suffering very unjustly at the hands of assailants. I am an entire stranger to the parties, I suppose; and certain I am, to those named above, and they to me.

But what interested me, particularly, was the following paragraph:—"But to so far lose sight of our mission as to come down and meet all the inventions of their malignity we think not best. It is but a short time since a notable instance of this kind occurred.—We refer to the wicked and malicious conspiracy formed against the Editor of the *Advent Herald*. It is true that Elder Himes gave his enemies an utter discomfiture" &c., &c.

Having knowledge of the men said to have been engaged in that "conspiracy," and having been present most of the time in the court at which the case was tried, I am prepared to say, that no one about whom these gentlemen complain, can by any means, utter a more diabolical falsehood, or circulate a more false, "scandalous and contemptible story, for the sole object of blackening their characters," than is contained in the above short paragraph. It is simply untrue, in every sentence.

Alas, poor human beings! that complain of others, while meeting out the same to their fellow men! Men, too, probably as unknown to them, as if they had lived in another generation. The same pen that records the heart's complaints against others for injustice, records as black, and unjust an accusation against those whom they know not, as is

possible for them to be guilty of! "Thinkest thou O man, that thou shalt escape the judgment of God?" "Thou that sayest a man should not steal, dost thou steal? Thou that abhorrest idols, dost thou commit sacrilege?" It may be, Sirs, that the men against whom ye have spoken, are the servants of the Most High God—What if it should so prove in the awful judgment? What answer would ye make in that trying day? Out of your own mouths, you are condemned, now. Will your own judgment be reversed then?

The men whom you have slandered, are incapable of such wickedness, and had you known them, you would have known it. Instead of such an "utter discomfiture," they proved all they ever charged upon "Elder Himes," and he proved nothing against them, because there was nothing, and they continue to enjoy the confidence of their fellow men, and even some of the men who wrote letters against them, in order to help "Elder Himes," have since acknowledged that they were engaged in a righteous work. Will Messrs J. N. A., R. F. C. and U. S. confess their wrong or stand self-condemned at the Judgment?

WE SHALL SEE.

### Withdrawal of Fellowship.

TO THE BRETHREN AND SISTERS SCATTERED ABROAD, GREETING:—Whereas, we, the undersigned, members of the Sylvan band, have no confidence in the visions of E. G. White, and whereas, some of us having formerly been under the influence of her visions and the influence of the band in Jackson, also of M. E. Cornell and S. T. Oranson, have, contrary to the word of God, withdrawn the hand of fellowship from Bro. Hiram Drew, after he had confessed all but the visions, and have, through this influence, laid our hands upon Bro. Case to hinder him from traveling and preaching, we now humbly confess that we committed great wrongs upon those dear brethren, and ask their forgiveness; and we pray God for Christ's sake to forgive us these wrongs; and we would hereby state that we know of no valid reason why God has not called Bro. H. S. Case to labor in his vineyard; therefore, we cheerfully recommend him to the brethren scattered abroad, and to all to whom he may come, as being a faithful messenger of God.

We would furthermore say, whereas we cannot fellowship those who leave the word of God and follow after vain visions, we hereby withdraw ourselves from all such, and would humbly commend them to the judgment of God, which they may see deceived, and may be enabled by the help of the Lord to turn from this, as well as all their other errors.

We are free to admit that Bro. Case has at times made wrong moves, but we consider that he acted in accordance with what he then believed to be the word of the Lord, viz: the visions of E. G. White: Eli Bugbee, Catharine Bugbee, Annie C. Bugbee, Lucy C. Bugbee, E. J. Bezzo, C. Allen, C. S. Bezzo, Earl Peirce, Olive Peirce, Albert F. Havens, Elizabeth Tichenor, Eleanor K. Hatt, Jeremiah Smith, Hannah Smith, Lydia Ann Glover, Martha Drew, Hiram C. Drew, Martha A. Drew, Elvira J. Drew.

### From Sister Morrill.

Dear Brethren and Sisters:—Through a sense of duty I now take my pen to address you through the medium of the Messenger, and in so doing, I expect to incur the disapproval of some, while on the other hand it may encourage some of the poor down-trodden and oppressed outcasts; which will be my principal object. I shall endeavor in this, to have all eyes single to the glory of God, for the Wise Man says the fear of the Lord is the beginning of wisdom; but the fear of man bringeth a snare.

