

# Advent Review, AND SABBATH HERALD.

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

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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.

### GOD CALLING YET.

"Unto you, O men, and my voice is to the sons of men."

God calling yet! and shall I never hearken,  
That still earth's witcheries my spirit darken?  
This passing life, these passion joys all flying,  
And still my soul in dreamy slumber lying!

God calling yet! and I not yet arising!  
So long his faithful, loving voice desisting;  
So falsely his unwearied love repaying;  
He beckons still, and still I am delaying!

God calling yet! loud at my door is knocking!  
And I my heart, my ear still firmer locking!  
He yet is willing, ready to receive me,  
Is waiting now,—but, ah! he soon may leave me.

God calling yet! and I no answer giving!  
I dread his yoke, and am in bondage living  
Too long I linger, but, not yet forsaken,  
He calls me still. O my poor heart, awaken!

God calling yet! I can no longer tarry,  
Nor to my God a heart divided carry:  
O vain and giddy world, your spells are broken!  
Sweeter than all, the voice of God has spoken!

### THE TIMES OF THE GENTILES.

And the Deliverance and Restoration of the Remnant of Israel from the Seven Times, or 2520 years of Assyrian or Pagan and Papal Captivity considered.

BY H. EDSON.

(Continued)

Gabriel has now led Daniel down through the prophetic chain, and made him know what should be in the last end of the indignation; and shown him clearly the termination of the appointed time where the indignation should cease; and has set up way-marks and high heaps, to serve as light-houses, to shed a brilliant light upon the point of its termination: and from thence to the standing up or reign of Michael and the resurrection.

But a very important point, the main secret of the hidden wisdom yet remained to be unfolded. The key had not yet been given to unlock and reveal the manner of time contained in the appointed seven times. At this point, Daniel sees two heavenly ones; one of them said to the man clothed in linen, *How long shall it be to the end of these wonders?* And the man clothed in linen lifted up his hand to heaven and swore by him that liveth for ever, that it should be for a time, times, and an half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Here perhaps some may be ready to say, You are cornered at last; for the scattering of the power of the holy people, which is the indignation itself, is not accomplished till ALL THESE THINGS are finished, among which things is embraced the standing

up of Michael, the time of trouble such as never was, and the resurrection. Well, let us lay aside our former views on this point and let Gabriel be his own interpreter, and he will make it plain, and harmonious with all his past testimony.

But first permit me to ask a few simple questions. The standing up of Michael, signifies his reign. See Dan. xi, 2-4. Will Michael's reign be finished when the scattering of the power of the holy people is accomplished? Sober reason and inspiration answer in the negative. Once more, the second resurrection which is one thousand years later than the first, is as really embraced as is the first, in Dan. xii, 2. Will the second resurrection be finished and the everlasting shame and contempt of the wicked, and the shining of the saints as the brightness of the firmament, and as the stars for ever and ever, as predicted in verses 2 and 3, be finished when the scattering of the power of the holy people is accomplished? An enlightened conscience answers, No.

"These things," is a definite expression, and must refer to its antecedent, and embraces no more than its antecedent expresses. The antecedent of "these things," is found in the previous verse, in the question "How long shall it be to the end of these wonders?" These things, in the answer, refer to these wonders in the question, and is equivalent to saying all these wonders shall be finished. It is only the avoiding of repetition.

The next question that arises then is; how much is embraced in these wonders? From the above, we see that all of Gabriel's instruction to Daniel, is not embraced in these wonders. Wonder, signifies astonishment, and vice versa, astonishment signifies wonder. See Walker. We inquire then, What was the most astonishing portion of the vision of Chap. viii, and of its explanation? We answer that Daniel saw that the Roman power in its Papal form would wax great even to the host of heaven, and would cast down some of the host and of the stars to the ground, and stamp upon them. Verse 10. In verse 24, Gabriel informs Daniel that this power would destroy wonderfully, and practice, and prosper, and destroy the mighty, and the holy people. The heart-sickening sight of the wonderful martyrdom, and bloodshed that would befall Daniel's people, and brethren in the last end of the indignation, was too appalling for the prophet to endure, and being thus astonished at the vision, he fainted, and sickened at the sight, and was sick certain days.

In Chap. xi, 31, the desolating power of Papacy is called the abomination that maketh desolate, (margin, that ASTONISHETH.) This same blood thirsty power, was shown to St. John while on the isle of Patmos, represented by the symbol of a woman, drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when John saw her, he also WONDERED with GREAT ADMIRATION, Rev. xvii, 6.

The Papal beast, and his cruel persecution of the saints have been the wonder of the world. Rev. xiii, 3, 7. See also Deut. xxviii, 59. Is it any marvel that the ministering heavenly angel, should put forth the anxious, sympathizing question, "How long shall it be to the end of these wonders?" The martyrs under the opening of the fifth seal, reiterate with a loud voice, the anxious inquiry, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. vi, 10.

The important question, and its answer, now under consideration, is equivalent to saying, How long shall it be to the end of this wonderful bloodshed of martyrs, and casting the host down to the ground, and stamping upon them? And the answer given by the heavenly one under oath, is that it should be for (i. e., continue) three and a half times. And that the scattering of the power of the holy people, which is the indignation itself, should be accomplished when these wonders should be finished, which wonders, according to the oath, must end with the termination of the three and a half times; and we are thus strongly assured that the indignation was accomplished when the three and a half times of the Papal supremacy expired; which was in the year 1798.

But Daniel says, "I heard (this question and the answer) but I understood not." The thing was not yet revealed to Daniel: he did not yet understand the thing. See Chap. x, 1. What was the hidden thing which Daniel did not yet understand? Certainly Gabriel had made him know what should befall his people in the latter days, what should be in the last end of the indignation, and the point of its termination; and the angel had sworn that it should be for (continue) a time, times, and an half. But notwithstanding all this, Daniel says, "I understood not: then said I, O my lord, what shall be the end of these things? (or these wonders?)"

The burden of Daniel's anxiety, in this his diligent inquiry, is couched in the little word "WHAT." Peter's comment on this word, will give us the light on this point. See 1 Pet. i, 10, 11. "The prophets have inquired and searched diligently, \* \* \* what, or what MANNER of TIME," &c. Daniel's anxiety was now to understand the hidden wisdom, or the MANNER of time contained in the three and a half times, (which was the last half of the indignation,) which would also unlock the hidden wisdom, or mystery of the seven times, which was the appointed time of the whole period of the indignation.

The object of the angel, in testifying that the duration of the wonders, or the last end and half of the indignation should be for three and a half times, was designed to pave and open the way for the revealing of the hidden wisdom or manner of this time to Daniel. We have the inspired testimony in Chap. x, 1, that a thing was revealed to Daniel, and he understood the thing and had understanding of the vision. In Chap. xii, 8, Daniel testifies, "I understood not," and but-four verses remain to complete the fulfillment of Gabriel's charge and the redemption of his pledge to Daniel, and then Daniel will understand the thing, and have understanding of the vision. Verse 9, Gabriel informs Daniel that the words (that is to say, the manner of the time which he is now about to reveal to Daniel) is closed up and sealed, (or hidden from all mankind except Daniel) till the time of the end.

But Gabriel in answer to Daniel's inquiry, gives him in verse 11, the key which unlocks the manner of time contained in the three and a half times, by first referring him to a political event previously named in Chap. xi, 31, from which to reckon; and then a period in round numbers reaching from that event down to the end of the wonders; viz., "And from the time that the daily shall be taken away, (to set up. Heb., margin,) the abomination that astonisheth, there shall be a thousand two hundred and ninety days." Daniel having been previously informed that the time appointed was long, could now readi-

ly understand that the days must be prophetic days, 1290 years. He could then also readily see that each day contained in the three and a half times must symbolize so many years; and counting 12 months to the year, and 30 days to the month, would amount in all to 1260 days, each day for a year amounting in all to 1260 years as the duration of the wonders, or last end, and last half of the indignation; leaving 30 days or years to intervene between the abolition of Paganism, and the establishment of Papacy, which 30 years being added to the 1260, fill up the 1290 years. Daniel now understanding that the three and a half times contained 1260 years, could understand that the seven times, the whole period of the indignation, would be 2520 years. Daniel now having the manner of the time, and also the point clearly established where the indignation would cease, (this object being accomplished,) Gabriel next informs Daniel that a blessing would immediately succeed the indignation following the termination of the 1290 years, as follows: "Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days." It has generally been understood, that the blessing promised in this text, was to be realized at the close of the 1335 days. But this is evidently a mistaken view.

By reading this text carefully, it will be seen that the waiting time is between the 1290 and the 1335 days, and also that the blessing is pronounced upon the waiting ones, DURING the waiting time, while waiting and coming to the 1335 days.

By comparing the account of the indignation spoken of in Daniel with 2 Thess. ii, 3; Ps. lxxxix, 27-32; Isa. x, 5, 6; Lev. xxvi; Deut. xi, 26-28; xxviii, it will be seen that the 2520 years indignation was the Lord's great CURSE upon rebellious Israel. This curse ceases at the end of the 1290 days. At this point the galling yoke of their cruel and hard bondage was broken off, and Zion or Jacob is redeemed and ransomed from the hand of him that was stronger than he. Jer. xxxi, 10, 11. Jacob's captivity was then turned, and Jacob then rejoiced, and Israel was then glad. See Ps. xiv, 7. When the Lord turned again the captivity of Zion we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us whereof we are glad." Ps. cxxvi, 1-3.

