

# 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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#### ENDURE TO THE END.

Nor to those who once essaying  
For the Christian's prize to run,  
Left a sinful world behind them;  
And a heaven-ward course begun;  
But because the way was narrow,  
Nor with ease they found it paved,  
Back to whence they came have turned them,  
Is the promise, "shall be saved."

Nor to those who long pursuing,  
Earthly gain have counted loss,  
Long despised the toil and danger,  
Long and nobly borne the cross;  
Who through many years of conflict,  
Still have bravely struggled on,  
If they weary in the warfare,  
If they faint before 'tis done.

But who with a soul undaunted,  
Wears his armor till the crown,  
Nor this side the heavenly portals,  
"Lays his staff and sandals down;"  
He who till the morning breaketh,  
Sleeps not through the watches dim,  
"He who to the END endureth,  
Shall be saved," and only him.

H. N. STEVENS

Paris, Me

#### WILLIAM MILLER.

HIS TREATMENT OF OPPONENTS—SPECIMENS OF HIS  
PREACHING.

MR MILLER did not consider that his reviewers always treated him and his arguments with the utmost fairness; and, in speaking of them, he sometimes retorted in terms of great severity. Considering his treatment, by the religious and secular press, and the contumely which was incessantly heaped on him, that he should, at times, manifest a degree of impatience, was more an occasion of regret than of surprise. Few men have been called to endure so great an amount of reproach as fell to his lot; and few could have endured it as he did. He was human, and shared in all the weaknesses common to humanity; but, whenever he failed to endure the smart of undeserved wounds with all the sweetness of gospel charity, no one more sincerely regretted it than he did; and his liability to err in this respect was with him a subject of many prayers and tears.

His severity, however, was often richly merited; and he knew how to be severe, without being uncourteous. Those who used their learning to fritter away the plain meaning of Scripture, and to make it teach something which the common reader would never have perceived in it,—merely for the purpose of opposing his conclusion,—he had little inclination to spare.

In speaking of the 8th chapter of Daniel, and the question, "How long shall be the vision?" he says, "The answer is, 'Unto 2300 days.'"

"But," says the critic, "it is 'evenings-mornings.'"

"No matter: all men seem to understand it *days*; for it is so translated in every language with which we are acquainted at the present day. Therefore, this can never be made plainer, if this compound Hebrew word should be criticized upon until the judgment shall set. I am sick of this continual harping upon words. Our learned critics are worse on the waters of truth than a school of sharks on the fishing banks of the North, and they have made more infidels in our world than all the heathen mythology in existence. What word in revelation has not been turned, twisted, racked, wrested, distorted, demolished, and annihilated by these voracious harpies in human shape, until the public have become so bewildered they know not what to believe? 'They have fouled the waters with their feet.' I have always noticed where they tread the religious spirit is at a low ebb; it becomes cold, formal, and doubtful, at least. It is the mind of the Spirit we want, and God's word then becomes spirit and life unto us.

"The words '*evenings-mornings*' convey to our mind the idea of days; thus the vision is 2300 days long," says the reader.

"Yes. But how can all this be?" says the inquiring mind. "Can three kingdoms rise up and become great; from a small people become a strong nation; conquer all the nations of the earth, and then, in its turn, be subdued and conquered by a kingdom still more fortunate; and so on through three successive kingdoms, and do this in little over six years? Impossible."

"But God has said it, and I must believe. Now the only difficulty is in time."

"How can this be?"

"Very well," says the dear child of God; "I remember me: God says I must 'dig for the truth as for hid treasure.' I will go to work, and while I am digging, I will live by begging. Father in heaven, I believe it is thy word; but I do not understand it; show me thy truth."

"I had rather have one humble prayer of this kind, with an English Bible in my hand, than all the Hebrew, Greek, and Latin Bro. S. ever knew."

"The child then takes the word *day*, and compares spiritual things with spiritual, to find what his heavenly Father means by days in a figurative sense. The first text he lights upon is in Num. xiv. 34, '*each day for a year*'."

"May this not be it?" says the child.

"He takes hold of it by faith, carries it home, lays it up in his cell of sweets, richer than a lord, and again goes forth in search of more. He now lights upon Eze. iv. 6: '*I have appointed thee each day for a year*.' He is now rich in very deed—two jewels in one cell. He does not stop to criticize like a Stuart, and query, and reason himself out of common sense and reason too; but Abraham-like, he believes, and lays up his treasure at home."

"I see," says the child, "this use of days was so ordained by my Father in two cases; and two witnesses are enough. But I am not certain that I have a right to use these jewels in this place. I will go and beg, and dig again."

"In this excursion he lights on Dan. ix. 23-27: 'Seventy weeks are determined upon thy people.'"

"Seventy weeks of what?" says the critic.

"I do not care a fig," says the believing child, "whether you call it *days* or *years*: I know how long it was in fulfilling."

"How long?"

"Exactly four hundred and ninety years: from

the decree given in the seventh year of Artaxerxes, four hundred and fifty-seven years before Christ, unto his death, thirty-three years after the birth of Christ, making exactly four hundred and ninety years, or seventy sevens of years of the vision."

Prof. Stuart having applied the days in Daniel 12th to the times of Antiochus, when the context shows that the resurrection will follow their termination, Mr. Miller said:

"Suppose Prof. Stuart had been a believing Jew, and lived in the time of Antiochus, and had been of the same mind he is now, or says he is, and one of his brother Jews had come along and prophesied or preached that the Jews were to be a scattered and a peeled people, dashed and scattered among all nations, more than two thousand years, then to come; and suppose the professor had been then an expounder of the law and the prophets, and was called upon to explain this text as being then fulfilled, what would he say to his brother Jew, the prophet? He would say, as any man must say by him: 'Sir, you are a false prophet; for God has told us plainly, in this very text, that when this three and a half years are fulfilled under which we are now groaning, then our scattering or dashing will be accomplished—yes, and finished too. So says the Word. Therefore do you keep away from my flock of Pharisees, for I do not want my people excited by your false, alarming doctrine. Do you not see that, at the end of 1335 days, Daniel will stand in his lot? And do you not see, sir, that his standing in his lot means the resurrection?' Read the first three verses of this chapter."

"Ah," says the prophet, "that does not mean the resurrection, but—"

"But what?" says the professor.

"O! I do not know—difficult to understand," says the prophet.

"I see," says the professor, "you are a Sadducee. You do not understand either the Hebrew or the Chaldaic, or the exegesis of the Scriptures. How dare you prophesy evil of this nation, when God hath spoken peace after these days? I say you are a Sadducee. I will have no fellowship with you. You must not come into my synagogue."

"Would not this be the natural result of such a case? I leave it for the reader to judge."

"Or, suppose that the professor was now in controversy with a Jew,—a Sadducee,—and was under the necessity of proving the doctrine of the resurrection by the Old Testament, would he not put into requisition this very text, and prove by the same a resurrection unto eternal life; and, if he did not believe such plain and positive proof as these texts would be, would he not consider him a poor, blinded Sadducee? Let us be careful that our own mouths do not condemn us."

