

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. VII.

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J. H. WAGGONER, R. F. COTTRELL, } Corresponding
and STEPHEN PIERCE, } Editors.

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

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

I Hold Still.

From the German of Julius Sturmf.

PAIN'S furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper—As God will!
And in his hottest fire, hold still.

He comes and lays my heart, all heated,
On the hard anvil, minded so
Into His own fair shape to heat it,
With his great hammer, blow and blow;
And yet I whisper—As God will!
And, at his heaviest blows, hold still.

He takes my softened heart, and heats it,
The sparks fly off at every blow;
He turns it o'er and o'er, and heats it,
And lets it cool, and makes it glow;
And yet I whisper—As God will!
And, in His mighty hand, hold still.

Why should I murmur! for the sorrow
Thus only longer lived would be;
Its end may come, and will to-morrow,
When God has done his work in me;
So I say, trusting—As God will!
And, trusting to the end, hold still.

He kindles for my profit, purely,
Affliction's glowing, fiery brand,
And all his heaviest blows are, surely,
Inflicted by a Master's hand;
So I say, praying—As God will!
And hope in Him, and suffer still.

IS THE SOUL IMMORTAL?

An Examination of the Scripture Testimony Concerning Man's Present Condition and his Future Reward or Punishment.

BY J. N. LOUGHBOROUGH.

[Continued.]

We now inquire, what is the christian's hope? Paul in his letter to Titus, [chap. i, 2] represents himself, as being "in hope of Eternal Life." This is a true gospel hope; for God has made plain promises in regard to it. 1 John, ii, 25. "And this is the promise that he hath promised us, *even eternal life*." Paul in Rom. ii, 6, 7, speaking of the same thing, says, God "will render to every man according to his deeds; to them by continuance in well-doing, seek for glory, and honor, and immortality, *eternal life*." That is, God will render *eternal life* to those who seek it. As we proceed to notice the testimonies of the Scriptures on this subject, we shall find that the gospel hope, is the hope of *eternal life* at the resurrection.

Christ says in Luke xiv, 13, 14. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Here is a plain promise concerning the time when

the saints' reward is to be given them, and it differs as much from the common faith of professing christians on the subject, as the resurrection differs from death. We will now call attention to John vi. In this chapter, Christ plainly tells *how* and *when* the reward is to be given, Verse 39. "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

From the above testimony it is plain, that if Christ did not *raise up at the last day* that which God had given him, viz; his people, some thing would be lost: that which God hath given him. Now he will save that which God has given him. How? He will raise it up *at the last day*. Verse 40. And this is the *will* of him that sent me, that every one which seeth the Son, and believeth on him, may have *EVERLASTING LIFE*; and I will raise him up at the last day. He does not say I will re-unite the soul and body, (which would be a resurrection, if as we before have noticed, death was the separation of soul and body, but "I will raise him up. *Him* does not signify merely the body. *Him* is the one that is raised up, that he may receive that which the Father hath *willed* that he should receive, viz; *everlasting life*."

Says the objector, We have everlasting life now; it commences here when we believe on Christ; he says in verse 47, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." We reply, this text, if it proves that we actually have everlasting life here, proves as positive that we receive it by faith in Christ; therefore, those who have no faith in Christ would have no eternal life. Does Christ convey the idea that in the strictest sense we have eternal life? I think not! Read verse 54. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. "Now putting the testimonies together that we have above granted, although men may eat (not literally) the flesh of the Son of man and drink his blood, and have *eternal life*, yet, if they are not raised up at the last day, *they will be lost*. How can this be, if they absolutely have *eternal life*? It cannot.

We understand the eating of the flesh of the Son of man, and drinking his blood, to be a work of faith; meaning that the creature, man has sinned, must lay hold of the merits of Christ's blood, as he would take his daily food to protract natural life. Christ makes a similar statement in John iiii 36.

"He that believeth on the Son, hath *everlasting life*." We read in 1 John v, 13: these things have I written unto you that believe on the name of the Son of God: that ye may know that ye have *eternal life*, and that ye may believe on the name of the Son of God." Read now verses 11, 12, "And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life: and he that hath not the Son of God, hath not life."

Paul in Col. iii, 2-4, sets this matter forth in its clear light. "Set your affection on things above, not on things on the earth; for ye are dead and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory." Those who believe on the Son of God have eternal life, not in themselves, but it is in the Son. They are to have it in themselves, not at death, no! no! but when Christ who is their life appears; viz., at his *second coming*. If we should claim, that man was now actually in possession of eternal life, it would make the testimony

fantasy, that says we are in *hope* of eternal life. For as Paul says, "What a man seeth why doth he yet hope for?" what would be the necessity of earnestly desiring that we already had? None at all "But," says Paul, "if we hope for that we see not then do we with patience wait for it." Then according to this testimony, if we are in *hope* of eternal life, we must be, not literally in possession of it, but *waiting* for it.

Christ made a *promise* concerning the reward in answer to the inquiries of Peter, as recorded in Matt. xix, 27, 28. Then answered Peter, and said unto him, behold, we have forsaken all, and followed thee; what we have therefore? There can be no dispute but here was a plain question as to what they should receive as their reward. If it was the design of God, that they should go to heaven at death, here was certainly, the most favorable opportunity to make it known; for their minds were stirred up to the subject. Mark well the reply of our Saviour: [Verse 28:] "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, WHEN THE SON OF MAN SHALL SIT IN THE THRONE OF HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Does Jesus intimate that they will go to heaven, or that they have a deathless spirit that will survive the scenes of death? Not a word of it. But, when the Son of man should sit "IN THE THRONE OF HIS GLORY that they should receive their reward." Read Matt. xxv, 31, and there you will learn when it is that he sits in the throne of his glory. "When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory. This will be at his literal *second coming*, that is the time when he comes with all the holy angels with him. See Matt. xxiv, 31.

Paul states in Acts xxiii, 6, "Of the hope and resurrection of the dead I am called in question." And in Chap. xxvi, 6-8, he says; "And now I stand and am judged for the *hope* of the promise made of God unto our fathers: Unto which promise our twelve tribes instantly serving God day and night, hope to come. For which *hope's sake*, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should *raise the dead*?" Here again Paul has stated what the burden of his preaching was. He states in verses 22, 23, of this chapter, "Having obtained help of God, I continue unto this day, witnessing to both small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the *first* that should RISE FROM THE DEAD." &c.

The burden of Paul's testimony, in his gospel sermon, 1 Cor. xv, is the resurrection. And he clearly holds forth by his testimony, that without it the salvation of God's people is a failure. We will notice a little of his testimony at this point, Verses 17, 18. "And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have *hope* in Christ, we are of all men most miserable." We know of no sense in which the saints of God could be said to have *perished*, if they possess immortal souls, though their bodies might never have a resurrection. But allowing the Scripture sentiment held forth in this book to be true, viz., that man in death is unconscious, without reward, and waiting a resurrection that he may receive a reward, then, if he does not rise from the dead, he is *perished*, and out of existence for ever. Mark the language of the 19th

verse: "If in this life only we have hope in Christ." This testimony is equivalent to saying, that if there was no resurrection, there is no hope beyond this life.

Paul says, Verse 32, "If after the manner of men I have fought with beasts at Ephesus, (periling my life) what advantageth it me IF THE DEAD RISE NOT?" His language here clearly shows, that he had no other hope, but that of a resurrection from the dead. And if there was no resurrection, he would choose the sentiment of the Epicurean—"Let us eat and drink, for to-morrow we die." But do you think there is any danger of those of the professing church at the present time, who are denying the resurrection becoming Epicureans? Nay! verily, for they claim the resurrection would be no advantage whatever that they get all their reward without it. It must be that their theology embraces something that Paul did not believe, for he could see no future hope aside from the resurrection.

We will now notice the testimony of Paul in Rom. viii, 19-25 for the earnest expectation (hope) of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now; and not only they (or that), but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting (to go to heaven at death? No, but) for the adoption, to wit, the REDEMPTION OF OUR BODY." The creature spoken of in Verses 19, 20, 21, we understand to be the saint of God. It cannot be the wicked, they have no earnest expectation. Neither can it be the beasts as John Wesley claims, for then it would prove, that every beast would be delivered into the kingdom of God. The saint of God is "waiting for the manifestation (revelation) of the sons of God." That is for it to be made known who are the sons of God. And as stated in Verse 23, they are waiting for "the redemption of our body." "For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." By the above testimony, Paul plainly represents, that the saint of God is waiting and hoping for the redemption of the body, or the resurrection.

Compare the above testimony with Paul's testimony in Phil. iii, 20, 21. "For our conversation is in heaven; FROM WHENCE also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Why says the objector, Christ comes at death. That is a popular sentiment I know, but where is the authority for it? Perhaps you are ready to quote Matt. xxiv, 44. Be ye also ready: for in such an hour as ye think not, the Son of man cometh," which is often quoted on funeral occasions and applied to death, and thus the Son of man is made to mean death, while the book of God represents death as "the king of terrors." See Job xviii, 14.