The Bible has been brought out of its sackcloth covering by being translated into the different languages now in use, and has been circulated throughout the world; and the books of Daniel's and John's visions, have been unsealed and opened, and the light and knowledge of Bible truth has been increasing since the 1290 days ended. The blindness and darkness which happened to Israel till the fullness of the Gentiles were come in, has been dispersing as the light and knowledge of Bible truth has been increasing; and the Lord has been binding up the breach of his people, and healing the stroke of their wound as it is written. Isa. xxx, 26. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Compare with this text, Solomon's Songs vi, 10. Also Isa. lx, 1-3, is a parallel text and applies itself to the same space of time. "Arise, shine for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness (of Papal error) shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Please turn and read Chap. lxi, 9, and Chap. lxii. Scripture quotations might be greatly multiplied on this point, but we forbear. In the rise and progress of the Protestant religion, Gentiles and kings have become its converts. The Bible was translated under the protection of king James of England, as defender of the Protestant faith. Other potentates of Europe have become converts to the Protestant religion. And thus Gentiles have come to the light, and kings to the brightness of Zion's rising in this latter-day glory.

Reformation has succeeded reformation, during the 45 years waiting time between the 1290 and the 1335 years. Just call to mind the wonderful outpouring of the Holy Spirit, and the almost unparalleled reformations that swept over the land in the closing scenes of the 1335 days, while the first angel of Rev. xiv, 6, 7, was giving his message with a loud voice, which contained the healing balm that was capable of healing the breach and confusion of divisions and subdivisions among Protestant religionists; for it did heal all that embraced and lived out its holy truths, and united them in one body. But this healing balm, was by the great body of Protestants rejected, and they were not healed. The 1335 days ended in 1844, and O how sad the change which then came over the great body of Protestant religionists, themselves being judges. The following is from the *Christian Palladium* for May 15th, 1844, (just after the 1335 days ended.)

"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy, and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings? It is but a few passing months since the whole extent of our wide-spread country, rang with triumphant peals of joy borne on the wings of numerous religious periodicals; and spontaneously overflowing from every christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the REDEEMED. And is the whole scene now so CHANGED?" The above is but a sample of the many extracts which might be given from different religious periodicals, from articles in character like the above: headed DEPARTURE OF FAMINE OF THE SPIRIT; GREAT SPIRITUAL DEARTH, &c., &c.

About that time proclamations of fasts, and seasons of prayer for the return of the Holy Spirit, were sent out in religious papers. And were we now to put the question to the members and parties of the different Protestant churches, Are your churches in possession of that deep humility, and vital godliness which formerly characterized them? the ready answer would be in the negative, Nay, nay. And the fact is known, read, and admitted by all, that the blessing of the light and glory of the Lord which had arisen upon Protestants during the 45 years, between the 1290 and the 1335 days ending 1844, is now departed from them and Ishkabod may be written upon her walls. Their sun has gone down at noon, and their light become darkness in a clear day. See Amos viii, 9, 10. During the 45 years of the latter day glory, in the rise, triumph and prosperity of Zion, many were to be purified, made white and tried. The trial to the great mass came in the closing scenes of the 45 years. The unpopular doctrine of the speedy coming of our Lord, as given in the message of the first angel of Rev. xiv, 6, 7, proved to be the test and turning point with the great body of Protestants. Here their fidelity to their coming Master and his truth was tested and tried. And upon the few also who adhere to the present truth, is come the time of fiery trial which is to try them, and they have now need of patience that they may receive the promise. The tribulation is upon them that need patience, else the inspired witness would not have so emphatically declared, "HERE is the patience of the saints." Rev. xiv, 9-12. So that Dan. xii, 12, does not now apply to them.

Hence from the above considerations, the fact must be apparent to all that the latter-day glory in the rise, triumph, and prosperity of Zion, and which constitutes the blessing predicted Dan. xii, 12, was realized during the 45 years between 1798 and 1844. Here then the prophetic pencil has traced the lines and set the bounds of the latter day glory. And every effort to remove them must prove ineffectual.

The third angel of Rev. xiv, 9-12, is now announcing the last solemn warning. And the next link in this prophetic chain is the Son of man on the white cloud with his sharp sickle to reap the harvest of the earth.

From the ground we have gone over in Daniel's

visions, it may be seen that from verse 15 of Chap. viii, to the last verse of Chap. xii, if we except Daniel's prayer, and Gabriel's introductory and preparatory remarks, is but the explanation of the vision recorded in the first 14 verses of Chap. viii. Therefore all prophetic periods found in this explanation, the 70 weeks not excepted, must necessarily be parts and divisions of the great period in the vision explained. And hence a connection of the whole is unavoidable: each period forming a link in the great prophetic chain.

The manner in which this vision is explained, forms a key which unlocks the mystery of the manner of time contained in the seven times. The seven prophetic times of Gentile dominion over the people of God, and the prophetic periods of Daniel's visions, are alike connected with the treading underfoot indignation, forming but one prophetic chain, which cannot be disconnected. Hence the dates of each period must necessarily harmonize with the dates of all the rest, so that any effort to fix the date of either one or more of these periods which will not harmonize with the dates of all the rest, can have no foundation in truth, or weight of argument in its favor. And from the fact of the existence of this harmony, it must appear that if the date of any one of these periods can be correctly ascertained, it will harmonize with the correct dates of all the rest; so that all of the uninvalidated evidences that establish the correct date of either one of these periods, will bear with equal weight upon the correct harmonious dates all of the rest.

For example: The 70 weeks and 2300 days date from the seventh year of the reign of Artaxerxes Longimanus. "The commencement of his reign was B. C. 464. This is demonstrated by the agreement of above twenty eclipses which have been repeatedly calculated, and have been found to fall in the time specified. Before it can be shown that his reign is wrongly fixed, it must first be shown that those eclipses have been wrongly calculated. This no one has or ever will venture to do; consequently the commencement of his reign cannot be removed from that point."

This argument will bear with equal weight upon the correct harmonious dates of all this connected chain of prophetic periods; so that the date of either one of the connected periods cannot be removed without first invalidating all the evidences bearing upon the date of each period.

Again, when Daniel could not understand the answer to the question, how long shall it be to the end of these wonders, which was the end of the indignation, Gabriel made him understand how long by telling him it should be 1290 days from a given point. And now suppose we take the amount of evidence I have already adduced in this article, that the whole period of the indignation ended in 1798, all of which demonstrate the end of the 1290 days in 1798, and I have yet more very strong evidence to present on this point, then if we run down on the last link of 45 years in this prophetic chain, dating from the end of the 1290, the given point, which 45 years is the time of the end of the 2300 days vision, and reveals the end of the 2300 days independent of their beginning or connection with the 70 weeks; we may then run back 2300 days from the clearly ascertained point of their termination, and find their beginning to correspond with the date of the 70 weeks, and thus call to our aid this additional evidence of their connection which some have denied.

The number seven is a perfect number in the Bible. The seven prophetic times complete the fullness of prophetic times given in the inspired volume. A prophetic time symbolizes 60 years. There is not another prophetic time given or named in the Bible to be fulfilled after the seven prophetic times expire; hence the seven times complete the fullness of times given us in the inspired volume, and hence the seven prophetic times is the appointed period which brings us to, and ushers in, the dispensation of the fullness of times, in which is to be gathered together in one all things in Christ, both which are in heaven, and which are on earth. From this text we learn that the dispensation of the fullness of times is the GATHERING dispensation.

The seven times was emphatically the scattering time, in which God's people were dispersed among

all nations; and we have before clearly proved that at the end of the seven times, was the appointed time for God to set his hand again, the second time, to recover the remnant of his people, and to assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth; and that the yoke of their cruel and hard bondage was then broken off, and their captivity was then turned, and the latter-day glory was then ushered in, and we shall hereafter prove that the gathering has been going on from that time to the present.

The gathering together of all which are in heaven and on earth, will be consummated when Christ shall come and ALL the holy angels with him, and the righteous are all caught up to meet him. Then the gathering dispensation, which is the dispensation of the fullness of times, will be ended. Hence the dispensation of the fullness of times was ushered in, in 1798, and will close at the second advent of Christ. Joseph Marsh commences this dispensation of the fullness of times after the second advent; but it will then be among the things that are in the past. He identifies it as the glorious probationary age to come after the second advent; but will he find it there? Nay, verily. See his Pamphlet. Title page, Age to come, pp. 1, 98, 125.

(To be continued.)

From the "Advent Herald."

### THE BLACK SATURDAY IN SCOTLAND.

BRO. HINES:—Having discovered the origin and true application of the above appellation, as referred by us to a dark day supposed to have occurred about the year 1780, I herewith transmit for your columns a correct account of the same, with the remark, that the following statement invalidates the application of the phrase "Black Saturday," to a dark day in Scotland in the above mentioned year. Still I think the testimony adduced in my letter in the *Herald* last December goes to show that a dark day of some kind, though perhaps local and of less celebrity, did occur in Scotland about the year 1780.