"If, then, these days can only end with the resurrection,\* it is impossible that these Scriptures can apply to Antiochus. And, as the rules which he has given us in his Hints are the same, in substance, which I was forced to adopt more than twenty years ago, I cannot believe that Antiochus Epiphanes is even hinted at from Dan. xi. 14, to the end of the 12th chapter. And, if the prophecy does not belong to Antiochus, then he must acknowledge that the little horn can apply only to the Papal power; and must agree with nearly all Protestant writers that 'time, times, and a half,' are, together with the

\*The view that the 1335 days extend to the resurrection we do not endorse.—Ed. Review.

other numbers in this chapter, to be understood in a symbolical sense."—*Life of William Miller.*

### JOHN WESLEY.

#### ON THE DANGER OF INCREASING RICHES.

"If riches increase set not your heart upon them."—Ps. lxxii, 10.

1. From that express declaration of our Lord, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven,"—we may easily learn, that none can have riches, without being greatly endangered by them. But if the danger of barely having them is so great, how much greater is the danger of increasing them? This danger is great even to those who receive what is transmitted to them by their forefathers: but it is abundantly greater to those who acquire them by their skill and industry. Therefore nothing can be more prudent than this caution: "If riches increase, set not thine heart upon them."

2. It is true, riches, and the increase of them, are the gift of God. Yet great care is to be taken, that what is intended for a blessing, do not turn into a curse. To prevent which, it is highly expedient to consider seriously,

I. What is meant by riches; and when they may be said to increase.

II. What is implied in setting our hearts upon them; and how we may avoid it.

1. Consider, first, what is here meant by riches. Indeed some may imagine, that it is hardly possible to mistake the meaning of this common word. Yet in truth, there are thousands in this mistake; and many of them quite innocently. A person of note bearing a sermon preached upon this subject several years since, between surprise and indignation, broke out aloud, "Why does he talk about riches here? There is no rich man at Whitehaven, but Sir James L——r." And it is true, there was none but he, that had forty thousand pounds a year, and some millions in ready money. But a man may be rich that has not a hundred a year, nor even one thousand pounds in cash. Whosoever has food to eat, and raiment to put on, with something over, is rich. Whoever has the necessities and conveniences of life for himself and family, and a little to spare for them that have not, is probably a rich man; unless he is a miser, or lover of money, one that hoards up what he can and ought to give to the poor. For if so, he is a poor man still, though he has millions in the banks; yea, he is the poorest of men; for,

"The beggars but a common lot deplore;  
The rich poor man's emphatically poor."

2. But here an exception may be made. A person may have more than necessities and conveniences for his family, and yet not be rich. For he may be in debt; and his debts may amount to more than he is worth. But if this be the case, he is not a rich man, how much money soever he has in his hands. Yea, a man of business may be afraid, that this is the real condition of his affairs, whether it be or no; and then he cannot be so charitable as he otherwise would, for fear of being unjust. How many that are engaged in trade, are in this very condition! Those especially that trade in a very large amount; for their affairs are frequently so entangled, that it is not possible to determine, with any exactness, how much they are worth; or indeed whether they are worth anything or nothing. Should we not make a fair allowance for them?

3. And beware of forming a hasty judgment concerning the fortune of others. There may be secrets in the situation of a person, which few but God are acquainted with. Some years since, I told a gentleman, "Sir, I am afraid you are covetous." He asked me, "What is the reason of your fear?" I answered, "A year ago, when I made a collection for the expense of repairing the foundery, you subscribed five guineas. At the subscription made this year you subscribed only half a guinea." He made no reply; but after a time asked, "Pray, sir, answer me a question. Why do you live upon potatoes?" (I did so between three and four years.) I replied, "It has much conduced to my health." He answered, "I believe it has. But did you do it likewise to save money?" I said, "I did; for what I save from my own meat, will feed another that else would have

none." "But sir," said he, "if this be your motive, you may save much more. I know a man that goes to market at the beginning of every week; there he buys a penny-worth of parsnips which he boils in a large quantity of water. The parsnips serve him for food, and the water for drink, the ensuing week. So his meat and drink together cost him only a penny a week." This he constantly did, though he had then two hundred pounds a year, to pay the debts which he had contracted before he knew God! And this was he whom I had set down for a covetous man!

4. But there are those who are conscious before God that they are rich. And doubtless, some among you are of the number. You have more of the goods of this world than is needful either for yourself or family. Let each consider for himself. Do your riches increase? Do not you understand that plain expression? Have you not more money, or more of money's worth, than you had ten or twenty years ago? Or at this time last year? If you keep any account, you can easily know this. Indeed you ought to know, otherwise you are not a good steward, even in this respect, of the main-moon of unrighteousness. And every man, whether engaged in trade or not, ought to know whether his substance lessens or increases.

5. But many have found out a way never to be rich, though their substance increase ever so much. It is this: as fast as ever money comes in, they lay it out either in land, or enlarging their business. By this means, each of these, keeping himself bare of money, can still say, "I am not rich." Yea, though he has ten, twenty, a hundred times more substance, than he had some years ago. This may be explained by a recent case. A gentleman came to a merchant in London, a few years since, and told him, "Sir, I beg you to give me a guinea, for a worthy family in distress." He replied, "Really Mr. M., I cannot well afford to give it to you just now. But if you will call upon me when I am worth ten thousand pounds, upon such an occasion I will give you ten guineas." Mr. M., after some time, called upon him again, and said, "Sir, I claim your promise; now you are worth ten thousand pounds." He replied, "That is very true. But I assure you, I cannot spare one guinea, so well as I could then."

6. It is possible, for a man to cheat himself by this ingenious device. And he may cheat other men: for as long "as thou doest good unto thyself, men will speak well of thee." "A right good man," says the Londoner: "he is worth a plumb;" (a hundred thousand pounds.) But alas! he cannot deceive the devil. Ah, no! The curse of God is upon thee already, and all that thou hast. And to morrow, when the devil seizes thy soul, will he not say, "What do all thy riches profit thee?" Will they purchase a pillow for thy head, in the lake of fire burning with brimstone? Or will they procure thee a cup of "water to cool thy tongue, while thou art tormented in that flame?" Oh follow the wise direction here given; that God may not say unto thee, "Thou fool!"

7. This shift, therefore, will not avail. It will not be any protection either against the wrath of God, or the malice or power of the Devil. Thou art convicted already of "setting thy heart" upon thy riches, if thou layest out all that thou hast above the conveniences of life, or adding money to money, house to house, or field to field, without giving at least a tenth of thine income (the Jewish proportion) to the poor. By whatsoever means thy riches increase, whether by trade, legacies, or any other way; unless thy charities increase in the same proportion; unless thou givest a full tenth of thy substance, of thy fixed and occasional income; thou dost undoubtedly set thy heart upon thy gold, and it will "eat thy flesh as fire."