Did the disciples understand that Christ's second coming was at death? Look at the case of the disciple Jesus loved, spoken of in John xxi, 20, 23. "Then Peter, turning about, seeth the disciple whom Jesus loved, following: (which also leaned on his breast at supper, and said Lord, which is he that betrayeth thee?) Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee, follow thou me. Then went this saying abroad among the brethren, that that disciple should not die, yet Jesus said not unto him, he shall not die, but, if I will that he tarry till I come, what is that to thee?" Here is positive proof, that the disciples of Christ understood his coming to refer to something aside from death.

Calling the coming of Christ death, would make an absurdity of the testimony of Paul in Philipians; for it would prove that our bodies were fashioned like unto Christ's glorious body, when they go into

the grave. Paul was not expecting to go to heaven at death, but he was waiting for Christ to come from heaven. Not when his body should go into the grave, but when the time should arrive for it to be changed and fashioned like Christ's body. His language in the same chapter plainly shows us what encouraged him to labor and suffer. Verse 11, "If by any means I might obtain unto the RESURRECTION OF THE DEAD." The Greek term employed in this text rendered resurrection is *exanastasis*, which signifies, a rising from the dead, which is the same as, out from among. Paul did not merely wish to rise, but he wished to have a part in the first resurrection.

Paul in writing to Titus, states plainly what the hope is, and what the saints of God should do in view of it. Titus ii, 11-13, "For the grace of God that bringeth salvation, hath appeared to all men teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope, and—*kai*, even—"the glorious appearing of the great God and our Saviour Jesus Christ."

But perhaps you are ready to ask, Did not Paul in some of his teachings, show, that men would go to heaven at death? No. We have already answered every text that can be construed in that way. We will now notice the testimony of Paul, as he is about to fall a victim to death. Here, if anywhere, we might expect to find him speaking of being rewarded at death, if that is the time of reward. 2 Tim. iv. In the first verse he gives his last solemn charge to Timothy. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge (all men at death? No, but) the quick and the dead at his appearing and kingdom." Why not charge him in view of death? Because that is not the time of recompense. Says Solomon, "Neither have they (the dead) any more a reward."

After giving this charge Paul says, [Verses 6-8,] "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." The sentiment of the present time would say, you will go right to heaven. But let us hear what Paul says on the subject. "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at (death? No, but) that day: and not to me only, but unto all them also that love his appearing." My fellow christian, you and I want each of us a crown, but if I supposed that the day of Paul's death was the time crowns were given to all, I should despair of ever getting one. The day spoken of above, is the day of the Lord's appearing. Then the righteousness of all ages will be made perfect at once.

Paul, at the time of his death, cast his mind forward to that scene which he had described to others, to console them in the hour of affliction and bereavement. Mark well his testimony in 1 Thess. iv, 13-18. We will read it. He says, [Verse 13,] "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." The saints of God are not said to be sleeping in heaven, but in the grave. Verse 14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The testimony of the Apostle is [Heb. xiii, 20] that "God brought again from the dead our Lord Jesus Christ." And "them which sleep in Jesus will God bring with him." Not from heaven, for they are not sleeping there, but in their graves. Verses 15-18. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Dear reader, are these words of comfort to you? Not if you cherish the sentiment, that death sets the Christian free and sends his soul to bliss and

happiness. I presume if you cherish such a sentiment, you have been ready to exclaim long before reading this page, *What a gloomy doctrine!* True, death is a gloomy picture when viewed without the light of the resurrection. As Job says, it is "the land of darkness, as darkness itself." But Christ has "brought life to light." He is coming again to "proclaim liberty to the captives and the opening of the prison to them that are bound." He says, "I am the resurrection and the life."

John says of Christ and his work, [John i, 4, 5,] "In him was life; and the life was the light of men." If light, here signifies life, darkness would mean death. Says John, [verse 5,] "And the light shineth in darkness; and the darkness comprehended it not." This light (eternal life) that was in Christ shined into death, and the grave, but the darkness (death) comprehended (understood) it not. Why? Answer. "The dead know not anything."

Paul desired of the Lord, as he expresses it in 2 Thess. iii, 5, that he would keep his Thessalonian brethren from evil, and direct their hearts "into the love of God, and into the patient waiting for Christ." The rest of the apostles taught the same sentiment to the church, that Paul had taught. Says James [Chap. v, 7, 18,] "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh."

Peter speaks of the hope [1 Pet. i, 3-7] as follows: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope (hope of life) by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the LAST TIME, wherein ye greatly rejoice though now for a season (if need be) ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." From this testimony of Peter, we learn that the saint's inheritance is reserved, to be revealed in the LAST TIME. There is no other time to which we can apply this, but at the appearing of Jesus, where Peter's testimony applies it.

Peter gives a charge to the elders in his first epistle [1 Pet. v, 2] to "feed the flock of God," and he adds, [verse 4,] "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." The crown of glory is not to be given at death, but when Christ, the chief Shepherd, appears.

John teaches the same sentiment in his epistle. Read 1 John iii, 2, 3. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Christ in the revelation he made to John taught the same sentiment. Rev. xxii, 12. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."

We see then, that the harmonious testimony of the New Testament is, that at the resurrection and coming of Christ, is the time when the saints of God are to receive their reward. They are represented as deprived of reward unless they have a resurrection. "If the dead rise not, then they which are fallen asleep in Christ are perished." Should the objector yet contend that man is conscious between the periods of the death and resurrection of the body, he will have to admit, that during that time the saint has no reward. But we have already shown that there is no consciousness during that period.

The hope of the christian we understand to be, the hope of eternal life, to be obtained through the resurrection, at the appearing of Christ. So if there is no appearing of Christ, there will be no resurrection. If no resurrection, no eternal life, Yes,

no reward. Faith then, in the coming of Jesus and resurrection, attributes to Christ the work he claims as his. If we believe the scripture doctrine, that then, life is to be obtained, it throws a radiant glory like morning sunlight around that event. But, if we incorporate into the items of our faith the sentiment that man has an immortal soul, and the saint goes to his reward at death, we at once mar the work of God, and render the coming of Christ and the resurrection of the dead of no effect.

The testimony of the Word concerning Christ's second coming is, "My reward is with me, to give every man according as his work shall be." Now if the saints of God go to heaven at death and receive their reward, the object is then accomplished for which Christ is coming, (viz., to give them their reward.) So by this sentiment his coming is superseded.

To illustrate. Suppose a man in London was owing you half a million of dollars that had fallen to you. He promises to meet you in New York city on a certain day, and pay you that sum, of course your mind will be fixed on the point of time when he is coming to New York. But if matters should so happen that you go to London and get the money before the day arrives, it entirely supercedes the necessity of the man's coming to New York, as the sole object for which he is coming has been accomplished in some other way.

The Scripture represents, as we have quoted above, that Christ is coming to reward his saints. But, if they go to him and get their reward, I fail to see the necessity of his coming to reward every man according to his work. It is no marvel, that professing christians of the present time see no force in the doctrine of the second coming of Christ, and manifest no more care in regard to that event; for they cherish a sentiment which robs the doctrine of Christs coming of all its force and beauty. They claim that they have an immortal soul and shall have eternal life whether Christ comes or not. We would candidly ask such, if they should read these pages, to reflect on the testimony of Paul. "The gift of God is eternal life through Jesus Christ our Lord." The Lord help us to realize it. Let us set rightly about the work of seeking for immortality, and patiently wait the return of our Lord, that we may receive a crown of life.

To be Continued.

The Conference,

HELD at the "House of Prayer," at Battle Creek, Nov. 16th-19th, was a Meeting of importance, and deep interest. Brn. Hart of Vt., Bates of Mass, Belden of Conn., and Waggoner, lately from Wis., and a goodly number from different parts of this State, were present. Nov. 16th was spent in transacting business expressed in the call for the Conference. Sabbath, 17th, in a most thorough examination and discussion of the time to commence the Sabbath; 18th, three discourses were given by Brn. Waggoner and Bates; 19th, in prayer, and remarks, and confessions relative to the evident departure of the remnant from the spirit of the message, and the humble, straight-forward course taken by those who first embraced it. Strong desires were expressed, and fervent prayers were offered to Heaven, for the return of the Spirit of consecration, sacrifice and holiness once enjoyed by the remnant. Our long-suffering, and tender Father in heaven smiled upon his waiting children, and manifested his power to their joy. The brethren separated greatly refreshed and encouraged.

It is proper here to state that the most perfect union prevails with the friends of the cause in regard to the manner of conducting the Review. No one present at the Conference, or by letter, objected to the plan suggested in the Review, and adopted by the Conference. We will here give short extracts of letters from different Churches, read before the Conference.

From New Hampshire.