In 1621, the Scottish Parliament met on Saturday, the 4th of August the last day of their session, at Elinburg, to ratify the "Five Articles" of the Acts of the General Assembly of the Kirk, holden at Perth on the 25th day of August, 1618. Over these "Five Articles" the Assenters and Dissenters were quarreling most heartily. Early in the morning a great fire occurred, in the city which much alarmed the people, and says the historian Calderwood, threw the lords into the "greatest perplexity," and "which accident" he says, was taken for a forewarning to the Estates [i. e. the king and lords] to take heed what they did. When the day had come another incident took place also serving to show us the superstition of those times. "Many of the people being convened in the outer court of the palace, observed that when the lords were mounted on their horses, a swan did flee over their heads, from the north towards the south, slashing with her wings, and muttering her natural song. The people," continues Calderwood, "shaking their heads, whispered among themselves that they feared a bad conclusion of that Parliament."

Parliament met, the votes were taken on the "Five Articles," and much against the wishes of many, the king and lords ratified the doings of the Kirk. Calderwood thus describes the sequel.

"When all the acts were now concluded and the ringlanders were insulting over the defenders of the ancient orders, gasping for thanks and reward, and wishing every one to have wings to flee to court with the report; the Grand Commissioner rising from the throne to ratify the acts by touch of the sceptre, at that very same moment, was sent from the heavens, in at the windows of the house, which was dark before by reason of the darkness of the day, an extraordinary great lightning, after the first a second, and after the second a third more fearful. Immediately after the lightning followed an extraordinary great darkness which astonished all that were in the house. The lightnings were seconded by three loud claps of thunder. Many

within the Parliament House thought them to be shots of cannon out of the Castle. It appeared to all that dwell within the compass of ten or twelve miles, that the clouds stood right above the town and overshadowed that part only. The beacon standing in the entry of Leith haven was beaten down with one of the blasts of thunder. After the lightning, darkness and thunder, followed a shower of hailstones extraordinary great, and last of all rain in such abundance that it made gutters run like little brooks; the lords were imprisoned about the space of an hour and a half. Servants rode home with foot-mantles and their masters withdrew themselves, some to their coach and some to their foot. So the 'Five Articles' were not honored with the carrying of the honors, or riding of the Estates in ranks. In the mean time the Castle thundered with their fiery cannons according to the custom used at the Parliaments. This Saturday, the fourth of August, was called by the people, Black Saturday. It began with fire from the earth in the morning, and ended with fire from heaven in the evening. When the fear was past, then durst Atheists scoff and say, that as the Law was given with fire from Mount Sinai, so did these fires confirm their laws."

The curious reader may find this account in David Calderwood's *History of the Church of Scotland*, published in 1678, on page 783. It fully explains the tradition of the Black Saturday as well as the cause of the phenomenon, which seems to have been nothing more than an usual hailstorm accompanied with thunder and lightning, darkening the very heavens over Elinburg, and coming down the pages of history, and handed from father to son as a fearful and memorable occurrence happening as it did in connection with other notable events.

Will the other Advent papers copy this article so as to correct any wrong views that may have grown out of the term, Black Saturday, as referring to the dark day of May 19th, 1780? Error will never help a good cause. We want only the truth.

D. T. TAYLOR.

Worcester, Dec. 22nd, 1855.

### The Parable of the Fig-Tree. Matt. xxiv, 32.

DEAR BRETHREN AND SISTERS:—It is very necessary that the Lord's honest hearted children understand this similitude in this last generation. When the Saviour sat upon the mount of Olives [Matt. xxiv, 3] the disciples came to him privately and asked him three questions: 1st. When shall these things be; (to wit, the throwing down of the Temple;) 2d. The sign of Christ's coming, and, 3d. The end of the world.

The Saviour commences with this caution: Take heed that no man deceive you: a good admonition in these last days of peril. He then commences and gives the signs and troubles that would precede and attend the destruction of Jerusalem. Verse 29 Immediately after the tribulation of those days. (of Papal persecution.) 1st, the sun shall be darkened, and 2d, the moon shall not give her light, and 3d, the stars (meteors) shall fall from heaven.

I now believe that these three great signs are sufficient for a basis for faith to rest on that the Son of man is nigh, even at the doors. I believe that if we include the other five things spoken of by our Lord on that occasion, we get too much; to wit, the shaking of the powers of heaven, and the sign of the Son of man in heaven, and the mourning of the tribes of earth, and the Son of man coming in the clouds of heaven with power and great glory, and the sending of the angels with a great sound of a trumpet to gather his elect from the four winds, (or quarters of the earth,) from one end of heaven to the other.

It is very plain that when these things transpire it will be too late to derive any benefit from knowing that he is nigh, even at the doors; for when the voice of God shakes the powers of heaven, Summer, to carry out the parable, is not nigh, but already come; and the wailing of the wicked, and the gathering of the saints, has come; and in fact, the sealing time is passed.

But, says one, immediately after the mentioning of

the fig-tree, the Son of man says in verse 33, "When ye shall see all these things, know that it is near, even at the doors." I will now inquire, How many things? Answer, all things relating to the parable of the fig-tree, and no more.

We will now paraphrase verses 33, 34, in order to get the true meaning: So likewise ye, when ye shall see, (or know) all these things (or three great signs, the darkening of the sun and moon, and falling of the stars) then know that I am nigh, even at the doors. Verse 34. Verily I say unto you, this generation (or those that see, or have immediate knowledge of, these three great signs) shall not pass till all these things (mentioned before) be fulfilled.

On a thorough examination of the Scriptures, we find the primary signification of generation is from father to son, or the time that class of people would live who were addressed. Admitting this conclusion correct, time is short, for the last sign was the falling stars the 13th of Nov., 1833. Then these things could be seen over 22 years ago.

Now, dear reader, I will not set time but let you calculate the average length of a generation, and before this generation pass the Son of man will be revealed from heaven in the glory of the Father with all the holy angels with him. Shall we be ready when he appeareth?

If any one supposes the coming of the Lord may be delayed for many years to come, it will be well to hear the Saviour again: Heaven and earth shall pass away, but my words shall not pass away. Matt. xxiv, 35. In Luke xxi, 29 we have again the parable of the fig-tree, and all the trees, showing us that we can learn not only from the three great signs, but all the passing signs as they transpire. When the true children of God see these things begin to come to pass, they will look up and lift up their heads; for their redemption draweth nigh. Verse 28. It is very evident when our redemption draws nigh then he is nigh, even at the doors, and this takes place when these things begin to come to pass, or the three great leading signs have been seen, so as to be believed without doubting.

When the Saviour speaks in verse 31 of these things coming to pass, and the kingdom of God drawing nigh, it has a comparison to those things relating to the fig-tree and all the trees, and no more. In verse 32, it has reference to all things on this subject; and the generation is not to pass away till all be fulfilled.

My dear brethren and sisters, are we getting ready for these great events just before us; for he saith, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. Now are we by patient continuance in well-doing seeking for honor, glory, immortality and eternal life? If we want to stand when he appeareth we must do as our Lord has said in Luke xxi, 34. And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life; and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. Mark that it is on the dwellers but not on the sojourners; for they will be found watching, that that day does not overtake them as a thief; for Jesus says in Rev. iii, "If therefore thou shalt not watch I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

O, my brethren, let us be sober and watch unto prayer; resist the enemy and overcome at last, and be forever with the Lord in the golden city on the new earth.

D. HEWITT,

Battle Creek, Mich.

SELF-EXAMINATION.—The Christian that grows in grace often examines his own heart. He takes his bearings. He looks at the direction in which he is moving and the progress which he is making. He is not contented unless he is advancing unless he is gaining some new victory over self, over Satan, or over the world. He compares himself with himself, and then with the perfect standard.



## THE REVIEW AND HERALD

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

BATTLE CREEK, FIFTH-DAY, JAN. 17, 1856

## THE SPIRIT AND THE BRIDE SAY COME.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. xxii, 17.

None of those who are finally lost will ever have occasion to find fault with the provisions that have been made for their salvation. They can never find fault with the light that has been granted to show them the way to life. They can never find fault with the invitations and entreaties that Mercy has given them to turn and live. From the very beginning there has been a power exerted, as strong as could be and still leave man his own free agent,—a power to draw him heaven-ward and raise him from the abyss into which he had fallen. Come! has been the entreaty of the Spirit, from the lips of God himself, from the lips of his prophets, from the lips of his Son, even while in his infinite compassion and humility he was paying the debt of our transgressions; and from the lips of his apostles.