8. But, Oh who can convince a rich man that he sets his heart upon his riches? For considerably above half a century, I have spoken on this head, with all the plainness that was in my power. But with how little effect! I doubt whether I have in all that time convinced fifty misers of covetousness. When the lover of money was described ever so clearly, and painted in the strongest col-

ors, who applied it to himself? To whom did God, and all that know him, say, "Thou art the man!" If he speaks to any of you that are present, Oh, do not stop your ears! Rather say with Zaccheus, "Behold, Lord, the half of my goods I give to the poor: and if I have done any wrong to any man, I restore him four-fold!" He did not mean that he had done this in times past; but that he determined to do so in time to come. I charge thee before God, thou lover of money, to "go and do likewise!"

9. I have a message from God unto thee, Oh rich man, whether thou wilt hear; or whether thou wilt forbear! Riches have increased with thee; at the peril of thy soul, "set not thine heart upon them!" Be thankful to him that gave thee such a talent, so much power of doing good. Yet dare not rejoice over them, but with fear and trembling. *Cave ne inhareas*, says Pious Kempis, *in capiariis et pereas*. "Beware thou cleave not unto them, lest thou be entangled and perish." Do not make them thy end; thy chief delight; thy happiness; thy God! See that thou expect not happiness in money, nor anything that is purchasable thereby; in gratifying either the desire of the flesh, the desire of the eyes, or the pride of life.

10. But let us descend to particulars; and see that each of you deal faithfully with his own soul. If any of you have now twice, thrice, or four times as much substance as when you first saw my face, faithfully examine yourselves, and see if you do not set your hearts, if not directly on money or riches themselves, yet on some of the things that are purchasable thereby; which comes to the same thing.

All those the apostle John includes under that general name, *the world*; and the desire of them, or to seek happiness in them, under that form, "the love of the world." This he divides into three branches: "The desire of the flesh, the desire of the eyes, and the pride of life." Fairly examine yourselves with regard to these. And first, as to "the desire of the flesh," I believe this means the seeking of happiness in the things that gratify the senses. To instance in one: do not you seek your happiness in enlarging the pleasure of *tasting*. To be more particular: do you not *eat* more plentifully, or more delicately, than you did ten, or twenty years ago? Do not you use more *drink*, or drink of a more costly kind, than you did then? Do you sleep on as hard a bed as you did once; suppose your health will bear it? To touch on one point more; do you *fast* as often now you are rich, as you did when you was poor? Ought you not in all reason to do this rather more often than more seldom? I am afraid your own heart condemns you. You are not clear in this matter.

11. The second branch of the world, "the desire of the eyes," is of a wider extent. We may understand thereby, the seeking our happiness in gratifying the imagination, (which is chiefly done by means of the eyes,) by grand, or new, or beautiful objects: if they may not all be reduced to one head; since neither grand nor beautiful objects are pleasing only so long as they are new? Do not some of you, on the score of novelty, seek no small part of your happiness in that trifle of trifles dress? Do not you bestow more money, or (which is the same,) more time or pains upon it than you did once? I doubt this is not done to please God. Then it pleases the Devil. If you laid aside your needless ornaments some years since, ruffles, necklaces, spider-caps, ugly, unbecoming bonnets, costly linen, expensive laces, have you not, in defiance of religion and reason, taken them again?

12. Perhaps you say, "you can now afford the expense." This is the quintessence of nonsense. Who gave you this addition to your fortune? Or (to speak properly) *lent* it to you? To speak more properly still, who lodged it for a time in your hands as his stewards? Informing you at the same time, for what purposes he intrusted you with it? And can you afford to waste your Lord's goods; for every part of which you are to give an account? Or, to expend them in any other way than that which he hath expressly appointed? Away with this vile, diabolical cant! Let it never come out of your lips. This *affording* to rob God, is the



very cant of hell. Do not you know, that God entrusted you with that money, (all above what buys necessities for your families,) to feed the hungry, to clothe the naked, to help the stranger, the widow, the fatherless; and indeed, as far as it will go, to relieve the wants of all mankind? How can you, how dare you, defraud your Lord, by applying it to any other purpose? When he entrusted you with a little, did he not entrust you with it that you might lay out all that little in doing good? And when he entrusted you with more, did he not entrust you with that additional money that you might do so much the more good as you had more ability? Had you any more right to waste a pound, a shilling, or a penny, than you had before? You have, therefore, no more right to gratify the desire of the flesh, or the desire of the eyes, now, than when you was a beggar. Oh no! Do not make so poor a return to your beneficent Lord! Rather the more he entrusts you with, be so much the more careful to employ every mite as he hath appointed.

13. Ye angels of God, ye servants of his, that continually do his pleasure; our common Lord hath entrusted you also with talents far more precious than gold and silver, that you may minister in your various offices to the heirs of salvation! Do not you employ every mite of what you have received, to the end for which it was given you? And hath he not directed us to do his will on earth, as it is done by you in heaven? Brethren what are you doing? Let us awake! Let us arise! Let us imitate those flaming ministers! Let us employ our whole soul, body, and substance, according to the will of our Lord! Let us render unto God the things that are God's; even all we are, and all we have!

14. Most of those, who when riches increase set their hearts upon them, do it indirectly; being, properly, "lovers of money;" who love it for its own sake; not only for the sake of what it procures. But this vice is rarely found in children or young persons; but only or chiefly, in the old; in those who have the least need of money and the least time to enjoy it. Might not this induce one to think, that, in many cases it is a penal evil? That it is a sin punishing evil? That when a man has, for many years, hid his precious talent in the earth, God delivers him up to Satan, to punish him by the inordinate love of it? Then it is that he is more and more tormented by that *auri sacra fames*, that execrable hunger after gold, which can never be satisfied. No: it is most true, as the very heathen observes:—*Crescit amor nummi, quantum ipsa pecunia crescit*.—"As money, so the love of money grows; it increases in the same proportion." As in a dropsy, the more you drink, the more you thirst; till that unquenchable thirst plunges you into the fire which never shall be quenched!

15. But is there no way, you may ask, either to prevent or cure this dire disease? There is one preventive of it: which is also a remedy for it: and I believe there is no other under heaven. It is this: after you have *gained* (with the cautions above given) *all you can*, and *saved all you can*, wanting for nothing; spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life; or indeed, for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. Secondly, *Hoard nothing*. Lay up no treasure on earth, but *give all you can*; that is, all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches.