I will commence by relating some of my experience since receiving the Sabbath truth, about two and a half years ago. It was first presented to me by Bro. Russell. I received it, and for about a year my peace was like a river. I then felt that I could endure all things, Christ strengthening me. I was not aware that I should ever feel any different. I knew that the word of the Lord taught us that if we would live Godly in Christ Jesus, we should suffer persecution. This I expected from the world, but instead of driving me from the Lord, it would have a tendency to help me to draw nigh to him, that he might draw nigh to me; but I soon found that persecution from the world was not all I would have to suffer.

Trials were existing in the church, but I supposed all would be right when they were settled, and we should again enjoy the Spirit of the Lord as in other days.

When Bro. and Sr. White came here, and Sr. W. saw that Bro. Russell was the great cause of trial in the church, and that he must be cut off from the sympathy of the church, I thought that vision was of the Lord: Here commenced trials that I had not before thought of. Bro.

Russell had been a friend to me in a time of need; to him under God, I owed the means of my salvation, and here I was called upon as it were, to cut off right hands and pluck out right eyes; yet I did not know any reason why he should be cut off from the fellowship of the church, only Sr. White saw it in vision, and I thought her views were of the Lord; consequently I looked no farther. I then thought there would be nothing to hinder the free intercourse of the Spirit of the Lord among us, seeing we had done his will. But here I was disappointed, and my hopes were blasted. I could not feel the approbation of the Lord as I had in other days. Many of our number were taken sick, and some died. Prayers were many times offered up for them, but without avail; instead of raising the sick, they grew worse. Here I was exceedingly distressed, and at times almost in utter despair; and all that kept me from retracing the step I had taken in disfellowshipping Bro. Russell, was the visions of E. G. White.

In this state of mind I continued for about a year and a half; when about three months ago, I was providentially thrown in the way of those that had rejected the visions.

Here I learned many things that seemed (partially) to open my eyes, yet when unmistakable evidence was brought against the visions, my stubborn heart was unwilling to yield.

In this state of mind, I was taken very sick; I took medicine that was said to cure the disease in a few hours, but all to no effect. I continued to grow worse, I resisted my convictions until I became almost deranged; disease preyed upon my system till I was brought near the grave. I could not call on my former brethren to pray for me, for I had seen their prayers fail so many times, that I had lost all confidence in them, and I was very fearful as yet, that the Lord would not hear the prayers of those that rejected the visions.

I saw plainly, that the lamp of life must soon be extinguished unless the Lord should have mercy. I would not request the prayers of any one. I was spoken to on that subject, but refused; however, in a prayer meeting, (as I was informed the next morning,) my case was made the subject of prayer, and the Lord proved to be a God near at hand, and not afar off.

Here I was reminded of the words of the apostle James, "The effectual fervent prayer of a righteous man availeth much;" and this too, being against my request, I could no longer doubt. I yielded to my will of the Lord, to set those visions one side for ever, and was raised from the bed of sickness and enabled that day to ride from Franciscoville to Jackson; a distance of 16 miles, four of which was in a lumber wagon; for which I would give God all the glory. I would here say that since that time, my peace by times, has been like a river. I have enjoyed that liberty and freedom that I had not before enjoyed for more than a year.

Permit me here to add, our conference in this place at Bro. Russell's house on the 27th, 28th and 29th of October, was one of deep interest to the outcasts. On Sabbath, we listened to an excellent discourse from Bro. Wyman. My soul feasted on the rich fruit of Canaan.

On first day, Brother Clark of Indian Creek spoke to us on the subject of the Two Horned Beast of Rev. xiii; after which was a conference meeting which lasted till almost midnight, in which many confessions were made, and many enlightening testimonies were brought in.

Here I was reminded of the time when I first embraced the truth; when the hearts of God's people were knit together as with a three fold cord that cannot be easily broken. It was a meeting long to be remembered by the down-trodden people of the Lord; my pathway was lit up with new courage and strength, and I felt like going on my way rejoicing.