The last message of mercy that is now going forth, is another and a final utterance of divine long-suffering and compassion. Come, is the invitation it gives. Come, for all things are ready. And the last sound that will fall from Mercy's lips on the ear of the sinner, ere the thunders of vengeance burst upon him, will be the heavenly invitation, Come. So great is the loving-kindness of a merciful God to rebellious man. Yet they will not come. Acting independently, and deliberately, they refuse to come. So when they shall see Abraham, Isaac, and Jacob in the kingdom of God, and themselves thrust out, they will have no one to accuse, no one to blame but their own selves. They will be brought to feel this in all its bitterness; for the time will come when it will be as described by Pollok, when he says,

"And evermore the thunders murmuring spoke  
From out the darkness, uttering loud these words,  
Which every guilty conscience echoed back:  
'Ye knew your duty but ye did it not.'  
Dread words! that barred excuse, and threw the weight  
Of every man's perdition on himself  
Directly home——  
'Ye knew your duty but ye did it not.'"

There is a time in the life of every one, sooner or later, when the warning will come and he rejects it at his own peril; a time when the Spirit invites him to come, and it is well if he heeds the invitation.

The Bride also says, Come. But who is the Bride? Let us go with John to the top of that great and high mountain, whither the angel took him when he told him he would show him the Bride the Lamb's wife. Rev. xxi, 2. He showed him that great city, the holy Jerusalem. Did he show him the Bride? He did if he fulfilled his promise; and we dare not accuse the angel of dishonesty or deception. He told him he would show him the Bride; and he took him up into a mountain and showed him the city. The angel, therefore, calls the city the Bride. We will call it so too.

Again, Isaiah says, [Chap. liv, 1.] "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud," &c. Verse 5. "For thy Maker is thy husband," Paul in Gal. iv, 26, 27, says, But Jerusalem which is above is free, which is the mother of us all; for it is written, Rejoice thou barren, that bearest not," &c. Here Paul takes up the prophecy of Isaiah and makes an inspired application; hence we have an inspired commentary of an inspired prophecy. The one says, Thy Maker is thine husband; and the other says that this of which the Prophet spake, is the Jerusalem which is above, which is the mother of us all. Out of the mouth of these three witnesses therefore, the Angel, the Prophet, and the Apostle, independent of the mass of other testimony and proof which might be adduced, we will consider it settled, that the great city, the holy Jerusalem which is above, is the Bride, the Lamb's wife.

How then does the Bride say, Come? If we could be strengthened to behold the living glories of that city and live; and should be permitted to gaze upon its dazzling beauty, and be assured that we had a perfect right to enter therein, and bathe in that ocean of bliss and blessedness, and revel in its glory for ever and ever, would

it not then say to us, Come, with a persuasion which no power could resist? Who of us in view of this could turn away and say that we had no desire for an inheritance there?

But though we cannot now look upon that city, the unfailing Word of God has promised it, and that is sufficient to inspire in us an implicit and living faith; and through the channel of that faith it says to us, Come. Come if you would inherit mansions where sickness, sorrow, pain, and death can never enter; if you would have right to the tree of life and pluck its immortal fruit and eat and live; if you would drink of the water of the river of life, that floweth from the throne of God clear as crystal. Come, if you would obtain through those glittering gates of pearl an abundant entrance into the eternal city; if you would walk its streets of transparent gold; if you would behold its glowing foundation stones; if you would see the King in his beauty on his azure throne. Come if you would sing the jubilee song of millions, and share their joy. Come, if you would join the anthems of the redeemed with their harps of gold, and know that your exile is for ever over and this is your eternal home. Come, if you would receive a palm of victory, and know that you are for ever free. Come, if you would exchange the furrows of your care-worn brow for a jeweled crown. Come, if you would see the salvation of the ransomed myriads, the glory of the glorified throng which no man could number. Come, if you would drink from the pure fountain of celestial bliss, if you would shine as the stars for ever and ever in the firmament of glory; if you would share in the unutterable rapture that fills the triumphant hosts as they behold before them unending ages of glory ever brightening, and joys ever new.

The Bride *does* say, Come. Who of us shall resist the invitation? The word of truth is pledged to us that if we keep the Commandments of God and the Faith of Jesus, we shall have right to the tree of life, we shall enter in through the gates into the city. And we shall feel that we are at home in our Father's house, amid those gorgeous splendors, and that these very mansions were prepared for us; and we shall realize the full truth of those cheering words, "Blessed is he that is called to the marriage supper of the Lamb." Rev. xix, 9.

"Let him that heareth say, Come." We have heard of the glory, of the beauty, of the blessings of that goodly land, and we say, Come. We have heard of the river with its verdant banks, of the tree with its healing leaves, of the ambrosial bowers that bloom in the Paradise of God, and we say, Come. Whosoever will let him come and take of the water of life freely.

## Communications.

Our friends will remember that two pages (one quarter) of the REVIEW are especially designed for communications from abroad. This is that brethren and sisters from all parts of the field may have a medium of communicating freely with each other, and making known to the remnant their own hopes and determinations, and the progress and prosperity of the cause of truth in their vicinity. For there is a large class of our readers with whom this department of the paper possesses the greatest interest.

There are many scattered and lonely ones who seldom have the privilege of meeting with those of kindred faith and hopes; and the perusals of the communications in the REVIEW, as they have often expressed it, are the only conference meetings they have. For their sakes, therefore, we hope this department may be well filled with testimonies from many of our correspondents each week. We may not in all cases be able, on account of space, to give the entire letters as they are written; but from such we will present extracts of what is most important and interesting. Short articles also on subjects of common interest are solicited from brethren and sisters.

Our correspondence has of late been quite cheering. There seems to be a desire among the remnant in all parts, to rise in spirituality, to be more consecrated to God, and manifest more zeal and energy in his service. May this work go on till God shall indeed have upon the earth a peculiar people, zealous of good works.

WE would call especial attention to the arguments that appear from time to time in the REVIEW, on various points of present truth. God has endowed most men with reason and common sense, and perhaps there are no subjects in regard to which they are more accountable how they use these, than in regard to the truths which

God has revealed for the salvation of men. The Bible can be understood. Arguments for those truths which demand of us belief and obedience at the present time, can be comprehended by almost any mind; and whenever plain, irrefutable arguments drawn from the Scriptures of truth, are presented to the understanding of any one he cannot reject them and be guiltless. Neither ignorance nor stupidity, nor dishonesty, will answer as excuses at the court of heaven for refusing to comply with the plain demands of revealed truth.

In connection with these remarks we might mention particularly Bro. Waggoner's article on the Sabbath, commenced in last REVIEW, though they are applicable to all that may be said in defense of our present duties.

We would recommend to our readers therefore to urge upon their friends an examination of the Sabbath question and other great truths which are being brought out in these last days. By the confidence which they profess to have in the Bible as God's revealed will, by the allegiance they owe to him as their Creator, by all their regards for sacred truth, urge upon them a candid and thorough investigation of these questions. They will at least be tested if not converted. A careful study of the Bible in relation to present truth by any honest inquirer, can but result in good.

## THE TRUTH FOUND.

## A Short Argument for the Sabbath.

(Continued.)

## II. WHAT DOES THE NEW TESTAMENT TEACH CONCERNING THE FIRST DAY OF THE WEEK?

As no argument is drawn directly from the Old Testament in favor of the first day or its observance, we have only to examine the testimony of the New. The phrase, "first day of the week" is used eight times in the New Testament: by Matthew and Luke once each, and by Mark and John twice each; all referring to one and the same day—the one next succeeding the crucifixion;—once in Acts, and once in 1 Corinthians. The following are the texts:—

Matt. xxviii, 1. 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.

Mark xvi, 2. And very early in the morning, the first day of the week they came unto the sepulchre at the rising of the sun.

Verse 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene out of whom he had cast seven devils.

Luke xxiv, 1. Now upon the first day of the week very early in the morning they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

John xx, 1. The first day of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Verse 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them, Peace be unto you.

Acts xx, 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

1 Cor. xvi, 1, 2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

By an examination of the contexts of these passages it will be seen that there is no obligation expressed or implied to observe, in any manner, the first day of the week. But inasmuch as it has been supposed that there were some extraordinary coincidences connected with that First-day spoken of by the evangelists, I will here present their testimony, and show by a comparison, its intent and harmony.

Luke xxii, 56; xxiv, 1-11. And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here,

but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not.

Mark xvi, 9-11. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

Luke xxiv, 12. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

John xx, 3-10. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed; for as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Luke xxiv, 13-16. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

Here follows their relation of the events connected with his crucifixion, and his exposition of the prophecies, till they drew near to their own home.

Verses 28-35. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread and blessed, and brake and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Mark xvi, 12, 13. After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them.

Luke xxiv, 36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

John xx, 19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

Mark xvi, 14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Now we have the testimony before us, and the queries arise, Does it contain any evidence that the day was, or was to be regarded, as a Sabbath? or, that the disciples in any way observed it as the Lord's day, or day of the resurrection? Or, that the meeting of the Saviour with them gave a warrant for the future observance of the day?

In regard to the first question, the reading of the testimony must be sufficient to satisfy all that there is no intimation that it was thenceforth to be regarded as a Sabbath, or as a day in any wise to be observed.

On the other let us briefly examine the testimony.

1. It was evidently not designed to be observed as the day of the resurrection; for the Holy Spirit, under whose

influence the gospels were written, has not recorded it as a fact that he rose on the first day of the week, but only that they came to the sepulchre early on the first day of the week and he was not there.