16. Let me add one word more. After having served you between sixty and seventy years; with dim eyes, shaking hands, and tottering feet, I give you one more advice before I sink into the dust. Mark those words of St. Paul: "Those that desire (or endeavor) to be rich (that moment) fall into temptation;" yea, a deep gulf of temptation, out of which nothing less than Almighty power can deliver them. "They fall into a snare;" the word properly means a **STEEL TRAP**, which instantly crushes the animal taken, to pieces;—"and in-

to divers foolish and hurtful desires, which plunge men into destruction and perdition." You above all men, who prosper in the world, never forget these awful words! How unspeakably slippery is your path! How dangerous every step! The Lord God enable you to see your danger, and make you deeply sensible of it! Oh may you "awake up after his likeness, and be satisfied with it."

17. Permit me to come a little closer still. Perhaps I may not trouble you any more on this head. I am pained for you that are "rich in this world." Do you give all you can? You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You that receive two hundred, and spend but one, do you give God the other hundred? If not, you rob him of just so much. "Nay, may I not do what I will with *my own*?" Here lies the ground of your mistake. It is not your *own*. It cannot be unless you are lord of heaven and earth. "However, I must provide for my children." Certainly. But how? By making them rich? Then you will probably make them heathens, as some of you have done already. "What shall I do then? Lord, speak to their hearts! else the preacher speaks in vain. Leave them enough to live on, not in idleness and luxury, but by honest industry. And if you have not children, upon what scriptural or rational principle can you leave a groat behind you more than will bury you? I pray, consider, what are you the better for what you leave behind you! What does it signify, whether you leave behind ten thousand pounds, or ten thousand shoes and boots? Oh leave nothing behind you! Send all you have before you into a better world! Lend it, lend it all unto the Lord, and it shall be paid you again. Is there any danger that *his* truth should fail? It is fixed as the pillars of heaven. Haste, haste, my brethren, haste! lest you be called away before you have settled what you have on this security! When this is done, you may boldly say, "Now I have nothing to do but to die! Father into thy hands I commend my spirit! Come, Lord Jesus; come quickly!"

#### Without God in the World.

A great mistake, it is, to suppose that there are none but daring reprobates and open transgressors who live "without God in the world;" for on the contrary, there are thousands of all classes of society who answer this description, thousands of whom it may be truly said, that "they are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 12.

There are rich men who strive with heart and mind, with soul and strength, to add to their possessions, who never dream of acknowledging God in all their ways, that he may direct their paths. They think much of their perseverance, but little of their propriety. They praise themselves, but they never praise their Maker. "The earth is the Lord's, and the fullness thereof;" and they who get gain take credit to themselves, sacrificing to their own net and burning incense to their own drag, and living without God in the world, as much as if they were bowing down to stocks and stones. "Better is little with the fear of the Lord, than great treasure and trouble therewith." Prov. xv. 16.

There are prosperous merchants doing business in all seas, sending ships to every quarter of the world, and receiving treasures from the East and the West, the North and the South, and who are as regardless of the High and Holy One, to all practical purposes, as the fool who hath said in his heart, "There is no God." They are wealthy, upright, generous, and charitable.—Their word is their bond, and they sit among princes; yet for all this they are living "without God in the world." While they amass earthly treasures they neglect that heavenly wisdom, the merchandise of which is "better than the merchandise of silver, and the gain thereof than fine gold." Pro. iii. 14.

There are physicians who restore the sick, and raise up those who appear to be at the brink of the grave; but while they attend to other's bodies they neglect their own souls. The structure of the human frame occupies all their attention, and its great Creator has none of their regard. A man may be very wise in temporal maladies, but yet very ignorant in spiritual diseases. By such a one the leprosy of sin is not understood. He lives without God in the world and God is not in his thoughts.

There are great readers who devour every book that comes in their way on arts, science, literature, yet never ponder over those Sacred Scriptures, which given by inspiration of God, are "profitable for doctrine, for reproof, correction, for instruction in righteousness."—2 Tim. iii. 16.

What shall we say of these ungodly book-worms? What, indeed, can we say, but that they are acting very unwisely? for those who never read of God, love God, obey God, nor praise God, must be living without God in the world.

There are miserly, covetous men who scrape all they can get together of this world's possessions, by the most pinching parsimony. They will not even provide for their own comfort, let alone relieving the wants of the poor. No sense of God's goodness to them moves them to deeds of Christian charity. Truly may they be said to live without God in the world who have no God but gold. "Godliness with contentment is great gain," but gold without godliness is a snare; "For what is a man profited if he gain the whole world, and lose his own soul?"—Matt. xvi. 26.

There are men, ardent and persevering, ever seeking after some imaginary good. It may not be "perpetual motion," or the "philosopher's stone," but something equally delusive and useless. Disappointment seems only to whet their appetite, to sharpen their desire to grab the phantom they are pursuing. On! on! on! without considering that time is short and eternity at hand.—One half of this ardor after eternal things would yield them a recompense of great reward and altogether relieve them from the deserved reproach of living without God in this world.

There are long-headed, far-seeing, deep-thinking men, wise in the wisdom of this world, but knowing nothing about the world that is to come. A lamentable thing it is to be only wise for earth and ignorant for heaven, seeing that "the wisdom of the world is foolishness with God."—1 Cor. iii. 19.

What is the use of knowing everything else, if we are ignorant of the excellency of the knowledge of Christ Jesus, and know not him whom to know is eternal life.—Wise men can be no other than foolish men, when they thus live without God in the world.

But if the rich man, the prosperous merchant, and the learned physician, the reader of many books, the hoarder up of gold, and the close bargain maker if the ardent pursuer of imaginary advantages, and worldly wise, may thus live without God in the world, how necessary it is to ask ourselves whether we are avoiding the errors we deplore, whether we are guilty of the fault we condemn? The question is one of great weight and of infinite importance, involving light and darkness, life and death, time and eternity, eternal weal and woe: for whether we believe it or deny it, it is a fearful fact that "all have sinned, and come short of the glory of God."—Rom. iii. 23. Whether we receive it or reject it, "it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. i. 15.—*Old Humphrey*.

#### "Life! Life!"

ONE of the principal elements of bliss in the world to come, is life. Ancient cities were called after heathen gods. Athens was the city of Minerva, and Rome the city of Mars; these were *dead* and false gods, but the holy Jerusalem, the metropolis of the everlasting kingdom, "is the city of the living God." As its gates are ever open, Come, my soul, and look within. Foremost in the scene, and enthroned in glory, appears the One who is "the resurrection and the life."

Kings of the earth may reign long, yet death is sure to overtake them, but he who sitteth on the throne is the "Prince of life." From him natural, spiritual and eternal life proceed. The scepter of empire, he will wield forever; because his throne will never be vacated by death, he can have no successor.

Happy are those who dwell in the presence of such a King. Because of their residence with him, they too are kings, and on their heads are crowns of life. Of earthly rulers it has been truthfully said,

"Weary lies the head that wears the crown,"

But not so with those whom God delighteth to honor; they are equal unto the angels and shall die no more. Life fills the entire system, and as they walk the golden streets, joy beams from every countenance, and fear has fled from every bosom.