DEAR BRETHREN:—In the Review of Oct. 16th is a request from you as a Committee to hear from brethren in different parts of the field relative to the manner of publishing the Review. We take this opportunity to say that we approve of the plan of a Committee to relieve the Editor of the burden of the financial department. We also approve of the plan you propose of having one resident Editor, and 4 or 6 Corresponding Editors. Two of them perhaps located near the Office, that they might be consulted more readily. The others located in different parts of the field.

It is our mind also (and that of the brethren generally, so far as we have conversed with them) that Bro. White still continue to have charge of the Review, if his health will admit.

We would also suggest the propriety of a Committee of three appointed in whose care the Press shall be placed for the use of the Church, in publishing the light of present truth. We make this suggestion, not that we have any fears ourselves of a misuse of the Press; but it would cut off the opportunity of any who might in future (as some have done in time past) seek to create disaffection on this account.

We however submit the whole to the wisdom of the Brn. who may assemble in Conference—assuring them of our hearty co-operation in their efforts to publish the last message of mercy to a perishing world. Your Brn. in hope of Eternal life.

F. WHEELER, Washington.
H. P. WAKEFIELD, Newport.

From Massachusetts.

To the Brethren assembled in General Conference at Battle Creek Mich., Nov. 16th.

DEAR BRETHREN:—The Church of Fairhaven and Dartmouth having made choice of us, P. Collins, H. S. Gurney, and O. Davis, as a Committee to take into consideration the request made by the present Financial Committee, to send a statement of their views of the best plan to conduct the Review, &c., we make the following report:—

Firstly. For the conducting of the Financial affairs of the Church, we would recommend that a Committee of three be chosen. That they hold in trust for the benefit of, and subject to the direction of the Church, all property belonging to it, as a body.

That the Committee report the state of the Financial affairs of the Church at such stated periods as the Conference shall direct, and cause the same to be published in the Review.

Secondly. For the conducting of the Editorial department we recommend the plan suggested by the present Financial Committee: viz., a Resident Editor, with four or six (we recommend six) Corresponding Editors, and resident in different portions of the field. And we further recommend that those of the Corresponding Editors whom it is not necessary to have reside near the Resident Editor, be located in such portions of the field as shall give them as equal a distribution as possible.

Which was submitted to the Church.

(Signed.) OBADIAH DAVIS.
In Behalf of the Committee.

The above report was accepted by the Church, and I was directed to forward a copy of it to the care of Bro. Henry Lyon, for the Conference. And to add that it was the wish of the Church here that Bro. White should continue in connection with the paper as Resident Editor. And also that in connection with other Churches in this State, we send Bro. Joseph Bates as Delegate.

In behalf of the Church, your brother in Christ.

OBADIAH DAVIS.
North Fairhaven, Mass., Nov. 5th, 1855.

From Ohio.

DEAR BRN. OF THE FINANCIAL COMMITTEE:—We have noticed your remarks published in the Review, in regard to establishing the Office at Battle Creek, and also a plan on which the Advent Review shall be conducted. We do not know as we could suggest a better plan. You, therefore have the co-operation of the Church in Ohio, as far as I have been able to learn their minds.

In behalf of those who keep the Commandments of God, in Northern Ohio. G. W. HOLT.
Freemont, Ohio, Nov. 7th, 1855.

From New York.

DEAR BRN. OF THE COMMITTEE:—It not being convenient to send a delegate to the Conference, I write in behalf of the Church in this place. We do not feel capable of suggesting any plan on which the Review should be conducted; but we feel like acting in concert with Brn. that have better judgment in the matter, and are more capable of devising a plan of conducting the paper. We feel confident that the Lord will give wisdom to his servants to arrange this matter aright. And we feel to say, the Lord helping us, we shall act in unison with the Conference.

ELIAS GOODWIN.
Oswego, Nov. 4th, 1855.

From Delhi, Mich.

THE Church in Delhi called a meeting and appointed two delegates to attend the Conference, but there has been such a fall of rain that it will not be consistent to come. In respect to brethren to conduct the Office, they expressed their minds in favor of Bro. Waggoner for Editor. They think that Bro.

White has received the scoffs of his enemies long enough.

Be assured, Brethren, that the Church here will be satisfied with any choice that the body may make.

A. HART.

Bro. Elon Everts writes:—"I sympathize with you and the few Brn. who yoke with you in bearing the burthen and heat of the cause; and, while the burden of the cause rests on the few, I feel willing to say, that I am willing to confide in your judgment, in deciding upon the best course in managing the affairs of the cause. I would be glad to be at the meeting and take responsibility with you, but as I can't and the many either, therefore we ought to acquiesce in your deliberations."

The following letter came without the writer's name. We will send the Review and INSTRUCTOR if some one will give us the writer's name and address.

J. W.

DEAR BROTHER AND SISTER WHITE:—I write you a few lines to let you know that I am striving to keep the law of God, here in the Western Country all alone. I have been here a year and a half, and have not seen a Sabbath-keeper since I have been here. I feel very lonesome, but my lot has been cast here, and I will trust in God that he will keep me from the snares of the world. I feel thankful that I have the privilege of keeping the Sabbath—you understand some of the trials I had in York State about getting to meeting, and have not been permitted to send for the paper yet. I had them until I came here.

Dear Bro. C. B. Preston and wife send me letters and pamphlets occasionally, and a few numbers of the INSTRUCTOR which I am truly thankful for. They seem like cold water to a thirsty soul. I have received no opposition of late. Some dear friend sent me the Review, dated Oct. 16th. I feel to praise God that he has put it into the heart of any to send me another number. I have mourned a great deal this year or two past the loss of my paper, but I trust I shall have it again when I am permitted to send the pay. I shall write for it. The girls are quite interested in their little paper. I have sent them around to the neighbors, and they like to read them too. I hope that God will send some of his dear children into this place to hold meetings. We live near Fitz Henry P. O., Eagle Co., Ill.

From Bro. Rhodes.

DEAR BRO. WHITE:—I am satisfied it is my duty to commence obedience to the command of the Lord by St. Paul, as recorded in 1 Cor. xvi. 2.* I send two dollars for the Review to be sent to the poor. Dear Bro. my heart still beats in unison with yours in the work in which you have been engaged for more than twelve years, viz., in publishing to the world the message of Rev. xiv. 6-12 inclusive. I am still unable to speak publicly through weakness of the speaking organs. It is a sore trial to me to be compelled to cease from preaching the speedy coming of the Lord Jesus Christ. I beg your prayers and the prayers of the Church that I may be fully delivered from every wrong influence that has in any way bound my testimony for a year or two past.

I now contemplate traveling West and South the coming Winter, hoping to improve my health by the journey.

Your unworthy brother, a weeping, living sacrifice, upon the Lord's altar.

S. W. RHODES.

Brookfield, N. Y., Oct. 7th, 1855.

*We recommend to all Christians a careful consideration of this text. It is evidently an individual work which "every one" should attend to in the fear of God. This text has nothing to say about Sunday-keeping, or public worship, as some vainly suppose, but teaches the private duty of every child of God. "Let every one of you," my dear brethren, attend to this duty, and the Lord's treasury would be full of means to advance the precious cause of truth.

J. W.

From Bro. Bates.

DEAR BRO. WHITE:—According to appointment in the Review, our Tent-meeting was held in Haverhill, Mass., Oct. 6th and 7th. The Brn. from Boston and vicinity were present to aid us in sustaining the meetings. Some were disappointed because the meetings were not continued, as they wished to hear more with respect to our position. As Bro. Wheeler left for the South, we concluded to stop a few days, and hold meetings in the vicinity. Our meeting yesterday was in a convenient hall in the town, during which one person acknowledged the truth in relation to the Sabbath, and at the close of the meeting another one came out decided to keep it. Several others have furnished themselves with books to investigate the subject. The most of these began to hear at the Tent-meeting. We hope and pray that their investigations will result in a full and complete salvation from all sin.

JOSEPH BATES.

Haverhill, Oct. 15th, 1855.

THE REVIEW AND HERALD.

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

BATTLE CREEK, THIRD-DAY, DEC. 4, 1855.

Business proceedings of the Conference at
Battle Creek, Mich.