After the forenoon meeting on first day, Sister Savilla Case arose and read some of the vision concerning herself, which reads something like this:—"I saw that the word that was said to have been spoken by Sr. Palmer, was not spoken; but words were spoken that offended God, and grieved angels. I saw that Brother Case's daughter did not hear the word, but thought she heard something like it, and was very willing to think she heard it and to have it appear worse than it was."

This, Sr. Savilla said was false, and that she did hear Sr. P. say the word.

She said she partially confessed at the time, that she was mistaken, because she thought the vision (being of the Lord,) must be true. She said that things had been laid upon her, which she was unable to bear; that she did not know as she ever should rise above it; she had sunk lower and lower, until she was almost without hope, and she would bear it no longer; she would now throw it off, and place it where it belongs; (on E. G. W's shoulders,) and that God himself would place it there.

At this, there was not a dry eye in the

room, save that of M. E. Cornell, A. A. Dodge and J. P. Kellogg. Bro. Clark asked Bro. Cornell if he could give a reason for that. He replied that he did not wish to say any thing there, as perhaps it would not be received if he should.

Said Bro. Clark, "Where the Spirit of the Lord is, there is liberty; and if there is any reason for this, you can give it here as well as any where; this looks to me like the lambs of the flock being torn."

Bro. Cornell then arose and said he never could be affected by sympathy; *men might cry and women might cry*, but it would not affect him any without the truth. He went on and cast hard reflections against Sr. Savilla, saying he would not confess a thing that he knew was false, if he knew his head was to be severed from his body. When he sat down, Sr. Russell was called, who testified that she heard him say at Bro. Dickinson's, that he would sooner disbelieve his own eyes and ears than disbelieve the visions. He then said "Now I am compelled to say I know I never said it."

At this plain denial, I arose and testified that I also heard him say the same thing at the same time and place; also, that he believed it would be blasphemy to call any one that had been disfellowshipped by the church, brother or sister;—referring to Brother Russell's family; yet he could not tell any thing they had done, save they rejected the visions.

Bro. Dodge remarked that there were two sides to this matter. We think these things worked together for good to those who love the Lord; for it served to open the eyes of the honest hearted; and *unbelievers* that were present, afterward said they thought it was enough to melt the hardest heart.

I earnestly hope, yea, I believe with all my heart that the eyes of the honest will be opened to the truth, and that they will be enabled to take the word of God alone as the rule of faith and practice. May the Lord speed the time when every high look shall be brought low, and the Lord alone be exalted, is my prayer.

I know of a truth that the Lord has commenced to work for the down-trodden Remnant, and my prayer is, that he may continue to work until all his honest ones shall be brought to the knowledge of the truth as it is in Jesus.

I hope that if any of the dear brethren or sisters see any thing wrong in this they will forgive me; for I have endeavored to have nothing but the glory of God, and the good of souls in view.

Yours, hoping for eternal life.

Jackson, Mich., Nov. 9th, 1854

### Destruction of the Spanish Inquisition.

The following account of the destruction of the Inquisition in Spain, is from an all its naked deformity—the depravity of the priesthood and the immorality of the confessional. Below is a description of the Inquisitorial Rooms. They bear a resemblance, although far exceeding in horror, those described by Mr. Perry, in his visit to the Inquisitorial Rooms in Mexico. It is horrible, but there is no doubt of its truth.

"When we arrived at the wall and summoned them to surrender and open the gates" says Col. L., in his report—"they presented a musket and shot one of my men. This was the signal of attack. It was soon obvious that it was an unequal warfare. The walls were covered with soldiers of the holy office. After a hard struggle, a breach was made. On rushing in we met the Inquisitor-general, followed by the father confessors in their priestly robes. All came out of their rooms with long faces, and their arms crossed over their breasts as if they had been deaf to all noise of the attack and defence, and rebuked their own soldiers, saying:—

"Why do you fight our friends the French?" "Their intention was to make us believe this defence was wholly unauthorized by them, and that they were friendly. Their artifice was to shallow and did not succeed. I ordered them to be secured as prisoners. We then proceeded to examine all the rooms—we passed through room after room, found all perfectly in order, richly furnished, and wax candles, altars and crucifixes in abundance; but could discover no evidence of iniquity being practiced there. The marble floor was arranged with a strict regard to order; but where were those horrid instruments of torture, of which we had been told, and where those dungeons in which human beings were said to be buried alive? We searched in vain; and the holy father assured us that they had been buried—that we had seen all; and I was prepared to give up the search, but Col. de Lile was not ready and said to me:—

"Let this marble floor be examined; let water be poured upon it, and see if there is any place where it passes through more freely than others."