See them on the banks of "the river of life." Its waters, clear as crystal, flow at their feet, an emblem of the purity of the region they inhabit. Over their heads wave the branches of the tree of life. Its fruits designed for the help of the nations of the saved, they pluck and eat. "They shall hunger no more, neither thirst any more: for the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water." Everything is life-like in the city, and, O my soul, as thou viewest the day at

band when the eternal weight of glory will be imparted to those that are Christ's, let it nerve thee to diligence and to duty. Thou art called to be a laborer in the vineyard, and not a loiterer by the way-side. Arouse thee from thy stupidity; men are perishing in their sins—there is no time to be lost.

"God's own arm hath need of thine."

If the vanities of the world call after thee, imitate Bunyan's pilgrim, who, putting his fingers in his ears, ran on crying, "Life, life, eternal life!"

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JAN. 31, 1856

### THE REVIEW TO THE INQUIRING.

BRO. SMITH:—Desiring a little information relative to the plan on which the *Review* is conducted on some points, we address a few lines to you respecting the desired information.

It is this: As we are about in different places among the Advent people and others, we now and then find one that seems to be honest, and desirous to understand the present truth that they may be saved. Now in cases like this, they do not wish to send on one or two dollars for the *Review*, a paper that they know nothing about, but would read the paper if they had it, and perchance by reading it some seed might fall on some good ground where it would bring forth fruit unto the glory of God. Now the desired information is this: Is the paper free to such individuals? If they take an interest in the paper, (unless extremely poor,) they will not take it long without paying something for the support of it. But if they take no interest in the paper, we then will write you a line and have it discontinued.

An answer to the above would be thankfully received by many of the friends of the *Review*.

STEPHEN N. HASKELL.  
WM. L. SAXBY.

REPLY.—We would be glad to send out the *Review* on the above conditions; that is, that those who order the paper to such individuals as are above mentioned, shall take charge of the matter, and as soon as they learn that it is not doing any good, inform us immediately. We have in time past sent out a great many papers, for a great while, to those who were beginning to investigate the truth, and it has been left with them to discontinue it if they did not feel interest enough in it, after a fair examination, to become permanent subscribers. It has been too often the case that they have possessed no interest whatever in the matter, and the *Review* has been sent for months when it was accomplishing no good, until it has finally been returned by the Post Master, or otherwise ordered discontinued.

This might in a measure be remedied, if those who order the paper for such, would or could look after the matter closely, and inform us in regard to it. But it is frequently the case, especially with messengers, that they are unable to look after the papers they order, being perhaps off in a distant part of the field.

In view of these things it has been a question with us how those who are beginning to investigate the views we advocate, could have the *Review* till they decide either for or against the truth, without our being liable to send out many papers long after they ceased to do any good.

We have consulted with the Publishing Committee, and come to the conclusion that to those who wish to examine the *Review*, but do not feel free to become permanent subscribers, we will send it for three months on trial; that is, on the condition that if within that time we hear nothing from them, when the three months have expired, their *Review* will be stopped.

Let all, therefore, who take the paper on these conditions, do it with the understanding, that if they do not report themselves within three months, either to become subscribers, or that they wish the *Review* and are unable to pay, at the end of that time their *Review* will be discontinued. Three months is certainly sufficient time for any person to decide in this matter.

Acting on this plan there will doubtless be some papers stopped for which we shall receive no remuneration from the individuals themselves. This will have to be made up, as well as the balance of what we send to the poor, and free, by donations from the liberal which we give under the head, "To send *Review* to the Poor." We see no better plan at present of acting in this matter. We hope the friends will interest themselves to increase the subscription list of the *Review* and extend its circulation.

### STRONG DELUSION.

THE readers of the *Review* have been faithfully warned of the deceptive work of Satan in the "spirit manifestations," the way for which had been previously paved by the popular theology of Pagans, Papists and Protestants. But all ought to know that the same class of spirits which "rap" will come in without rapping where they can find open doors and a warm reception without that ceremony. And where they enter silently, they seem to be much more pious; and therefore the delusion is stronger than it is where they make so much noise.

In the little circle of my travels, false religious excitements are increasing and spreading. I find those who profess to be so far advanced in sanctification and holiness that they have no temptation to sin whatever. In a short conversation with such a one, I found that the word of the Lord and the commandments of God could make no impression upon his mind, by way of convicting him of transgression. He made no attempt to justify his course in breaking the fourth commandment by an appeal to the word of God, but appealed from that word to his own feelings, declaring that all was well with him, and that the Lord would not bless him thus, if he were wrong. The word of God was made of "none effect" by the spirit that was in him.

I consider such delusion the strongest of any, to which well-disposed persons are exposed at the present time. It is Satan transformed into an angel of light. But, thanks be to God, his elect will see through this flimsy covering, and will bring the teachings of all such spirits "To the law and to the testimony." R. F. C.

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

(Continued)

THE second chapter of Daniel contains the outlines of this world's history from the time of Nebuchadnezzar, king of Babylon, about 600 years before Christ, till the setting up of God's everlasting kingdom, now near at hand. The image here presented is composed of four general divisions: the first, or head of gold, being a symbol of the kingdom of Babylon, of which Nebuchadnezzar, as reigning monarch, was the representative. In the interpretation of the dream Daniel said to him, "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all." Dan. ii. 37, 38.

To Belshazzar the Prophet said, "The Most High God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. And for the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he slew; and whom he would he kept alive: and whom he would he set up; and whom he would he put down." Chap. v. 18, 19. By this we are taught the universality of the kingdom of Babylon. Of course its successors were of the same extent; otherwise they could not have held the same domination, and there would have been a break in the chain of argument which teaches the universality of God's everlasting kingdom "under the whole heaven." The scripture is also positive on this point. By Chap. v. we learn that the kingdom was divided, when Belshazzar was slain, and given to the Medes and Persians.

In Chap. viii. the kingdom of Media and Persia is represented by the symbol of a ram having two horns. See verse 20. Of the ram the prophet said: "I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great." Verse 4. This was the second or silver part of the image of Chap. ii. Its successor is thus introduced: "And another third kingdom of brass, which shall bear rule over all the earth." Verse 39. This third kingdom is symbolized by the he-goat of Chap. viii. 5-8, which is interpreted in verse 21, to be the king of Grecia. Of the goat, Daniel said: "I saw him come close to the ram, and he was moved with choler against him and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great." Chap. viii. 7, 8.

The fourth division of the image was iron. The interpretation says: "And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth

all things; and as iron that breaketh all these, shall it break in pieces and bruise." Chap. ii. 40. The same in Chap. viii. is symbolized by the *little horn* that came forth of one of the four horns that came up on the he-goat; which signifies that of one of the divisions of the Grecian Empire the universal empire of Rome came forth; for it is said the little horn waxed exceeding great. It is evident that this is a symbol of the Roman kingdom; for it can be no power inferior to the Medo-Persian or Grecian kingdoms; as the first was called great, the second very great, but this waxed exceeding great. This agrees with the prophecy of the second chapter which gives superior strength to the fourth division of the image—the iron.