BRETHREN assembled in conference at Battle Creek, Nov. 16th, 1855, according to appointment in REVIEW of Oct. 16th. Eld. Joseph Bates was chosen Chairman. Letters from different parts of the field relative to the business of the meeting were read. All were in harmony with the proposals heretofore made in the REVIEW. In the business transactions of this Conference, the following resolutions were unanimously adopted:

1. That a committee be appointed to investigate the financial condition of the REVIEW Office.
2. That Henry Lyon, David Hewett, and Wm. M. Smith, of Battle Creek, be that committee.
3. That this Conference sanction the proceedings of the previous Conference of Sept. 23d, 1855, and that the committee then chosen hold in trust the press for the benefit of the church.
4. That Uriah Smith be resident Editor of the ADVENT REVIEW.
5. That J. N. Andrews of Iowa, James White and J. H. Waggoner, of Mich., R. F. Cottrell of N. Y., and Stephen Pierce of Vt., be corresponding Editors.
6. That after the investigation of the affairs of the REVIEW Office, the financial committee pay Bro. White for materials which he has placed in the Office above what was first donated, and call on the church for the amount, that he may be able to meet the debts he has incurred in placing this material in the Office.
7. That Bro. White be subject to the advice of the financial or publishing committee, in the management of the publication and sale of books.
8. That a vote of thanks be tendered to Bro. White for his valuable services as an Editor, in spreading the light of present truth.
9. That Joseph Bates, J. H. Waggoner, and M. E. Cornell be appointed to address the saints in behalf of the Conference, on the gifts of the church.
10. That the following unanimous expression of the brethren assembled, be published with the proceedings of the Conference, in the ADVENT REVIEW:

Whereas, Inquiries have been made as to what course we designed to pursue in the future, in reference to the misstatements of the enemies of present truth, therefore, for the information and satisfaction of the brethren abroad,

Resolved, That we henceforth devote ourselves exclusively to the advocacy and defense of the present truth, committing ourselves in all things to Him who judgeth righteously, after the example of our Pattern, in affliction and in patience.

JOSEPH BATES, Chairman.
URIAH SMITH, Secretary.

To the Friends of the Review.

SINCE Bro. White's health renders it inconsistent for him longer to sustain the responsibilities he has borne, it has become necessary that these duties should devolve upon others; and as the Conference has seen fit that I should take charge of the Editorial department of the REVIEW AND HERALD, I would say a word to the friends of truth. I am aware that the position is one of responsibility, and I could by no means have consented to accept it, were it not that I expect, in this matter, the aid and co-operation of all my brethren. And above all things I shall endeavor so to conduct as to enjoy the blessing and approbation of God, without which we can do nothing.

I do not enter upon this position for ease, or comfort, or worldly profit; for I have seen by my connection with the REVIEW thus far, that neither of these were to be found here. But there are burdens to be borne, there are sacrifices to be made, and it becomes us each in the light of present truth, willingly and cheerfully to do what we can in the cause of God.

The world is swiftly rushing down the broad road to destruction; a cold and formal church, without eyes or ears, are raising the deceptive cry of peace and safety; the nations are becoming involved in difficulties and perplexities, and are beginning to be angry; the wine cup of God's fury which they must "certainly drink," [Jer.

xxv.] and be moved and be mad, will soon be given them; the time of trouble such as never was, is even now almost visible in its swift approach; the plan of salvation is being finished in the heavenly Sanctuary; and it is only here and there from the gloom of earth that the cry comes up, Watchman, what of the night? All these things call loudly on every servant of God to be zealous in his Master's service; to be active in warning sinners of their doom, in proclaiming the last message of mercy to the world, and in pointing the anxious inquirers to the word of God, that they may see that the morning cometh, and also the night.

Let every brother and sister remember that they have a personal interest, and, in a measure, a personal influence in the REVIEW; for the life and interest of the paper is dependent in a great measure on the state of the cause abroad. If the cause is in a good condition; if the people of God are active; if they are living where they can enjoy the power of God, and the work is advancing; when these things are reported through the REVIEW, it imparts life and energy to all the rest; and thus the paper becomes a welcome messenger to God's people, and a blessing to his cause. But if there is little or no interest manifested abroad; if there are no cheering communications from brethren and sisters; if there are no accounts of the prosperity and the advancement of the truth, it is extremely discouraging to those connected with the Office; and the paper must lose its interest; and as the paper loses its interest, people lose their interest in the paper; and in this way they exert a mutual influence upon each other. Thus we see how we are all fellow-labors in the vineyard of the Lord; then let us start anew in God's service, and proportion our efforts to the importance of the truths we profess, and the demands of the present time.

The friends of truth are earnestly requested to give the REVIEW a place in their prayers, that it may be conducted in a spirit of meekness and wisdom; that it may not take, in anything, a wrong and unchristian course; but that it may be adapted to the wants of the remnant, and go forth bearing meat in due season to the scattered flock; that it may be laden with such matter as will be indeed food to the soul, and aid God's peculiar people in the all-important work of preparing for that glorious translation which we soon expect.

URIAH SMITH.

TIME FOR COMMENCING THE SABBATH.

In determining this question, it is evident that much weight should be attached to the manner in which the Creator regulated the commencement of the day in the beginning. For at the same time at which the first day of time began, there also would it end; and where the first day of time began and ended, there also would the second day begin and end; and so of the third, the fourth, the fifth, the sixth, and the seventh day. And where the days of the first week began and ended, there would also the days of all succeeding weeks begin and end. Hence the importance of determining, as nearly as possible, the time at which the day commenced in the Creation week.

What are we to understand by the word *day* in the first chapter of Genesis? I answer that it is used with two significations. First, it is used by God in giving name to the light, as distinguished from the darkness which was called *night*. In other words it is applied to that part of the 24 hours which is light. Second, it is used in naming the seventh part of the week, or the entire period of 24 hours. Verse 5 presents an instance in which it is used in each of these senses. "And God called the light day, and the darkness he called night: and the evening and the morning were the first day." It is with the second definition, or use of the word *day*, that we are now interested.

But here some will meet us with the denial that the word *day* is used for a period of 24 hours, or in other words, that the night is ever in the Scriptures included in the day. It is proper that that point should be briefly noticed. It is said in Ex. xx, 11, that "in six days the Lord made heaven and earth." This establishes the fact that the six days began with the act of creation; or, to use a different expression, the first day of the week began with God's act of forming heaven and earth. Now it was profound darkness until after the Spirit of God had moved upon the waters. The next act of the Lord was the creation of light. Then having divided the light from the darkness he designates the one as *day*, and the other as *night*. This is a demonstration that night was

the first division of the first day, and consequently, if the divine order were followed, the first division of all subsequent days. That the force of this argument may appear, we present the first five verses of Genesis.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night. And the evening and the morning were the first day."

Dr. Clarke, in his note on Matt. xxviii, 1, states that in Hebrew the same word signifies both *evening* and *night*. He cites Gen. i, 5, as an instance of its use in this manner. Hence it appears that the expression, "the evening and the morning were the first day," is the same as though it said, "the night and the morning were the first day." This is a very important fact: for it clearly proves that the night is reckoned, not only as a part of the day of 24 hours, but as forming its first division. Let it be remembered that by the word *day* as here used I mean one of the seven periods that make up the week. It is worthy of notice that each of the days upon which God wrought in the work of creation, is represented as constituted of the same grand divisions as the first. Thus it is said: Verse 8. "And God called the firmament heaven. And the evening and the morning were the second day." Verse 13. "And the evening and the morning were the third day." Verse 19. "And the evening and the morning were the fourth day." Verse 23. "And the evening and the morning were the fifth day." Verse 31. "And God saw every thing that he had made, and beheld, it was very good. And the evening and the morning were the sixth day." It is also to be noticed that even the 2300 days are thus constituted. They are 2300 *literal days*, symbolizing 2300 years. The margin, which gives the literal Hebrew, calls each of these days, an "evening morning."

The law of Moses bears direct testimony on the point before us. Or rather it may be said to determine in an authoritative manner, the fact that the night is a part of the day, and that the day begins with the evening. Lev. xxiii, 32. "It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." This text defines the tenth day of the seventh month; and in so doing it also defines the other days of that month, and as a consequence, of all other months. It tells us that the tenth day of the seventh month begins with the evening at the close of the ninth day, and that it extends until the next evening. No one can set aside this testimony. In accordance with this fact we read that the Jews, on the afternoon of the day of preparation, wished to have the legs of those who were crucified broken, that they might not remain upon the cross on the Sabbath. John xix, 31. And also that at the time when Jesus was taken down from the cross, on the afternoon of that day, "the Sabbath drew on." Luke xxiii, 54. It is also said, [John xix, 41, 42.] "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand." The idea is evidently this: that they buried our Lord in a sepulchre *nigh at hand*, that they might accomplish his burial on the preparation-day, and before the Sabbath commenced.

In addition to the foregoing, it may not be improper to present several instances in which the night is reckoned as a part of the day, or as included in the day. We call attention to the following: 1 Sam. xxvi, 7, 8. "So David and Abishai came to the people by night: and behold Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now, therefore, let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." Here the night is certainly included in the day. The same fact will appear from Ex. xii, 41, 42. "And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from

the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations. We present also the words of the angel, addressed to the shepherds of Bethlehem. Luke ii, 8-11. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. In these words the angel certainly recognizes the night as a part of the day. Last of all we present the words of the Lord Jesus. Mark xiv, 30. "And Jesus saith unto him, Verily I say unto thee, That this day even in this night, before the cock crow, twice, thou shalt deny me thrice." Also Luke xxii, 34. "And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." With these words of our Lord, the argument that the days of the week begin with the evening, and that they include the whole 24 hours, may be properly closed. It remains to notice one or two objections to what has been already adduced.