2. That they did not observe it in honor of the resurrection, as is often claimed, is evident, from the fact that they did not believe that he was risen. The record presents the following points: After his resurrection he appeared first to Mary, who returned and told it to the apostles, but they did not believe her. Towards the close of the day he was manifested to two of the disciples, at a village upwards of seven miles from Jerusalem, who returned to Jerusalem and found the eleven and told them that they had seen the Lord; but they did not believe them. While they were yet speaking Jesus himself stood in their midst. John says it was "at evening," by which we understand that it was just at, or very near, the close of the day. Luke and John agree that he pronounced the benediction, Peace be unto you, which is supposed to convey a warrant for First-day observance. Thus Justin Edwards, in the *Sabbath Manual*, page 104, says: "On that First-day he not only met with the disciples—a thing which we have no account of his doing, after his resurrection, on that Seventh-day—but he blessed them in their meeting, saying, 'Peace be unto you,'—evidently approving of what they were doing." But Mark, whose brief account is parallel with that of Luke, further says that he proceeded to upbraid them for their unbelief and hardness of heart, because they did not believe that he was raised—they not even believing the word of them who had seen him. This does not look much like celebrating his resurrection, or a divine approval of such celebration. And what were they doing, Mark says, "They eat at meat." On this text the *Comprehensive Commentary* says: "He appeared to them as they sat at meat, which gave him an opportunity to eat and drink with them, for their full satisfaction;" and Dr. Barnes remarks: "The word *meat* here means food or meals: as they were reclining at their meals." By referring to Acts i, 13, we find that they "abode" together; so it is not to be wondered at that they were found together at that time, as their residence was at the same place, and it was the hour for their evening meal. By this it will also be perceived that they did not meet for fear of the Jews, as has been inferred from John xx, 19; but that they shut the doors where they were for fear of the Jews. Again, the inference claimed that the Saviour met with them on the first day, but not on the seventh day, after his resurrection, is unwarranted, as will be seen by referring to Acts i, 3, where it says he was "seen of them forty days;" which includes every day between his resurrection and ascension. That there is nothing in the gospels to favor the observance of the first day of the week must be admitted by every candid mind.

Two other passages in the New Testament mention the first day of the week. On these is founded the argument for what has been termed "*Apostolic preference*." But the argument would never have been claimed on the authority of these alone. It is first claimed that the actions of Christ and his apostles on that first day of his resurrection warranted its observance, and then these texts are offered to show that their practice was in accordance with that warrant; but the testimony clearly shows that no such warrant exists in the gospels; therefore these texts must sustain the whole burden of Sunday proof. Now I would ask, What sanctity was conferred on the first day of the week by the church at Troas meeting on it to break bread? or, Does that one act of that one church bind all the churches, in all time, to that custom, without even an intimation being given that such was the custom or practice of that church? Surely, that is drawing great conclusions from small premises. So in 1 Cor. xvi, 2, we find nothing in the record to show a custom of the church, or to show that it was to be followed by other churches. In neither text is there any reference made to a Sabbath, or to sacred time, or anything to show that that day was to be regarded in any different light from any other working day.

What is the weight and nature of *Apostolic preference*? Does it contain an explicit or implied duty? and is it stronger than the commandments of God?

The term Sabbath, Sabbath-day, or sabbath-days, occurs forty-three times in the New Testament: in Matthew eight times; in Mark eight times; in Luke thirteen times; in John five times; and in the Acts nine times. All the cases of its occurrence in the gospels refer to the use of the term prior to the crucifixion of the Saviour except the Sabbath that succeeded the crucifixion—the one on

which he laid in the grave. All the cases of its occurrence in the Acts (except Chap. i, 12—Sabbath-day's journey) refer to times and events subsequent to the crucifixion, in the history of a period of about fifteen years—from A. D. 45 to A. D. 60. And it is so used at that date as to show that in the gospel dispensation, and in the gospel record, THE SABBATH IS THE TITLE OF THE SEVENTH DAY.

I will now briefly compare the claims of the two days, by the light of the Word, that we may see at a glance where the weight of argument lies.

The Scriptures say, in regard to the Sabbath institution, that God rested from his work on the seventh day: they do not thus particularize in regard to the first day. He claimed the seventh day as his own: he did not so claim the first day, but gave it to man for labor. He blessed and sanctified the seventh day: he did not sanctify the first day. He commanded that the seventh day be kept holy: he did not command to keep the first day. He has uttered fearful threatenings against those who profane the seventh day: he has not spoken against those who labor on the first day. He has given special and great promises to those who keep holy the seventh day: he has not uttered one word of promise or blessing for keeping the first day. Everything that is necessary to give importance to the day—that is calculated to induce a proper observance of the day, is produced in favor of the seventh day: nothing of the kind can be produced in favor of the first day. No institution—no sanctity—no command—no penalty. Readers, are you, or do you desire to be, "followers of God as dear children?" Are you believers of the word of God? Then you will surely, with me, consider as unavoidable the following

CONCLUSION.—No obligation exists to observe, in any manner, as a rest-day or holy day, the first day of the week.

But it has been shown that we are under obligation to observe the seventh day; and as the observance of the first day infringes upon the commandment of God which enjoins the observance of the seventh day, and interferes with such observance, all who bow to the authority of the Word must also admit this

CONCLUSION.—It is wrong to keep the first day of the week, or to give it the honor, place, or title of the Lord's day, or Sabbath of the Lord.

MATT. xv, 7-9. Ye hypocrites, well did Isaiah prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men. J. H. W.

(To be Continued)

### Concerning Hell.

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

For the consideration of those who may think there is at the present time a hell of torment, in which the wicked go at death, we give the following concerning hell. Vain have been the attempts to locate hell by those who believe that it now exists. The texts in the New Testament in which the word hell occurs, applied to the punishment of the wicked, not one of them refer to any place that is now in existence, but to one that will exist after the judgment. "*Gehenna*," the Greek word translated "*Hell*," and used in the New Testament in relation to the punishment of the wicked, occurs 12 times in the New Testament—7 times in Matt., 3 times in Mark, once in Luke, and once in James. Three of these appear to be used figuratively, viz; Matt. v, 22; xxiii, 15; and James iii, 6. The places where this word occurs are Matt. v, 22, 29, 30; x, 28; xviii, 9; xxiii, 15, 33; Mark ix, 43, 45, 47; Luke xii, 5. James iii, 6.

The word is used only in addressing the Jews, and was understood by them. What was their idea of Gehenna? Says THE POLYGLOTT GREEK LEXICON to the New Testament, "*Gehenna*, properly the valley of Hinnom, south of Jerusalem; once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." In this valley people anciently punished transgressors. See Lev. xx, 9, 14; Jer. vii, 30; xix, 1-13; xxxii, 35; xlviii, 8; Isa. xxx, 30-33. And people are again to be punished there. See Joel iii, 2. Zech. xiv, 1-3. Rev. xvi, 16-21; xx, 9.

The words which are rendered *hell*, and are used in regard to the state of the dead, simply signify the grave—"Hades" is a Greek word which occurs eleven times in the New Testament, and is ten times translated "*hell*," and once "*grave*," viz.: 1 Cor. xv, 55. It is found in the following texts, viz.: Matt. xi, 23; xvi, 18. Luke x, 15; xvi, 23. Acts ii, 31, 27. Rev. i, 18; x, 13, 14. The Hebrew word "*Sheol*" is the word that is rendered "*hell*" 31 times in the Old Testament, and can never be understood to signify a place of punishment.



**"My Lord Delayeth his Coming."**

Later! hear the idle watchman say:  
"My Lord his coming doth delay;  
And many, yea, ten thousand years  
Will roll away, ere he appears."

They do not for his coming long.  
But sing the peace-and-safety song;  
To God's own truth they give the lie,  
Which speaks the Saviour's coming nigh.

But Jesus says he'll come again;  
Ye need not fear who love his name;  
He's gone, bright mansions to prepare,  
And soon will come and take you there,

Let scoffers listen to their doom:  
The day of Judgment hastens on;  
Stern justice lifts the avenging sword,  
To slay the mockers of God's word.

No more they'll sing the siren song—  
"My Lord delays his coming long!"  
But to the rocks and mountains fly,  
To 'scape th' Avenger's piercing eye.

But those who have obeyed his word  
Will then receive their great reward;  
Share in the glorious, heavenly home,  
Promised to all who overcome.

A. M. A. CORNELL.

**CHRISTIAN EXPERIENCE.****TESTIMONY OF EMINENT CHRISTIANS.**

UNDER this head we design to quote from the writings of persons of eminent piety. And, although their testimony may contain some unscriptural expressions, and sentiments, we think them worthy of a place in the REVIEW on account of the spirit of consecration and holiness they breathe. J. W.

**TESTIMONY.**

FROM THE MEMOIR OF JAMES BRAINERD TAYLOR, BY JOHN HOLT RICE D. D., AND BENJAMIN HOLT RICE D. D.