Now that the Babylonian kingdom was universal is plainly shown by Daniel's expressions in chapters ii and vi; that its successor, the kingdom of the Medes and Persians, was universal, is shown by chapters vi and viii, as quoted; that the Grecian, which subdued and succeeded the Persian, was universal is shown by Chap. ii. 39, which says the third kingdom shall bear rule over all the earth; and by chapter viii, where it is symbolized by the he-goat; that the Roman kingdom was universal, and therefore the power represented by the little horn which was exceeding great, is shown by Luke ii. 1: "There went out a decree from Caesar Augustus that all the world should be taxed." As it was the successor of the Grecian, and the fourth in order of these universal monarchies, it was, therefore, the power represented by the iron of the image.

Again, this iron was subdivided into ten parts, or kingdoms, which is literally true of the Roman kingdom.

In the days of these (ten) kingdoms shall the God of heaven set up a kingdom, which shall never be destroyed; it shall break in pieces and consume all these kingdoms, and it shall stand for ever. The kingdom of God is the power which is to destroy or break in pieces all these kingdoms; this is symbolized in the dream by a stone. This kingdom is first to be set up; second to destroy all these kingdoms; and third to fill the whole earth.

Daniel's vision of Chap. vii. covers the same ground as the dream of Nebuchadnezzar in Chap. ii, and some additional facts concerning the divisions of the fourth kingdom. *Babylon* is represented by the lion—"the king of beasts"—as gold is more precious than the other metals. The *Medo-Persian* kingdom is represented by the bear. In Chap. viii. the ram had two horns, (Medes and Persians,) but one was higher than the other, and the higher (Persian) came up last. Darius the Median took the kingdom on the death of Belshazzar. In this vision of Chap. vii. the bear raised up itself on one side. Verse 5. The ram pushed westward, and northward, and southward; (to Babylon, Lybia and Egypt.) The bear also had three ribs in its mouth. The Grecian kingdom is represented by a leopard, with four wings; the wings doubtless denoting its speedy conquest of the world; it had also four heads, as in Chap. viii. the Grecian kingdom is said to be divided into four parts, symbolized by the four horns of the he-goat. The symbol of the Roman power is a nameless beast—"dreadful and terrible," and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; . . . and it had ten horns." Verse 7.

Says the prophet, "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8. Of this horn the interpretation says: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time." Verse 25. Says the vision: "I beheld then because of the voice of the great words which the horn spake: I beheld till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time. Verses 11, 12. This does not mean that their lives were prolonged after the body of the fourth beast was destroyed; but their lives were prolonged after their dominion was taken away. The dominion of the lion was taken away when Belshazzar was slain, that of the bear was taken away when Alexander conquered the Persians; that of the leopard when the Romans established themselves masters of the world; the fourth or dreadful beast was to



retain the dominion until his destruction. This of course will not conflict with Rev. xiii, where the beast is said to receive a deadly wound, for the deadly wound is healed.

The fact recorded in Dan. vii, 12, is often lost sight of; and it seems to be taken for granted that their lives are taken away when their dominion is taken away; but as this vision corresponds with the dream of Nebuchadnezzar, this 12th verse must be considered to harmonize the vision with the 35th verse of Chap. ii: "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together," which could not be if the gold, silver, and brass, were each in turn broken to pieces when its successor took the dominion.

These are termed Heathen or Gentile dominions, and the whole view presents a strong analogical argument for the universality of the everlasting kingdom to be set up by the God of heaven. "The kingdom and dominion, and the greatness of the kingdom," is "under the whole heaven." Here "the greatness of the kingdom under the whole heaven," shows that the kingdom and dominion are equal, or of the same extent. The stone that smote the image is a symbol of the kingdom, and this stone (or kingdom) "filled the whole earth," not a part of it merely. The kingdoms of this prophecy bore rule over all the earth. So will the kingdom of God. They were universal—before them none could stand up—out of their hands none could deliver.

Now if these kingdoms were universal in extent, when they are destroyed, what kingdom or nation will be left, and where will it be? All that is ever claimed, or can be claimed, in regard to the extent of these kingdoms, either to meet the demands of the scripture expressions quoted, or the analogy of the everlasting kingdom, I claim here in regard to the destruction of these kingdoms. If any could stand up before them, or resist their will, then may some hope to escape their destruction. But if any escape in the day of their destruction, then I claim that, by analogy, they will be beyond or outside the dominion and greatness of the kingdom which will be "under the whole heaven;" for when this stone, or kingdom, destroys all these kingdoms, it will destroy all that exist on the territory which it will afterwards occupy. This is evident from the whole scope of the prophecy. This prophecy renders it certain that the Gentiles, or Heathens, will not escape in the day of destruction, as it is in respect to Gentile or Heathen dominions that it speaks.

But perhaps it may be said that there is another beast in prophecy not included in those dominions; to wit, the two-horned beast of Rev. xiii;—that these four beasts comprised the kingdoms of the whole world, as known to the ancients, but the two-horned beast is a symbol of American power, and here is room for the escape of some from the destruction of those kingdoms. That the two-horned beast is a symbol of a power on the Western continent, I firmly believe, but the conclusion that it may therefore escape the destruction spoken of in the prophecy of Daniel, I deny. I will now examine the scripture on this point.

The "great red dragon" of Rev. xii, is well understood to be a symbol of the Roman empire in its Pagan form, and answers to the "dreadful and terrible" beast of Dan. vii, as first seen by the Prophet. The seven-headed and ten-horned beast of Rev. xiii, is a symbol of the same dominion under Papal rule, and answers to the same beast of Daniel in another phase; namely, after the rise of the blasphemous, persecuting horn. The dragon gave the beast his power and seat and great authority. Here we have in Revelation the same universality of dominion presented as is given in Daniel; and to render assurance if possible more sure, that the same extent of dominion is possessed by the beast, it is shown as a combination of the four beasts of Daniel's vision. The lion's mouth, the bear's feet, the leopard's body, the seven heads and ten horns, all serve to show that it occupies the locality of those beasts. It has the characteristics of them all, and doubtless stands as the representative of them all. Then the two-horned beast is brought to view, working miracles in the sight of the first or ten-horned beast, and saying to them that dwell upon the earth that they should make an image to the beast, to which he has power to give life, and causes all to receive the mark of the beast and worship his image. Verses 11-16. By this descriptive work we may identify the two-horned beast in any place. In Chap. xix, "The Word of God" appears as "KING OF KINGS, AND LORD OF LORDS," to "judge and make war." Says the Revelator, "And I

saw the Beast, and the kings of the earth, and their armies, gathered together to wage war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. THESE BOTH were cast alive into a lake of fire burning with brimstone." Verses 19, 20.