It is objected that the day, according to Matt. xxviii, 1, begins at sunrise. It reads as follows: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre." But an inference drawn from this text cannot be sufficient to destroy the direct testimony already presented, that the day begins with evening. But by turning to John xx, 1, we shall find that this inference is inadmissible. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." In this text it is plainly stated that those who came to the sepulchre "when it was yet dark," came upon the first day of the week. This is direct evidence that the first day of the week includes at least a part of the night which follows the Sabbath. The note of Dr. Clarke on Matt. xxviii, 1, contains the following words:

In the end of the Sabbath. Opse de sabbaton. After the end of the week; this is the translation given by several eminent critics; and in this way the word *opse* is used by the most eminent Greek writers. Matthew, therefore states that the women came to the sepulchre after the Sabbath, early upon the first day of the week.

The creation of the sun at the commencement of the fourth day, is supposed to prove that the day should begin with sunrise, or as others suppose, at noon. We quote the words of Moses: Gen. i, 14-18. "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good." Those who argue thus, contend that at creation the sun should be just rising, or as others say should be first seen in mid-heaven. But all such reasoning is fallacious. For at the moment when the sun first appeared in the heavens, from the most eastern point at which it could be seen, it would appear just in the act of setting; from a point still further west it would appear in mid-heaven; while at the extreme western point at which it could be seen, it would be just rising above the horizon. Hence it is not unreasonable to conclude that at that place in the East, (perhaps the garden of Eden,) where day begins the circuit of the globe, the sun at its creation, was just setting. This gives us a harmonious view of the Creator's work. It began each day with evening; and as it thus began on the fourth day, the sun when first seen was just setting; and as it continued its course westward, it carried sunset with it around the globe. And this view that the day begins in the East, and so travels round the world, is of great importance. It takes away the objection that we cannot keep the Sabbath unless we live in Palestine; for we keep the day as it comes to us; and as the Sabbath makes the circuit of the globe, all the human family have the privilege of observing the Rest-day of the Creator.

We think the Scripture testimony adduced, sufficient

to establish the fact that the day begins with the evening. The next inquiry therefore properly relates to the commencement of evening. What is the testimony of the Bible on this? Moses thus defines the commencement of evening. Deut. xvi, 6. "But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." This text seems to settle the question that evening is at sunset. But Ex. xii, 6, may be supposed to modify the text just quoted. It reads thus: "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." The margins reads, "between the two evenings." This purports to be the literal Hebrew, and is therefore entitled to respect. It is said, that "between the two evenings" is at 3 o'clock p. m. If this is correct, it shows that the "going down of the sun," in Deut. xvi, 6, is an indefinite expression. But Gesenius, in his Hebrew Lexicon, says that between the two evenings, according to the "best supported" opinion, "was the interval between sunset and dark." If this be correct—and there is certainly no higher uninspired authority than Gesenius—it removes the apparent contradiction between Ex. xii, and Deut. xvi, and shows that they both agree on sunset. Greenfield, in his New Testament Lexicon, says that two evenings "were reckoned by the Hebrews; one from the ninth hour, (3 o'clock,) until sunset; and the other, from sunset until dark. Robinson's Lexicon of the New Testament says the same. This would agree very nearly with Gesenius.

We next introduce Lev. xxii, 6, 7, "The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it is his food." This text seems to need no comment. Even seems to be clearly defined "at sunset." The person who was unclean until even, was clean at sunset. See also Deut. xxiii, 11; xxiv, 13, 15.

The following text seems to teach the same thing: Josh. viii, 29. "And the king of Ai he hanged on a tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day." Josh. x, 26, 27, defines evening in the same manner. "And afterward Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the five trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day." See also Judges xv, 18; 2 Sam. iii, 35. Evening is also defined in 2 Chron. xviii, 34. "And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even; and about the time of the sun going down he died."

The New Testament defines evening at sunset in two places. Three of the evangelists mention the same fact; two of them stating that it occurred at evening, and two of them that it was at sunset. Matt. viii, 16. "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick." Mark i, 32. "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Luke iv, 40. "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." From Mark i it appears that this transaction occurred at the even which follows the Sabbath. Hence the reason is plain why they waited till sunset before bringing out the sick; viz., they waited for the close of the Sabbath.

The following scripture is supposed to prove that the day at some seasons of the year does not commence until after the setting of the sun. Neh. xiii, 19. "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. Perhaps this arises from a careless method of reading the text. It does not say, "when

it began to be dark at Jerusalem;" but it says "when the gates of Jerusalem began to be dark." Now the meaning of this I think is simply that toward sunset the gates on their east side would begin to be dark, and that at that time they should be closed so that every thing would be quiet when the Sabbath should commence. This view seems to me reasonable, and it harmonizes the text with all the other testimony presented.

The parable in Matt. xx, 1-12 has been adduced to prove that the day begins at 6 o'clock. It is as follows:

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

The argument drawn from this text is this: there are twelve hours in the day; that the third hour is nine o'clock; that the sixth hour is noon; that the ninth hour is three o'clock; that the eleventh hour is five o'clock; and that from this time until evening it was but one hour. Hence evening comes at six o'clock. The defects in the foregoing argument are these: 1st. The hours in the New Testament are not the same as our hours. With us an hour is 60 minutes, and is never more nor less. But in the New Testament it is the twelfth part of the space between sunrise and sunset. Consequently the hours were longer or shorter according to the season of the year. It is true that the sixth hour being the middle of the day would always come at twelve o'clock; but the twelfth hour, or evening, would always come at sunset. 2d. The division of the day into hours was not of divine appointment, but originated with the heathen!!!

The same argument has been drawn from John xi, 9. "Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world." It is said that if there are twelve hours in the day, then the sixth hour of the day is noon; and as there would be six hours either side of noon, or twelve o'clock, it follows that the day of twelve hours begins at six in the morning, and ends at six in the evening; and that a day of 24 hours would of course begin and end at six in the evening. This argument would be conclusive if the premises were sound. The same defect exists in this as in the argument drawn from Matt. xx; viz., that the hours were not sixty minutes like ours; but were the twelfth part of the time between sunrise and sunset. Hence the hours were constantly varying in length, but evening would be invariably at sunset. Consequently Matt. xx, 1-12, and John xi, 9, do not conflict with the testimony presented that the day begins at sunset. It will be expected that we prove the point that the hours were the twelfth part of the space between sunrise and sunset. This we shall now do.

The Jews reckoned twelve hours in the day, and of course each hour of the day, thus reckoned, must have been something longer or shorter, according to the different times of the year in that climate.—[Part of Clarke's note on John i, 39.]

The Jews, as well as most other nations, divided the day from sunrise to sunset, into twelve equal parts; but these parts or hours, were longer or shorter, according to the different seasons of the year.—[Part of Clarke's note on John xi, 9.]

The Jews (by a reckoning adopted from the Greeks) divided their day, or the time from sunrise to sunset, in-

to twelve hours, of course varying a little according to the season of the year.—[Bloomfield's note on John xi, 9.]

HOUR.—In the books of the New Testament we see clearly the day divided into twelve equal hours, after the manner of the Greeks and Romans. These hours were equal to each other, but unequal with respect to the different seasons. The twelve hours of the longest days in Summer were much longer than those of the shortest days in Winter.—[Cruden.]

DAY.—The sacred writers generally divide the day and night into twelve unequal hours. The sixth hour is always noon throughout the year; and the twelfth hour is the last hour of the day. But in Summer, the twelfth hour, as all the others were, was longer than in Winter.—[Ency. Religious Knowledge.]

"The day was divided into twelve hours, which, of course, varied in length, being shorter in Winter and longer in Summer."—Watson's *Biblical and Theological Dictionary*.

"The Jews divided the space from sunrise to sunset, were the days longer or shorter, into twelve parts; so that the hours of their day were all the year the same in number, though much shorter in Winter than in Summer.—Note of the *Cottage Bible* on John xi, 9.

"The Jews reckoned their days from evening to evening, according to the order which is mentioned in the first chapter of Genesis, in the account of the work of creation: The evening and the morning were the first day. Their Sabbath, therefore, or seventh day, began at sunset on the day we call Friday, and lasted until the same time on the day following. When our Saviour was in Capernaum, it was thought wrong to bring the sick to him to be healed, while the Sabbath lasted; 'but at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils: and all the city was gathered together at the door.' Mark i, 21-35. The time between the rising and the setting of the sun was divided into twelve equal parts, which were called hours. John xi, 9. As this period of time, however, is longer at one season of the year than at another, it is plain that the hours would also be of different lengths at different times. In Winter they were, of course, shorter than in Summer. They were numbered from the rising of the sun, and not from the middle of the day, as is common with us. Hours are not mentioned till after the captivity; it is reasonable, therefore, to suppose that the Jews borrowed their mode of dividing time from the Chaldeans, from whom also it passed to the Greeks and Romans."—Nevin's *Biblical Antiquities*, pp. 171, 172.