THIS interesting young man was much accustomed to observe particular seasons and periods of time. On the first day of the year, 1823, he wrote a letter to his family, which no doubt will long be preserved by them as a precious memorial of his piety and affection. He first takes a view of the dispensation of Providence and grace towards the family during the year. And it appears that during that period the father of the family and three of the children had experienced that change of heart, without which, according to the testimony of Christ, none can enter the kingdom of heaven. In producing these important changes, the instrumentality of the son was greatly blessed. His filial reverence and delicacy, combined with christian fidelity, have already been noticed. The same spirit is manifested in this letter, but on this occasion it is mingled with much holy joy. He speaks of 1822 as a year of jubilee to the whole family, and describes in rapture the domestic happiness enjoyed, when so many had become true christians, and were mingling with the charities of natural relationship, the hopes and joys of religion.

"Having addressed you all individually, I now come to testify to the goodness and loving-kindness of the Lord which have followed me.

"Surely of all others, I have most reason to speak well of his name, which is above every name; for in the midst of deserved wrath he hath remembered undeserved mercy.

"The year 1822, has, of a truth, been a year of jubilee to my soul. During that period God has done more for me than I ever expected in this world. On the 23d of April he accomplished a work which I had longed for during six years. I feel the blessed effects of that visitation until this day. And until my dying day I shall have reason to recall that hour with thankful remembrance. No year before the one just past has afforded such solid peace in believing. I have had near access to the throne of grace. Jesus has been precious. My endeavors to promote the cause of Christ, however short I may have come, were put forth with increased pleasure. Preaching has come to my heart with greater power. Communion seasons have been delightful—a little heaven on earth—foretastes of the joys to come. Since that 23d of April I have enjoyed a sweet and lasting evidence of my acceptance with God, so that I have looked on the grave with composure, and on heaven as my eternal home. I have had delightful seasons in praying for the family collectively and individually, for friends, and especially for one who does not profess to love the Lord, and for enemies. Think me not boastful when I say that I do love my enemies and earnestly pray for their salvation. The Lord has commanded us to do this; and he has helped me to obey the command. To him be all the praise! 'O give thanks unto the Lord, for he is good; for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy.

O God, my heart is fixed. I will sing and give thanks.'

"The retrospect of the year shows that we have been most highly favored. The windows of heaven have been opened and have dropped, nay, rather have poured down blessings upon me. We have drunk of the wells of salvation, and have tasted that the Lord is gracious. Surely his eyes have been over us for good from the beginning to the close of the year. He has conducted us safely through dangers seen and unseen: he has been 'on our right hand and our left, so that we have not been moved.' Bless the Lord, O our souls and all that is within us bless his holy name. Bless the Lord, O our souls, and forget not all his benefits; who forgiveth all our iniquities, who healeth all our diseases, who redeemeth our lives from destruction, and crowneth us with loving-kindness and tender mercies. May he at length give us the crown of glory, the heavenly diadem, purchased with the labors, the tears, the blood, the death of the Son of God.

"For all our short-comings during the past year, may we be suitably humbled; and learn wisdom from the consequences of our remissness. For all the good obtained for ourselves, or done to others, may we ascribe glory to the Lord. For all the evil, may we take shame to ourselves.

"Finally, what shall we render to the Lord for all his benefits? A new year has begun its course. It moves with as much rapidity as marked the flight of the old. It will soon be gone! but we may not live to see its close. How actively, then, should we be engaged—each one in his place fulfilling his duty! May every revolving day forcibly remind us that our last day is coming! and may we double our diligence in preparing to meet our Judge, that we may render our accounts with joy and not with grief.

"Having been enabled to raise our 'Ebenezer,' saying, 'Hitherto hath the Lord helped us' let us inscribe upon our hearts, 'Jehovah-jireh,' the Lord will provide. Abundant is the provision in heaven's store-house for all the needy. Let us seek and expect great blessings from on high.

"May we this year do more than ever for our own growth in grace and for the welfare of Zion; and as we travel on our way heaven-ward, may we bear one another's burdens, and so fulfill the law of Christ; interceding each for all, that we may walk as pilgrims and strangers who expect soon to become fellow-citizens of the saints in glory.

"The piety, the zeal, the humility, the heavenly-mindedness, the ardent desire to be useful in the vineyard of the Lord, which characterized the late James B. Taylor, have been already exhibited with such a force of evidence, that every reader must see what every acquaintance felt, that he had become as he proposed to himself, and often pressed upon others to become, an 'uncommon christian.'

His faith seemed never to waver—his christian affections never to grow languid—his communion with God, through the mediation of the Son, and by the aid of the Holy Ghost, was seldom interrupted; and when a cloud intervened, and the divine communications were suspended, he rested not till the cause was ascertained, and the light of his heavenly Father's countenance again let down upon his soul. Nor did he ever lose sight of the great object after which his heart panted, and in preparation for which he was diligently engaged. Never, perhaps did any one more intensely desire to preach the gospel than did James B. Taylor.

Of the truth of these statements ample proof will be found in the following extracts from his correspondence during this year, and in the fragments of a diary found among his papers, commencing with the first of May, 1823.

In a letter Mr. Taylor wrote to the young members of the family as follows:

"The year that has just closed has been a memorable one to you; upon it you can inscribe 'jubilee,' for thus it has proved to your souls. What mercy has the Lord shown you! Thanks to his rich, free, sovereign, almighty grace, that he has rescued you from going down to the pit. How has it been with you since you found the Saviour precious to your souls? Has he been increasingly so? Have you found your closet devotions growing more delightful? The Bible more sweet? and the duties of religion more pleasant? What fellowship have you then enjoyed with the Father and with his Son Jesus Christ! What a blessed religion! While it enjoins constancy in its duties, which to the pious is a privilege, it affords peace, peace with God; peace with the world; peace of conscience. The love of God, kindled up in the soul by the Holy Ghost, is the principle from which emanates love to christians; love to sinners; love to all God's creatures. But having been born of God, we must remember that we are not to remain babes in Christ. A necessity is laid upon us to leave the first prin-

ples and go on to perfection. Therefore may we press forward and give all diligence to make our calling and election sure. To this end we must never be afraid to know the worst of ourselves. Let us ever pray, 'Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.' May you be uncommon christians: that is, eminently pious and holy, and, like Mary, ever at the feet and around the cross of Jesus, the precious Lamb of God. There is much to be done, and why may there not be great and lasting good done through your instrumentality? Then go on. The world may frown, Satan may rage, but go on; live for God. Greater is he that is for you, than all that can be against you and the christian cause. May I die in the field of battle. May the Lord make me a true son of Levi, holy; and like David and Samson, fearless in his service."

J. B. T.

**COMMUNICATIONS.**

We are happy to give below another instance where a knowledge of the truth has been imparted by a perusal of our books and papers. We hope the brethren will not forget the importance of circulating these silent but forcible preachers of Bible truth. Some writer spoke well in regard to tracts when he said:—

"Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. You can print tracts of all sizes, on all subjects, in all places, and at all hours. And they talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in; they can tell it in the kitchen or in the shop, the parlor or the closet—in the railway carriage, or in the omnibus, or the broad high-way, or in the footpath through the fields. They make no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions."

The note which we present below was written to Bro. W. E. Landon, of Ct., from his father in Vt., into whose neighborhood we have sent some of our books and papers. It was doubtless not intended for publication when written; but all the parties concerned, will, we trust, pardon us for inserting it in the REVIEW on account of the interest it may possess for the scattered flock. It reads:

"Please find enclosed one dollar, which you will please forward to the Office for one of your papers, the REVIEW, for Mrs. Samuel Pettibone, wishing to have it commence the first of Jan. 1856; as from reading your looks and papers, she has become a believer in the doctrine, and keeps the seventh day. Formerly a Baptist, she is firm in the belief, but laughed at, and talked to, by her brethren and sisters, but of no avail. She remains firm in keeping the commandments."

From Bro. Wheeler.

BRO. SMITH:—I am still encouraged to hold on in the way of obedience to the last message of mercy; and to labor to present the truth before the minds of my fellow men, if by any means some may be saved in the day of the Lord's fierce anger. For truly, "The great day of the Lord is near; it is near and hasteth greatly."

I have of late enjoyed some very interesting seasons in meetings with the brethren, Dec 15 and 16, according to previous arrangement, I met with Bro. Barr at the house of Bro. Hastings, New Ipswich, N. H. The company of brethren and sisters present was not large; but we were permitted to share largely of the divine presence and blessings. There appeared to be a deep feeling on the necessity of an entire consecration to God and his truth. And while we endeavored to present ourselves anew to God a living sacrifice, the outpouring of the Holy Spirit upon us testified that the offering was accepted, and we felt indeed that it was good to be there. We parted Second-day morning, joyful in hope, and encouraged to labor on, until the redeemed shall be gathered home.

Dec. 22 and 23, also from the 26th to 30th, held a series of meetings at the house of Bro. Gould, in Unity, N. H. The Brn. had been making some previous efforts by holding evening meetings to awaken an interest in the minds of their friends on the importance of present truth. Our meetings were deeply interesting. Those that attended (except the Brn.) were mostly youth. The truth spoken was accompanied

by the influence of the Holy Spirit, and was not without effect. Almost all that attended were deeply affected; and while tears of penitence witnessed their sincerity, they desired the prayers of God's children, and willingly bowed with them before the Lord in prayer. Some acknowledged the blessings they had received, and expressed their full determination to serve God, and prepare to meet Christ at his coming. Others will, we trust, give themselves fully to the Lord. The church was also much blessed and strengthened during the meetings. Bro. Wakefield from Newport was present and assisted in the labors of the meetings.