There can but two suppositions arise which would avoid the conclusion here presented, and both are sometimes urged. Either a remnant are left in this great national destruction, or else this does not take place at the second advent. It is true that there is a remnant spoken of in this connection, but the Word says: "And the remnant WERE SLAIN with the sword of him that sat upon the horse." Verse 21.

To show that this occurs at the second advent of our Lord, I will present and compare a few scriptures. When this battle is about to take place, in which the beast and false prophet are slain, an angel calls to the fowls of heaven to come and "eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Verse 18. As this occurs at the revelation of the Son of God and his victory over his enemies, it evidently synchronizes with Rev. vi. 16, 17—the great day of the wrath of the Lamb. The same classes are here presented; "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man hid themselves in the dens, and in the rocks of the mountains." Verse 15. This is under the opening of the sixth seal, previous to the seventh.

But we have the most positive testimony to offer on this point, in the second chapter of the second epistle to the Thessalonians. Here the apostle speaks of the same Papal Roman power that is in Rev. symbolized by the ten-horned beast, and gives it the several titles of "the man of sin," the "son of perdition," and the "wicked." He says, "then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

In the preceding number it was clearly shown that

1. The Lord will destroy all the nations, and all the inhabitants of the earth—his saints only excepted; and
2. This destruction will take place in immediate connection with the second coming of Christ.

I will now briefly sum up the points of the present argument sustained by the scriptures quoted:

1. The image of Dan. ii. presents in symbol the four universal monarchies of the world—Babylon, Medo-Persia, Greece and Rome.
2. The four beasts of Dan. vii, are symbols of the same kingdoms,
3. These kingdoms are all destroyed together.
4. The ten-horned beast of Rev. xiii, covers the same ground or locality that is covered by the four beasts of Daniel.
5. The ten-horned beast and the two-horned beast are destroyed together, or at the same time.
6. The ten-horned beast, (entitled the wicked,) will be destroyed at the coming of Christ. But with this is linked the fate of all the others.

Therefore, all the powers or kingdoms, represented by the symbols of beasts in Daniel and Revelation, will be destroyed at the second coming of Christ; which agrees with the Scriptures quoted in the previous number.

(To be continued)

J. H. W.

#### THE TRUTH FOUND. A Short Argument for the Sabbath.

[Concluded from Page 125.]

III. THE WISDOM OF THE WORLD: OR THE OPINIONS OF LEARNED MEN. The opinions and practice of learned men are often presented as an argument in favor of any thing popular, and especially Sunday-keeping. But they should certainly never be urged upon a point where the testimony of the Bible is so direct and explicit as it is upon the subject of the Sabbath; nor indeed upon any point, as the Word is directly opposed to any human dependence. God has chosen the weak to confound the mighty, and the foolish to confound the wise. That which is hid from the wise is revealed unto babes. The Lord says: "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men"

Testimony similar to the following may be given to almost any length. The most casual reader will be struck with the confusion and contradictions. Were the subject really intricate, we should look for much light to be elicited by so great efforts of so much learning; but where so much confusion exists, while the truth itself is clear and plain, it is to me proof that the effort is to evade rather than to learn the truth.

WM. TINDAL.—We be the lords of the Sabbath, and may change it into Monday, or any other day, as we see need; or we may make every tenth day holy day, only if we see cause why; we may make two every week if it were expedient, or one not enough to teach the people. Neither was there any cause to change it from the Saturday, other than to put a difference between us and the Jews, and lest we should become servants to the day after their superstition.

JOHN BAOWN.—In honor of his own resurrection Jesus the Lord of the Sabbath changed the Sabbath from the seventh to the first day of the week. The first day was observed by Christians as their Sabbath for almost 1600 years, without having their practice so much as questioned, nor have any arguments against its observance been since adduced which are worthy of notice.—*Bible Dictionary*.

BISHOP CRANMER.—The Jews were commanded in the Old Testament to keep the Sabbath day, and they observed it every seventh day, called the Sabbath, or Saturday; but we Christian men are not bound to such commandments in Moses' law, and therefore we now keep no more the Sabbath or Saturday, as the Jews did, but we observe the Sunday, and some other days as the magistrates do judge convenient.—*Catechism*.

W. NIXON, D. D.—It is very true, that the Sabbath is done away in the practice of many, but I know of no precept doing it away. The subject may have done it away, but the Lawgiver has not. Now I very much question the right of the subject to do away a law. I can show any one, who wishes to see it, the enactment of the law of the Sabbath. I can tell him when it was enacted, under what circumstances, and in what language. But can any point to the repeal of the law? When was it repealed? Where is the account of it?

CALVIN.—There is no doubt that on the advent of our Lord Jesus Christ, the ceremonial part of the commandment was abolished.

THOS. SCOTT, D. D.—It cannot be that Christ would so often have discussed this subject, and shown what is lawful on the Sabbath, without allowing exceptions, if he had not intended that the institution substantially should continue in full force under the Christian dispensation.—*On Matt. xii, 7, 8*.

DR. PALEY.—The assembling of the first day of the week for the purpose of public worship and religious instruction, is a law of Christ of Divine appointment; the resting on the day from our employments longer than we are detained from them by attendance upon these assemblies, is to Christians an ordinance of human institution. . . . What remains, therefore, of Sunday, besides the part of it employed at Church, must be considered as a mere rest from the ordinary occupations of civil life; and he who would defend the institution as is required by law to be observed in Christian countries, unless he can produce a command for a Christian Sabbath, must point out the uses of it in that view.—*Moral and Political Philosophy*.

[Would it be any more difficult to "produce a command for a Christian Sabbath, than to produce the "law of divine appointment" of which Mr. Paley speaks.]

COMPREHENSIVE COMMENTARY.—The Sabbath began in the finishing of the work of creation; so will the everlasting Sabbath in the finishing of the work of providence and redemption; and we observe the weekly Sabbath in expectation of that, as well as in remembrance of the former; in both conforming ourselves to him we worship. He has himself blessed the Sabbath-day and sanctified it. He has honored it by setting it apart for himself; it is the holy of the Lord and honorable, and he has put blessings into it which he has encouraged us to expect from him, in the religious observance of that day; it is the day the Lord hath made; let us not do what we can to unmake it. He has blessed, honored, and sanctified it; let not us profane it and dishonor it, and level that with common time which God's blessing has thus dignified and distinguished.—*On Ex. xx, 8-10*.

But busy as they were in this preparation, they rested on the Sabbath day, and did none of this servile work thereon; not according to the custom of their nation, but according to the commandment of their God, which, though the day be changed, is still in full force.—*On Luke xxi, 56*.

**PROT. EPIS. CHURCH.**—The day is now changed from the seventh to the first day, in commemoration of our Lord's resurrection; but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church, under the guidance of the apostles;—*Explanation of Catechism.*

**DR. DWIGHT.**—It could be altered only by divine appointment. The same authority which instituted the Sabbath, appointed also the day on which it was to be held; and no other authority is competent to change either in any degree. If, then, we cannot find in the Scriptures plain and ample proof of the abrogation of the original day, or the substitution of a new one, the day undoubtedly remains in full force and obligation; and is now religiously to be observed by all the race of Adam.