The word *hour*, in Scripture, signifies one of the twelve equal parts into which each day was divided, and which, of course, were of different lengths at different seasons of the year. This mode of dividing the day prevailed among the Jews, at least after the exile in Babylon, and perhaps earlier.—Covel's *Bible Dictionary*.

An hour, one of the twelve equal parts into which the day was divided, and which of course were different at different seasons of the year.—Greenfield's *New Testament Lexicon*.

"In New Testament an hour, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; probably introduced by astronomers, and first so used by Hipparchus about B. C. 140."—Robinson's *Lexicon of the New Testament*.

These testimonies are amply sufficient to establish the fact that the hours of the New Testament do not correspond to hours measured by a clock. And that they were the twelfth part of the space from sunrise to sunset. Hence no argument can be drawn from Matt. xx, 1-12; John xi, 9, which is not in perfect accordance with the testimony already presented that even, with which day commences, is at sunset.

A most important consideration is this: if the Sabbath commences at six o'clock, no one can tell when that hour arrives unless they have a clock or watch. Now these were not invented until about 1658. See Putnam's *Hand Book of Useful Arts*. So that for nearly, the whole space of 6000 years the people of God have been without the means of telling when the Sabbath commenced. But such a conclusion would be a manifest absurdity. And we have already seen that there is not a single testimony of Holy Scripture that can be adduced for the six o'clock time. We conclude this article by summing up the argument as follows:

1. There is no Scriptural argument in support of six o'clock, as the hour with which evening commences.

2. If that is the hour, the people of God for about 5,600 years were unable to tell when the Sabbath commenced.

3. The Bible, by several plain statements, establishes the fact that evening is at sunset. J. N. A.

TO THE BRETHREN:—The subject presented in the above article, is one of great importance. The testimony of the Bible relative to the time of commencing the Sabbath is here brought together, that it may speak for itself. The result of the investigation is the firm conviction that the commencement and close of each day is marked by the setting of the sun. It will be asked why this conclusion was not earlier arrived at? The answer is this: the subject has not been hitherto thoroughly investigated. In making this statement I would frankly acknowledge my own fault. It is always duty to correct our errors when we see them; and, however, sincerely we may have acted in the past, we can no longer act so, if when we see a fault as such, or a mistake we refuse to acknowledge it.

It may be proper to state the circumstances under which the above article was written. Last August, brother White and other brethren requested me to give the subject a thorough investigation. This I immediately endeavored to do, devoting to the subject each day, as much time as my strength would admit. In a short time I became entirely satisfied that the unanimous testimony of the Scriptures is, that each day commences with the setting of the sun. The Seventh-day Baptists have always held to this doctrine, but I have never happened to meet with their views. Had I done so, I should not have remained in error on this subject. But it will be asked, Did you not learn the truth from the *Messenger*? I answer, No. The article here presented was written several weeks before the *M.* had published anything on the point. I can have no fellowship for a sheet conducted in the manner that the *M.* has hitherto been. But the testimony of the Bible is equally precious though it may have been presented for the purpose of envy or strife. Besides this, as I now learn a considerable number of our brethren have long been convinced that the Sabbath commences at sunset. J. N. A.

Battle Creek, Mich., Nov. 12th, 1855.

Time of the Sabbath.

EQUATORIAL time, or from six o'clock to six o'clock, has been observed by the body of Sabbath-keepers. The truth is, the subject has not been fully investigated till within a few months. We have never been fully satisfied with the testimony presented in favor of six o'clock. While the various communications received for a few years past, advocating both sun-rise and sunset time, have been almost destitute of argument, and the spirit of humility and candor. The subject has troubled us, yet we have never found time to thoroughly investigate it.

In June, 1854, we urged Eld. D. P. Hall to prepare an article on the subject for the *Review*. When with him in Penn. last Winter we repeated the request. When in Maine last Summer we stated our feelings on the subject to Bro. Andrews, and our fears of division unless the question could be settled by good testimony. He decided to devote his time to the subject till he ascertained what the Bible taught in regard to it, and his article in this No. is the result of his investigations. Some have the impression that six o'clock time has been taught among us by the direct manifestation of the Holy Spirit. This is a mistake. "From even to even," was the teaching, from which six o'clock time has been inferred. We now rejoice that Bro. Andrews has presented the Bible testimony on this question, in his accustomed forcible, candid manner, which settles the question beyond all doubt that the Sabbath commences not only at even, but at the setting of the sun. J. W.

To the Church.

DEAR BRETHREN AND SISTERS:—It becomes our duty to lay before you the condition of the *Review Office*, as far as we are now able to report. The sums to be raised by donations, to defray the expenses of moving the Office, and fitting it up for business, and to pay Bro. White for Material which he has added to the Office, (for which he is in debt,) are about \$600. A definite report will be given at some future date. It is very necessary that this amount should be raised immediately, as those who have advanced means to move the Office cannot spare it without great inconvenience, and Bro. White needs what is due him to pay debts, and meet the wants of his family.

Dear Brethren, let your free-will offerings for the above

named objects be forwarded to the *Review Office* at your earliest convenience.

Those who have not complied with the Terms of the *Review*, would confer a favor on the Committee in paying for the present volume, and for past volumes, if they owe for them, as the means are needed to pay for paper, and meet the weekly expenses of the *Review*.

HENRY LYON,
CYRILLUS SMITH,
D. R. PALMER, } Publishing
Committee

The Office.

We are happy to state to the friends of the *Review* that the Office building, erected by four brethren in this State, is completed, and that the Press, Type, &c., had a safe and prosperous removal from Rochester, N. Y., to its new location. The Office building is commodious, and occupies a retired, pleasant, and healthy situation. All connected with the Office enter upon their work with fresh courage, and pleasing hopes of witnessing the prosperity of the *Review*, and the spread of truth and holiness in the land. J. W.

Expenses of Moving the Office.

In No. 5 we stated that "the Brethren in Michigan cheerfully take upon themselves the responsibilities of the *Review Office*. They will probably move it to that State this Fall." We regret that some received the impression from that statement that the Brethren in this State would bear the expenses of moving the Office, and fitting it up for business here. We did not intend to give such an idea, and do not see why they should bear this expense alone. The Office is the property of the Church.

We called on the Church to take off from us the responsibilities of the Office. Bro. in Vt. offered to move the Office to that State, about the time the offer came from Michigan, yet it was the opinion of leading brethren in Vt. that the Press should go West. All were willing it should go West. And it should be understood, that no person had suggested difficulties, or their unwillingness, in regard to the Press going West, up to the time that arrangements were all made, and the Office building was erected. If the Brethren in New York, or any other State, had desired the Office to remain in Rochester, they should have regarded our repeated calls to the Church, for the last six months, and taken steps in season to free us from a burden that was fast crushing us to the grave. The ever faithful friends of the cause in Michigan have come forward in a time of need. The Office building is erected expressly for the *Review Office*. They have chosen a Publishing Committee who will manage the financial matters of the Office for the Church, free of charge. And now they most certainly have reason to expect the prompt and hearty co-operation of the Bro. East and West.

J. W.

ADDRESS

Of the Conference Assembled at Battle Creek,
Mich., Nov. 16th, 1855.

TO THE DEAR SAINTS SCATTERED ABROAD, Greeting:—In view of the present low state of the precious cause of our blessed Master, we feel to humble ourselves before God, and confess our unfaithfulness and departure from the way of the Lord, whereby the spirit of holiness has been grieved, our own souls burdened, and an occasion given to the enemy of all righteousness to rejoice over the decline of faith and spiritually amongst the scattered flock.

We fully believe that the great and notable day of the Lord is at hand, and that he is now spreading the light of the last message of mercy, which is designed "to make ready a people prepared for the Lord," that he may "present to himself a glorious church, not having spot or wrinkle, or any such thing—holy and without blemish." Such we believe the church of God must be, to stand in the great battle, and pass through the time of trouble; and that he may "purify to himself a peculiar people," he has adopted means "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." These means are declared in his word to be the gifts of the Holy Spirit which he has "set in the church." These are made objects of desire to the church; for the divine injunction is, to "covet earnestly the best gifts." We are well aware that all these gifts, together with the tongues of angels, and the laying down of our lives would profit us nothing without charity, or the fervent love of God; but we are at once exhorted to "follow after charity, and desire spiritual gifts."

Dear Brethren and Sisters in Christ, while we have professed to stand upon the Word, and walk in "the whole counsel of God," we feel to confess that we, as a people, have not obeyed the above divine injunction; nor have we appreciated the glorious privilege of claiming the gifts which our blessed Master has vouchsafed to his people; and we greatly fear that we have grieved the Spirit by neglecting the blessings already conferred upon the church. While all who profess to believe the word of God acknowledge the necessity of faith and of teachers to make known the truth, we find that these are two of a class of gifts all wrought "by the self-same Spirit, dividing to every man severally as he will." Read 1 Cor. xii, 4-11, 28. The faith which we once professed in the promise of God through Christ to forgive our sins and heal our sicknesses, has not of late been exercised as it formerly was; and we have been bearing our own infirmities, instead of bringing them to Him "by whose stripes we are healed." We think that this calls for humiliation before God, and a turning again to him, who has promised to give rest to the weary and heavy laden.