I have long felt that there was need of more persevering efforts by the church in laboring for the salvation of those around them. Our efforts have been too feeble, and we have been too soon discouraged, and our efforts for the conversion of souls too soon given over. It is not by the simple presentation of the truths of the last message alone that the honest are to be reached and their hearts made to feel its power; but there must be a spirit of labor in the church. Earnest, fervent and continued prayer should ascend to God.

Dear brethren, let us awake anew to the great work. The truth is mighty and must prevail. There is yet power in the prayer of faith to prevail with God. Our time to labor is short. What we do must be done quickly. There are honest souls around us, especially the young, that may be saved through our instrumentality. Shall we see them perish for want of effort on our part? God has made the church responsible, to a certain extent, for their salvation. Says the Saviour, "Ye are the light of the world. Let your light so shine that men may see your good works and glorify your Father which is in heaven." It is not words merely, but works that carry conviction home to the heart.

I arrived at this place the 4th inst., and held meetings the 5th and 6th. Owing to the storm, the attendance was not as large as it probably would otherwise have been. But some heard with interest and acknowledged the Lord's Sabbath, and we hope will have confidence to plant their feet on all the truths of the last message.

I am glad to receive the *Review* weekly, richly laden with food to the household of faith. I fully approve the resolutions adopted at the Battle Creek Conference, and also the address of the Committee on the gifts of the church. And I hope, dear brethren and sisters, we shall feel that we have a part to take in making the *Review* interesting. We all like to read warm, heart-stirring communications from different parts of the field. If we would have such epistles the brethren and sisters must write. O let us get our hearts deeply imbued with the Spirit of our divine Lord, and the law of God fully written thereon, our affections glowing with a bright earnest of the heavenly inheritance, and with that deep interest that we should feel for the salvation of perishing ones around us. Then shall we seek to communicate our glowing hopes and our ardent desires for the advancement of the cause of truth in words of warning, exhortation and encouragement to the scattered flock and the honest seekers after truth.

As an individual I am encouraged to toil on, believing that our labor is not in vain in the Lord. I am led to believe by the rich blessings recently enjoyed with Brn. where I have met, that we may soon realize more signal displays of the divine presence and power to move forward the great work of the Third Angel's Message. May I be found prepared to share in the labors of the cause here, and the glories of the redeemed hereafter.

Yours hoping for eternal life in the resurrection  
morn.  
F. W. H. ELER.

Ashfield, Mass., Jan. 7th, 1856.

From Bro. Babb.

BRO. SMITH:—It is with a glad heart that I take my pen in hand to write a few lines to the saints scattered abroad. I do rejoice for the light that now shines from God's holy Word, to illuminate the pathway of the remnant through the perils of time's last hour. Never, I think, in all my life, have I so ardently desired to love God with my entire being, as at the present time. In view of his gracious remembrance of his poor afflicted people of late, I can truly say with David, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

For one, dear brethren, I would that for ever our doubts and fears might be laid aside, and we hereafter show ourselves the children of faithful Abraham. I do rejoice in the exceeding great and precious promises that are given to the remnant in these last days, that by the same we might become partakers of the divine nature.

God is faithful, brethren, be careful and never give his blessed Spirit again with your cruel unbelief.

Had I ten thousand lives I would risk them all on his blessed truth. Though he hides his face from us for a small moment, yet in great mercy he does remember us.

My heart has been greatly encouraged in view of what God is doing for his people. Our meetings of late have been graced with the presence of the Lord. Many of the dear saints have looked at the wave until like Peter, they have prayed, Lord save or I perish. This petition has been acceptable to God while his people have confessed their faults, he has been just and faithful to forgive, which has encouraged their hearts to trust in him still and be more faithful for the future. Again how encouraging it is to the way-worn pilgrims to see honest souls joining the ranks of the commandment-keepers, notwithstanding the efforts of the enemy to exterminate the true disciples.

And now let me say in conclusion, "Put on the whole armor of God." Now is the time to labor. Now is the time to be diligent and suffer patiently, and win a never fading crown. But above all, dear brethren, I do pray that the Watchmen may take the prophets for an example of suffering affliction and of patience. Remember God has sent you out with the Third Angel's Message. Make that then your whole business, and never, no never let the work cease and God's scattered people starve for the bread of life, because you have left the walls, and gone down to the plains of Ono to attend a conference. If faithful, dear brethren, in a little way from this, as soon as we can possibly get ready, Jesus will come and take his people home.  
E. L. BARR.

Hampton, Ct., Jan. 2d, 1856.

#### Extracts of Letters.

BRO. GRO. SMITH writes from Norwalk Ohio Jan. 6th, 1856:—"I welcome the paper with joy, and hope it will continue to come weekly, and I hope that it may be sustained; for I feel truly that we need a weekly paper in these evil days, and that it may ever come to us richly laden with meat in due season. Dear brother, I have started anew in the cause of the Lord. The Lord has been with us of late in bringing the church together in holy union; and while we confessed our faults one to another, the Holy Spirit came upon us, and we were made to rejoice in the goodness of God. O how kind our heavenly Father is to us notwithstanding we are so apt to go in by and forbidden paths. Truly the Lord is gracious, and full of compassion.

"Dear brethren and sisters, let us strive to serve the Lord, in spirit and in truth, having our treasure in heaven, (for where our treasure is, there will our hearts be also.) that we may not be deceived by the deceitfulness of this world. Let us be living epistles, living sacrifices on the altar of the Lord, that we may do good while we have time and opportunity. O the rich reward which the Lord has promised us if we deny ourselves here. Time is short, and the Lord will soon come, and if we truly believe that the Lord is soon coming, we will be willing to sacrifice to the cause of God.

"Let us take heed to the exhortation given us through the gifts of the church. I feel to praise God to-day for what I feel and see. The Lord is reviving his dear children here, and we soon shall see of the salvation of the Lord: truth will triumph. I can say with David, 'Let the heavens rejoice and let the earth be glad; let the sea roar, and the fullness thereof; let the fields be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth.' Psa. xvi, 11-13. All the commandments are righteousness and truth."

BRO. EDWARD ANDREWS writes from Waukau, Allamakee Co., Iowa:—"We have been in our new home, west of the Mississippi about twenty miles, five weeks, but have not as yet received the least intelligence from any of the little flock that are waiting for our blessed King to come in his glory; nor have we as yet found any who seem to understand the reasons of our hope; yet some do see in some measure the evidence that sustains the Sabbath of the Lord, and none have offered the least opposition to us for keeping it. We had hoped ere this to have received the first No. of the *Review and Herald* from its new location. We can now better appreciate the worth of this messenger of truth, than we could when we received its regular visits; but we expect it will soon greet us again, and that its warming and refreshing influence will be like that of the returning sun after a long absence through a season of dark and stormy weather."

"I see very clearly that this must be a season of extra expense with those that have to meet the bills that occurred in the removal of the press, &c., and I

do most sincerely hope that the brethren and the friends of the cause through the entire field will think of this and promptly send the needed means. If each will send a little, the cause will be free from embarrassment and none be burdened; but if this be neglected those who labor and toil to send us the paper and to defend the cause of truth, must be borne down by embarrassment; but I hope and trust this will not be so.

"We have found a friendly and intelligent class of people here, mostly from New England, and quite a number from Maine. I can but believe that some of them will yet hopefully and joyfully wait for the coming of the Lord."

BRO. P. FOLSOM writes from Boston, Mass.—"I am very thankful to hear that the cause is rising in the West. I am in hopes nothing will rise in the way to stop the advancement of the Third Angel's Message. It is certainly very cheering to hear that the work of the Lord is moving forward."

"The meetings in Boston are certainly rising. They are very good. The Lord meets with us. I feel no disposition to leave the Advent ship but rather keep on board until the captain shall discharge us from duty. May the Lord, keep the remnant in this day of trial."

#### OBITUARY.

DIED after a few days illness of scarlet fever on the 23d ult. Charles our only child, aged 18 months. He was an affectionate and lovely child, and though but an infant, took pleasure in obeying his parents.

His pleasant smile is no more seen and his cheering voice no more heard by us. Although our home is lonely without him, yet we sorrow not as those who have no hope. We believe that God has taken him away from the trouble to come and that he will have a part in the first resurrection, and that we, if faithful, shall meet him there to be parted no more.

"Sleep sweet babe, till Jesus calls thee  
From thy lowly resting place  
Kindred then where nought befalls thee  
Clasp thee in their fond embrace."

J. A. LOUGHHEAD

M. M. LOUGHHEAD.

Elmira N. Y., Jan., 2nd., 1856.