"I replied," "Do as you please."

"Water was poured on the floor and every seam carefully examined, to see if

the water passed through. Presently, Col. de Lile exclaimed he had found it by the side of one of these marble slabs; the water passed through fast, and all hands were now at work for further discovery; officers with their swords, soldiers with their bayonets, seeking to clear out the seam and pry up the slab, and others with the butts of their muskets striking the slab with all their might, trying to break it.

One of the soldiers struck on the slab with the butt of his gun, and hit a spring, and the marble slab flew up. Then the faces of the inquisitors grew pale as belshazzar's when the hand-writing appeared on the wall. Beneath the slab there was a staircase. I stepped to the altar and took from one of the candlesticks a candle four feet in length, that I might explore the room below,—doing this, I was arrested by one of the inquisitors, who laid his hand upon my arm, and with a very demure and holy look, said,

"My son you must not take those lights with your bloody hands—they are holy."

"Well," I said "I will take a holy thing to shed light on iniquity," and proceeded down the stairs.

"As we reached the bottom of the stairs we entered a large room which was called the hall of judgment. In the centre was a large block, with a chain fastened to it, and small cells extending the entire length of the edifice; and here such sights were presented as we hope never again to see. These cells were places where the wretched objects of inquisitorial hate were confined, till death released them from their sufferings: In these cells we found the remains of some who had paid the debt of Nature; some had been dead but a short time, while of others, nothing remained but their bones, still chained to the floor of their dungeon. In other cells were found living sufferers of both sexes, from three score years and ten down to fourteen, all naked as when born in the world, and all in chains. Here were the old man and woman who had been shut up for many years; here, too, were the middle aged; the young man and maiden of fourteen years. The soldiers went to work releasing them, and took their overcoats and other clothing, and gave them to cover their nakedness. We then proceeded to explore another room on the left.—Here we found instruments of torture of every kind which the ingenuity of men or devil could invent.

Col. D. here describes four of the horrid instruments:

"The first was a machine by which the victim was confined; then beginning with the feet, the body was drawn out; the second was a box in which the head of the victim was confined; by a screw over the box was a vessel from which one drop of water fell every second on the head, in the same manner as the sufferer in the most excruciating agony, till death; the third was an infernal machine, laid horizontally, to which the victim was bound, the machine was then placed between two beams, in which were scores of knives so fixed, that by turning the machine by a crank, the flesh was torn from his limbs all in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was a beautiful woman of dainty dress, with arms extended, and around her feet a semi-circle was drawn; the victim who passed over this fatal mark, touched a spring, which caused the diabolical engine to open its arms, clasp him and a thousand knives cut him into as many pieces in the deadly embrace.—This was called the Virgin. The sight of these engines of torture kindled the rage of the soldiers to fury; they declared that every inquisitor and soldier of the inquisition should be put to the torture. The generals did not oppose them.—When the inquisitor-general was brought before the Virgin, he begged to be excused."

"No," said they, "you have made others kiss her and now you must do it," and pushed him over the fatal circle. The beautiful image instantly clasped him in its arms and he was cut into innumerable pieces."

After witnessing the torture of four, the Colonel left the soldiers to wreak their vengeance on the guilty inmates of that prison house of hell. In the meantime it was reported through Madrid that the inquisition was opened, and multitudes hastened to the fatal spot. What a meeting was there? It was like a resurrection. About one hundred who had been buried for years, were now restored to life.—Fathers found their long lost daughters, wives were restored to their husbands, sisters to their brothers, and parents to their children. The scene was such as no tongue could describe.

Having sent to the city for a wagon load of powder, he deposited a large quantity in the vaults and placed a slow match in connection with it, and withdrew to a distance. In a few moments there was a joyful sight. The walls and turrets of the massive structure rose majestically toward the heavens, impelled by the tremendous explosion, and fell back to the earth a heap of ruins.