We have also, in our past experience, been made to rejoice in the goodness of our God who has manifested his care for his people by leading us in his way and correcting our errors, through the operations of his Spirit; and the majority of Sabbath-keepers in the Third Angel's Message, have firmly believed that the Lord was calling his church out of the wilderness by the means appointed to bring us to the unity of the faith. We refer to the visions which God has promised to the remnant "in the last days." We are aware that many will regard it as insatiation to believe in such operations of God's Spirit in these days; and we may by some be classed with the spiritualists so well known in this age. We have ever considered spiritualism the work of the enemy, and it is generally conceded that Satan is to shew his signs and wonders previous to the second coming of our Lord; yet it is as plainly written that the Lord will pour out his Spirit in the last days; and as we are shielded from a strong delusion by a proper application of the Scriptures concerning the work of these spirits, so we believe that we may receive of the choice blessings of God by acknowledging the force of the promises of his Spirit. Some again seem to suppose that we cannot with certainty distinguish between the operations of the Spirit of God and the works of the enemy; and therefore they reject every thing of this kind for fear of deception; but we consider this an impeachment of the wisdom and mercy of the divine plan. We esteem it equally dangerous to receive an error and to reject the truth.

The question does not so much seem to be whether the gifts are subjects of promise and expectation; but whether we are willing to bear the reproach of the position we have taken. We think the Scriptures are definite on this point; and while we would shrink from needlessly exciting the prejudices of the world against us, we dare not shrink from our duty when plainly made known through the Word. Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart-searching before God, and a confession of our wrongs. As having such a tendency we recommend to your candid consideration the contents of the book entitled, "Experience and Views," believing them to be agreeable to the word of God, and the spirit of the Gospel.

Dear Brethren, while we hold these views as emanating from the divine Mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. We fear that this has resulted from an unwillingness to bear the reproach of Christ, (which is indeed greater riches than the treasures of earth,) and a desire to conciliate the feelings of our opponents; but the Word and our own experience have taught us that God is not honored, nor his cause advanced, by such a course. While we regard them as coming from God, and entirely harmonizing with his written word, we must acknowledge ourselves under obligation to abide by their teachings, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test or rule for Christians, which is inconsistent and absurd.

But if any ask how we regard those who do not acknowledge them as of God, we answer that we are very willing to exercise toward them that spirit of toleration which is taught in the Bible, believing that "to him that knoweth to do good and doeth it not, to him it is sin;" we are willing to make due allowance for the impressions received in youth, and the prejudices of the age; and even concerning the doctrines of the Word, we are told to receive "him that is weak in the faith, but not to doubtful disputations." By this we do not consider that the Apostle would lower down the truth, or make the cross of Christ of none effect, but rather have us follow the example of Christ in forbearance, and bearing the burdens of the weak. Rom. xv, 1-5; 1 Cor. ix, 22, 23.

We do not think that God designs to bestow one gift to the exclusion of the others; but while we "covet earnestly the best gifts," we regard it as the prerogative of our heavenly Master alone to set them in the church, by his Spirit "dividing to every man severally as he will"—not as we will. But we hope and pray, dearly beloved, that you will strive together with us for holiness of heart, for the unity of the faith and spirit, and the knowledge of the Son of God, that the power of Christ our Lord may rest upon us, that we may stand complete in him, and grow into him in all things; and having then, gifts differing according to the grace that is given to us whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it liberally; (margin); he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation; abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord. Rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and we pray that your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ. Amen.

In behalf of the Conference.

JOSEPH BATES.

J. H. WAGONER.

M. E. CORNELL.

The Use of Tobacco.

DOINGS OF THE CHURCH IN VERMONT.

At a general Church-meeting holden at Morris-town, Vt., Oct. 15th, 1855, at which there were delegates from most of the churches in the State, the subject of the use of tobacco by members of the Church, was introduced.

After hearing remarks from several portions of Scripture, such as 2 Cor. vii 1; James i, 21; 1 Cor. x, 31; and some of the sayings of Christ on the subject of self denial, to enforce the above; and some other portions of inspiration; it was, without a dissenting voice,

Voted, That the use of Tobacco by any member, is a serious and bitter grief, and greatly lamented by the Church; and after such members have been labored with, and properly admonished, as long as duty seems to require, if they do not reform, the Church will then deem it their duty to withdraw from them the hand of fellowship.

By order of the Church.

STEPHEN PIERCE.

COMMUNICATIONS.

From Sister Scripture.

DEAR BRO. WHITE:—I feel thankful that there is a way through which the scattered remnant can speak one with another, of the blessed hope of soon seeing the Lord and being made like him; for we know that when he shall appear, we shall be like him; for we shall see him as he is. The *Review* is a welcome messenger to me, not only to strengthen and encourage, but to correct my errors. Although I had been a Sabbath-keeper and a reader of the *Review* for three years, yet I understood little of the subject of gospel order until it was made so plain in the *Review* of last January. When I compared it with the Bible, I could see its clearness. I was going astray and my feet had well near slipped. I feel to say indeed, Through thy precepts I get understanding; therefore I hate every false way; and with Pe-

ter, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead. Oh how clear the truth looks when rightly understood. It is my determination to embrace the whole truth and keep all the commandments of God, that I may have right to the tree of life, and may enter in through the gates into the city.

NANCY A. SCRIPTURE.

Essex Co., N. Y., Nov. 11th, 1855.

From Sister Carpenter.

DEAR BRO. WHITE:—After so long time I wish to redeem my pledge, by sending my mite to help sustain the *Review*. I believe it is meat in due season for the waiting ones who love the appearing of the Lord. I have read it with much interest as I have also several tracts on the same all-important subject of keeping all the commandments of God and the faith of Jesus, which I understand to be implicit confidence in every word of God.

Through the goodness of God and the kindness of my brethren, I have been blest with these truths, and to me they are precious; but you know the spirit of true christianity is far from covetousness: we want others to share with us, and I have endeavored to have others share these blessings with me, and read the books and papers; and I have so far succeeded that quite a number have read enough to trouble them, if I may judge from their appearance and confession. Some half a dozen have acknowledged it to be their duty to keep the Sabbath, but do not do it. I have presented the books to those whom I thought to be sincere inquirers after truth; and I was at a loss to know why they could not receive these precious Bible truths, until I was instructed that they were giving heed to false doctrine; but I still hope and pray that God will send laborers this way that will declare the whole counsel of God, and that some, at least, may be brought out of darkness into light.

I had the privilege of attending, one Sabbath, the Tent-meeting in Hardwick, where I heard three sermons from B. N. White, Hutchins, and Ingraham. Truly it was refreshing to hear and see some of those dear brethren from whom I have so often heard through the *Review*. I also attended a Tent-meeting at Johnson, Sabbath and First-day. Here we had a good meeting, and heard a whole gospel, and had a whole Bible recommend to us, and not as we have heard here, that the Old Testament was all done away, and we could not understand the book of Revelation, when the Bible says it is the revelation of Jesus Christ, which God gave unto him, to shew unto his servants. And a blessing is pronounced upon those who hear, and read, and keep the sayings of this book.

The above mentioned are all the meetings I have enjoyed with those of like precious faith, but I anticipate a meeting with them on Mt. Zion where we will join in the song of Moses and the Lamb.

MARY F. CARPENTER.

Waterville, Nov. 17th, 1855.

A New Work.

"An Examination of the Scripture Testimony concerning Man's Present Condition and his future Reward or punishment."

The above is the title of a new and neat pamphlet of 196 pages, from the pen of Bro. J. N. Loughborough, most of which has already appeared in the *Review*. By many it has been objected to works which have been published on this subject, that objections to the views here advocated, have not been thoroughly answered. In the work before us we consider all objections to the mortality of man, and the death of the wicked, fairly and fully met. Many have expressed a wish to see it in pamphlet form. Such will be gratified to learn that it is now ready for delivery; and we trust will at once furnish themselves with a copy. We can heartily recommend it to all our Brethren. It can be had of the Author, J. N. Loughborough, Rochester, N. Y., or at this Office.—Price, single copy, 18 cents.—Postage 2 cents. \$12 per hundred.

I wish to say to Brethren in the West who have invited me to visit them, that it has been necessary for me to remain in Battle Creek till matters in connection with moving the Office should be fully arranged.

JAMES WHITE.

In the labor and confusion of moving considerable delay is occasioned in attending to business matters which Bro. have sent in to the Office. Some things may be omitted, and others improperly performed. If any mistakes of this kind should occur, brethren will please inform us, and they shall be rectified.