#### Our Influence in Life.

THE great mass of professing christians in our day seem to disregard their individual influence upon the church and the world. They talk of the religion and duty of the church, and perhaps complain of the low standard of piety, the want of true devotion and spirituality, while they never turn their thoughts to their own hearts and the influence of their lives. Every one has, nor can he avoid exerting, an influence for good or evil. It springs from his very being, and from all his relations in society; and is seen and felt by the church and the world. Every expression of the countenance, idle word and thoughtless act, makes an impression which may affect character and destiny; and it is because of the influence of these things on ourselves and others, that they are to be brought into judgment. We cannot escape the record which we are making on the character and efforts of others—we must give an account of ourselves to God! We must read before an assembled universe the influence of our life on the church and the world. Our various opportunities, efforts, and relations here, will be reviewed, and to us will be placed the exact amount of our influence upon character and destiny. We cannot grasp or measure that which it will take an eternity to reveal. It is beyond the estimate of human computation. Compared with it, the temporal interests of society, and even of nations, are nothing. These interests, and all earthly relations, will soon pass away; but that influence which is forming character for endless ages, will be seen in its results amid the solemn realities of another world.

Reader, are you conscious of the influence that you are exerting upon those with whom you mingle in life? And are you preparing to meet that influence at the Judgment Bar? Pause and inquire, Pray answer these deeply solemn questions!—*True Witness.*

NAMES OF CHRISTIANS.—The Scriptures give four names to Christians, taken from the four cardinal graces so essential to man's salvation, saints, for their holiness; believers, for their faith; brethren, for their love; disciples, for their knowledge.

SINCERE RELIGION.—Sincere religion is not that which a man believes to be right, but that which is right. In the New Testament sense, sincerity is that which will stand the strictest scrutiny, which will bear to be examined in the clearest light.



**"In your Patience, Possess ye your Souls."**

"Jesus himself drew near unto some of his disciples, who were weak in faith and discouraged in heart, and said unto them, 'w.at manner of communications are these that ye have, one to another, as ye walk and are sad?' They answered, that it was about Jesus, whom their chief priests and rulers had condemned and crucified, and added, but we trusted that it had been he which should have redeemed Israel. Their faith was placed on the right foundation, but they were disheartened by the circumstances that overshadowed it. Let us improve by this example, which was doubtless recorded for our benefit. We know that it is Jesus whom ye seek, and that he has promised to come AGAIN, and that the moment hasteth greatly. No decisions of rulers or chief priests, should therefore discourage us. Neither should we faint or grow weary, because the night is far spent. Not he that sets out well, but he that endureth unto the end, shall be saved. Though the vision may seem, to the sanguine heart, to tarry, its fulfillment is the next great event. All the scriptures have been exactly and literally fulfilled, except this last closing scene, and heaven and earth shall pass away, but not one jot or tittle of its fearful realities shall fail of being speedily accomplished. Let us then speak often one to another, as we see the day approaching, and comfort our hearts with these words 'the just shall live by faith.' We cannot, as yet, walk by sight, for then it would no more be of faith, but let us hold fast our confidence, which hath great recompense of reward. One of the prophets, speaking of the time just preceding the great day of the Lord, says, 'Then they that feared the Lord, spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, I will spare them as a man spareth his own son that serveth him.'

**A Fashionable Church.**

"Read the following, from the pen of the true-hearted, keen-eyed Faunty Fern, on the subject of fashionable churches:"

You enter the church porch. The portly sexton, with his thumbs in the arm-holes of his vest, meets you at the door. He glances at you; your hat and coat are new, so he graciously escorts you to an eligible seat in the broad aisle. Close behind you follows a poor meek, plainly clad seamstress, relieved from her tread mill round, to think one day in seven of the immortal! The sexton is struck with sudden blindness. She stands embarrassed one moment, then as the truth dawns upon her, retraces her steps, and with a crimson blush, recrosses the threshold, which she had profaned with her plebeian feet. Hark to the organ! It is a strain from "Norma," slightly Sabbathized. Now the worshippers one after another glide in—silks rattle—plumes wave—satins gladden—diamonds glitter—and scores of forty dollar handkerchiefs shake out their perfumed odors! What absurdity to preach the gospel of the lowly Nazarite to such a set! The clergyman knows better than to do so. He values his fat salary and handsome parsonage too highly. So, with a velvety tread, he walks all around the ten commandments—places the downiest pillow under the dying profligate's head, and ushers him with seraphic hyming into an UPPER TEN heaven.

**THE REVIEW AND HERALD.**

BATTLE CREEK, MICH., JAN. 17, 1856.

**To Correspondents.**

A. H. :—We think your position that the twenty-four-hour day commences at dark, untenable for the following reasons: 1st. The rule for the commencement and ending of the day is plainly given, in Lev. xxiii, 32: "From even unto even shall ye celebrate your Sabbath." The point of even is very clearly defined in at least seven different places in the Bible, both in the Old and New Testaments, to be at the setting of the sun; and from this point we are positively commanded to commence the day. Even if your view is correct that the space of time between sunset and dark is what is called evening, you are still holden by the above text to commence the day at sunset; for it is evident from the very phraseology of the commandment that it is at the commencement of evening that we are to begin the day.

The above is positive testimony; and to disprove it, testimony as positive must be brought. But as your reasoning from Josh. viii, 29, &c., is merely inferential, it is not admissible.

2d. The Israelites were commanded to keep the passover lamb up until the fourteenth day of the month, and the congregation were to kill it in the evening. (Margin, between the two evenings.) Deut. xvi, 6, says that the lamb was to

be slain at the going down of the sun. Between the two evenings, therefore, is at the going down of the sun. So say also, Greenfield and Robinson. But it is evident that this lamb was slain at sunset at the close of the fourteenth day of the month; because it was to be eaten the following night, (in this particular instance, at least,) which was to be the fifteenth day of the month. See Lev. xiii, 5, 6. "In the fourteenth day of the first month at even is the Lord's passover; and on the fifteenth day of the same month is the feast of unleavened bread," &c.; and for these reasons, we consider the conclusion you draw from the morning and evening sacrifices, and from Josh. viii, 29, inferential, and, therefore, inadmissible.

Your references to Mark xv, 42-46, and John xx, 1-19, have no decisive bearing on the question at issue, since it is by no means certain that they refer to the evening which commences with sunset; as there were two evenings reckoned by the Jews, according to the testimony of both Scripture and history. An instance of this may be found in Matt. xiv. Verse 15 reads, "And when it was evening, his disciples came unto him saying, This is a desert place, and the time is now past; send the multitude away," &c. Then follows an account of the miracle of the loaves and fishes, the feeding of the multitude and sending them away. And, verse 23 reads, "And when he had sent the multitudes away, he went up into a mountain apart to pray; and when" (the second) "evening was come, he was there alone."

Mark gives an account of the same occurrence, and makes the same distinction in the two evenings: only in introducing the subject, instead of saying, "When it was evening," as Matthew has it, he says, "And when the day was now far spent." Mark vi, 35. Then he says in verse 17, "And when even was come," &c. Thus we have the Scripture record agreeing with the testimony of historians, that there were two evenings reckoned among the Jews. The first evening, says Greenfield, commenced about the ninth hour of the day, and reached to sunset; the second from sunset till dark.

The evening referred to in Mark xv, 42, is undoubtedly the first one. That mentioned in John xix, 19, we think may be the same; and the translation of Macknight favors the idea.

**To the Church.**

DEAR BRETHREN :—We have stated to you through the *Review*, that the expenses of moving the Office, &c., including what we pay Bro. White for Printing Material, (for which he run in debt in placing it in the Office,) amount to \$603.64. Of this sum \$138.25, only, has been donated, leaving \$465.39, to be raised by the Church.

This sum should have been raised before this time. Bro. White needs what is coming to him now, to help pay his debts; and those who have advanced means to establish the Press at Battle Creek, cannot well do without it much longer.

Those connected with the Office have taken hold of the work with fresh zeal and courage to make the *Review* interesting and useful, and to send it forth to the scattered flock weekly. Shall they be disheartened and saddened by a lack of interest on the part of the Church? And will the cause suffer for want of a few hundred dollars? God forbid. We trust that there will be a corresponding interest on the part of the Church at large, and that the work will move forward, and each act his part joyfully. Brethren, let your cheerful, free-will offerings come right along, and let this debt no longer linger upon the hands of the Church.

We wish here to say to those subscribers who have not complied with the terms of the *Review*, that they will find the amount of their indebtedness up to the close of Vol. VII, marked on the margin of this week's paper. Since the *Review* has been published at Battle Creek, Bro. White has paid us over \$70, which he had received on the *Review* above cost. This has been expended, with the small sums receipted in each paper, and the *Review* is in arrears about \$125. We depend on what is due from those who find their indebtedness marked on the margin of their paper to meet the expenses on the remaining Nos. of Vol. VII, and hope there will be promptness on the part of the brethren who receive this gentle hint, that the *Review* be not embarrassed.

Henry Lyon, }  
Cyrénus Smith, } Publishing  
D. R. Palmer, } Committee.

**The Instructor.**

LET no one discount the *INSTRUCTOR* on account of the price. We will send it to the poor for 25 cents a year, or free; but we must hear from all to whom we send it. Those who have scattered young friends to whom they wish to send the *INSTRUCTOR*, can have four copies sent to different addresses for \$1, and more at the same proportion. These are exceptions to our terms, which must be 50 cents a year to most of those who take the *INSTRUCTOR*, in order for the expenses to be met.

**Books for Sale at this Office.**

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