SEVERAL brethren have sent in communications to this Office on the time to commence the Sabbath. The article from Bro. Andrews on this subject, in the present No., will supersede the necessity of their publication, as they contain no arguments which are not here brought out.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., DEC. 4, 1855.

The Review "Sectarian."

THIS is the decision of the late Conferences held in Wisconsin. But why this decision? Answer, Because its columns have not been freely opened to publish the Age to come, or future Age, or, what has recently received the name of "Gospel of the Kingdom." There are many important reasons why we have sought to avoid the discussion of the Age to come in the Review; but we shall mention only one at this time.

When we were in Eldorado, Wisconsin, June, 1854, Elds. Stephenson and Hall stated to us that they were firm believers in the Age to come. We asked them if they had ever known one sinner converted, or a backslider reclaimed as the fruits of preaching Age to come. The answer was, No. We then asked if that, in their opinion, much harm had not been the result of preaching Age to come, in dividing the Advent people. The answer was, Yes. We inquired, Then why preach it? The reply was, We are willing to waive the subject, and unite on the third angel's message, if those who oppose the Age to come will do the same. (Reference was then made to some remarks against Age to come, in the Review by J. B. Frisbie, &c.) We then stated that we could speak in behalf of Brn. East, that they would be willing to waive the subject.

At this point in the conversation, said Eld. Stephenson, The Age to come is premature, It is future truth, It is not the present truth, and if the third angel's message had been presented to us at the time the Age to come was, we should not have taken hold of the Age to come.

Are not these sufficient reasons for wishing to avoid a discussion of the Age to come? In view of them, every candid reader will decide that this Wisconsin charge of Sectarianism for seeking to waive the Age to come, and for adhering to present truth, is in fact, a recommendation to the Review. Nothing appeared in the Review bearing against the Age to come, up to the time of the Conference at Mill Grove, N. Y., last April, when Eld. Stephenson pronounced the covenant, made at Eldorado, June, 1854 to use his own words, "null and void."

Being quite satisfied at the Mill Grove Conference that the discussion of Age to come could not be avoided, we there proposed to discuss the subject with Eld. Hall, through Tracts. He wrote a Tract, then we would reply in a Tract, each equally responsible for the expense, and continue as long as he wished. Here the matter was dropped.

Up to this time we supposed that Elds. S. and H. were adhering to the above named covenant, (but here learned our mistake,) and when we wrote the Work on the Prophecies of Daniel, about a year ago, we avoided expressing our views of the time when the kingdom of God would be set up on the earth.

In our absence a re-published article from the pen of J. B. Cook, bearing against Age to come, appeared in the Review, for which we made an apology. On the appearance of this article, Eld. Stephenson wrote to us, asking if we were willing to publish the other side of the question. In our reply we referred him to the Committee, stating that we would abide by their decision. Eld. S. did not stop to consult the Committee, but commenced denouncing the Review and its conductors sectarian!!

Now our brethren in Wis. have agreed with the Review on those vital points connected with our present message to the world; but because its columns have not been freely opened to the discussion of a theme which has been acknowledged not present truth, the late Conferences in that State denounced it as sectarian, and decide to withdraw their support. Here is sectarianism of the most exclusive sort. We are satisfied that the real friends of the cause of present truth in Wisconsin will not give their influence to so rash a spirit of sectarian exclusiveness. This matter fully explained, at some future date, will release the real friends of the cause of truth in that State.

But there is a still darker shade in this picture. Elds. Stephenson and Hall are giving their influence to a sheet of slander. They acknowledged last April before many witnesses in N. Y. and Mich., that they were satisfied that the statements of the Messenger in regard to Church trials, and the use of visions in those trials, were false. Has that sheet changed? Only from bad to worse, yet those professed teachers of truth and holiness now give their influence there.

TESTIMONY.

We being present at the Conference at Jackson, Mich., last April, heard Elders Hall and Stephenson express themselves satisfied that the statements of the Messenger as to Church trials and those persons connected with those trials, were false, and that they were now prepared to go home and help their brethren in Wisconsin to unite their influence more fully for the Review.

C. SMITH, H. LYON,
W. HOLDEN, W. M. SMITH,
M. G. KELLOGG, J. B. FRISBIE,
A. A. DODGE.

I was present at the Mill Grove Conference, and can testify that Brn. Stephenson and Hall, expressed themselves satisfied that the unfavorable statements of the Messenger, relative to the Review and its supporters, were false.

U. SMITH.

These who testify here are all in Battle Creek. No others have been solicited to testify. Will all those Brn. who were present at the Mill Grove and Jackson meetings testify to the facts in the case by letter at their earliest convenience.

We have no desire to reply to charges which only bear against us as an individual; but it is our duty to defend the Review and the truths it advocates; and save if possible the children of God from deception, even if it be necessary to expose the crooked ways of those in whom we have had confidence.

J. W.

New Subscribers.

ALMOST daily there are new subscribers for the Review. A little effort on the part of the Brethren to obtain subscribers will increase the list greatly. Let the Church look after the Lord's poor, and see that they have the Review. Within the last year several hundred names of delinquents have been erased from the Review list, but we are happy to say that many of them are being received again on paying for the Review, or reporting that they are unable to pay. Don't forget the poor, brethren. "Hath not God chosen the poor of this world?"

J. W.

Books.

MUCH good has been accomplished by the circulation of our publications. We have often been cheered with testimony, like the following from Canada. It was sent to Rochester, N. Y., re-mailed to this place, and received the 3d:

Letter from Canada.

Dear Sir:—I have these last four years been agitating the seventh day as being the Sabbath of the Lord. I had also heard there were a people in the United States known as Seventh day Baptists, but until a few days ago I had not read any of your publications; and this was brought about by a young lady on a visit, left with her friend a Tract, Vol. 1, Nos. 1, 2, 3 & 4. I have read it, and highly approve of all it contains, and intend to circulate them in my neighborhood. You will therefore send me one of all the Tracts mentioned on the cover of said Tract. I will then select what I think will answer me best for circulation. You will also forward to my address the Advent Review and Sabbath Herald. I enclose with this five dollars. If this does not cover all, send me as much as it does, and if any over, retain it until another order comes.

JOHN BUTCHART, Sen.

This is a favorable season of the year to circulate publications, as people will take time to read. In this way almost every one can preach to their neighbors, and their distant friends also, by ordering books sent to them by Mail. Better scatter ten books where they will do no good, than withhold one where there is hopes of benefiting.

J. W.

Oswego, N. Y., Conference.

PROVIDENCE permitting, there will be a Conference of the churches in Central New York, held in Oswego, commencing Sixth-day, Dec 14th, at 10½ A. M. It will continue over Sabbath. It is hoped there will be a general attendance of the Brn. in Oswego county, and at least one or two Brn. from each of the churches in the adjoining counties. We shall attend to the business affairs of the Conference Sixth-day, and would be glad to have a general attendance of Brn. at the hour appointed.

J. N. LOUGHBOROUGH.

Bro. J. Hart of Vermont will attend the Oswego Conference, Providence permitting. We will add that the Conference will be one of importance to the cause in New York, and that there should be a general gathering of the male members of the Church in the County, and of delegates from other Counties.

J. W.

Books for Sale at this Office.

RATES OF POSTAGE.

"Books bound or unbound, not weighing over four pounds, for any distance under 300 miles, when pre-paid, one cent an ounce. When not pre-paid, 1½ cents an ounce."

Hymns for those who keep the Commandments of God and the Faith of Jesus. This is the title of our new Hymn Book prepared for the use of the Church of God scattered abroad. It is designed to promote not only public worship, but also social and family devotion. It is a selection of Hymns of poetic merit, expressing the faith and hope of the Church as set forth in the Scriptures of truth, free from the popular errors of the age. The Book contains 352 Pages, 430 Hymns, and 76 pieces of Music. Nearly every Hymn can be sung in some one of the pieces of Music, which will promote uniformity and correctness in singing among the Churches.—Price, 62½ cents.—In Morocco, 70 cents.—Weight 7 & 8 ounces.

Bible Tracts Bound in Two Volumes. These Volumes are of about 400 pages each, and embrace nearly all of our published Tracts. We are happy to offer to our friends the main grounds of our faith in a style so acceptable.—Price, 50 cents each.—Wt. 9 oz each.

Sabbath Tracts, Nos. 1, 2, 3 & 4. This work presents a condensed view of the entire Sabbath question.—184 pages. Price 15 cents.—Wt. 4 oz.

The Sanctuary and Twenty-three Hundred Days. by "J. N. A." This work presents a clear exposition of Daniel viii and ix, points out distinctly the commencement and termination of the 2300 days, shows what the Sanctuary is, and the nature of its cleansing, and explains the disappointment of the Advent people in regard to time, and the true position of those who are now waiting for their Lord.—Price 12½ cents. Wt. 3 oz.

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