**MELANCTHON.**—The Lord's day, from the apostle's age, hath been a solemn day; notwithstanding, we find not the same commanded by any apostolic law; but it is collected from thence that the observance thereof was free, because Epiphanius and St. Augustine testify that on the fourth and sixth days of the week, church assemblies were held, as well as upon the Lord's day. We teach that traditions are not to be condemned which have a religious end, namely, traditions concerning holy days, the Lord's day, the feast of the nativity, easter, &c.

**ADAM CLARKE, D. D.**—The change of the Jewish into the Christian Sabbath, called the *Lord's day*, [Rev. i, 10,] shows that Christ is not only the Lord, but also the truth and completion of it. For it seems to have been by an especial providence that this change has been made and acknowledged all over the christian world.—*On Matt. xii, 8.*

**DR. CHALLONER.**—The scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day; [Rev. i, 10,] but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandment. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts xx, 7. And Paul [1 Cor. xvi, 2] orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea, but neither the one nor the other tells us that this first day of the week was to be henceforth the day of rest and the Christian Sabbath; so that truly the best authority we have for this, is the testimony and ordinance of the church, and, therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor and not by reason and religion, since Sunday and holy-days all stand upon the same foundation, viz.: the ordinance of the church.—*Christian Cath. Instructed.*

**PRES. HUMPHREY.**—What if they can show that the ceremonial law has been expressly annulled? It is nothing to the purpose; for the Sabbath existed independently of that law; the chapter and verse must be distinctly pointed out in which the original sabbatical law was expressly repealed. . . . No human authority may expunge a single word from the statutes of Jehovah. It were infinitely less daring for the meanest subject of the mightiest earthly potentate to declare the fundamental laws of the empire null and void, than for man, who is a worm, to set aside the institutions of his Maker.

[Yet Pres. H., dared to expunge the "seventh day" from the law of Jehovah, and insert the "first-day" in its stead; thus setting aside the institution of the Rest-day of God.]

**EUSEBIUS.**—All things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it had a precedence, and is first in rank, and more honorable than the Jewish Sabbath.

**MOSHEIM.**—All christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose.

**DR. TUBERVILLE.**—It (Sunday) is a day dedicated by the apostles to the honor of the Most Holy Trinity, and in memory that Christ our Lord arose from the dead upon Sunday, sent down the Holy Ghost on a Sunday, &c., and therefore is called the Lord's day. It is also called Sunday from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred.—*Douay Catechism.*

**DAVID BOGUE, D. D.**—The fourth commandment does not determine the particular day. That was determined under the law by another precept.

**AM. S. S. UNION.**—The commandment which stands

fourth in the order of the Decalogue is founded on the fact that the seventh day was blessed and hallowed by God himself, and that he requires his creatures to keep it holy to him. The commandment is of universal and perpetual obligation.—*Bible Dictionary.*

**ENCYCLOPEDIA OF REL. KNOWLEDGE.**—It cannot reasonably be disputed that the command is truly obeyed by the separation of every seventh day from common to sacred purposes, at whatever given time the cycle may commence. The first Sabbath kept in the wilderness was calculated from the first day in which the manna fell, and with no apparent reference to the creation of the world. By apostolic authority it is now fixed to be held on the first day of the week.

**BISHOP HOPKINS.**—"On the seventh day God ended his work which he had made, and God blessed the seventh day and sanctified it." Now, that there cannot in these words be understood any prolepsis, or anticipation, declaring that as done then which was done many ages after, appears plainly, because God is said to sanctify the Sabbath then when he rested; but he rested precisely on the seventh day after the creation; therefore that very seventh day did God sanctify, and so made it the beginning of all ensuing Sabbaths.

**DR. DWIGHT.**—The blessing, also, and the sanctification were annexed to the Sabbath day and not to the seventh.

**H. GREW.**—The particular day enters into the very essence of the original Sabbath. Any change of the day annihilates it. Another day is another institution. "God blessed the seventh day and sanctified it, because that in it he had rested from all his work which he had created and made." Gen. ii, 3.—*Review of Phelps.*

[Eld. Grew's views of the Sabbath are similar to Dr. Paley's.]

**PROF. STUART.**—The early Christians, one and all of them, held the first day of the week to be sacred.

**THOS. DICK, LL. D.**—This is a command which never was abrogated, and which never can be abrogated in relation to any intelligent beings, as long as the Creator exists, and so long as the universe remains, as a memorial of his power and intelligence. . . . The celebration of the work of creation is not the only, nor the principal exercise to which we are called on the *Christian Sabbath*. Had man continued in primal innocence, this would probably have constituted his chief employment. But he is now called to celebrate, in conjunction with this exercise, a most glorious deliverance from sin and misery effected by the Redeemer of mankind. And, for this reason the Sabbath has been changed from the seventh to the first day of the week.

**THOS. SCOTT, D. D.**—It is evident that Christians were accustomed to assemble for religious worship on the first day of the week, but the change from the seventh to the first appears to have been gradually and silently introduced, by example rather than precept.

**DR. BARNES.**—And upon the first day of the week. Showing thus that this day was then observed by Christians as holy time.—*On Acts xx, 7.*

**AM. S. S. UNION.**—Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshiped the sun.—*Bible Dictionary.*

**PRES. BOARD OF PUBLICATION.**—It is perfectly plain from the several passages we have collected, that the apostle enjoined and observed the first day of the week as sacred to religious assemblies for Christians; and as plain that he reproved as sinful the observance of Jewish times. The term "days," therefore, in the epistle to the Galatians, and "holy day," and "sabbath days" in that to the Colossians, cannot be understood in any other light than as embracing, if they did not exclusively signify, the Jewish seventh day Sabbath, which, as the servant of God he disowned and forbade.—*Tract, No. 113.*

**DR. EDWARDS.**—So in the second chapter of Colossians. . . . The sabbaths spoken of are not "the Sabbath," associated with Thou shalt not commit murder, or adultery, or theft; but the sabbaths associated with meats and drinks, and new moons, which were, indeed, shadows of things to come. But to take what he said of those sabbaths, which were associated by God with ceremonial laws, and which the apostle himself in this very discourse, associates with them, and apply it, as some have done, to "THE SABBATH," which God associated with moral laws, is wrong.—*Sab. Man, pp. 135-6.*

**DR. HENRY.**—Dwight, in answer to Paley, states that the passage refers to the ordinary holy days of the Jews, or at most to the seventh day only, and not at all to the Christian Sabbath, especially as the latter is not in the Scriptures, and was not by the primitive church, called the Sabbath, but the first day of the week, and the Lord's day.—*On Col. ii, 14.*

This is a mere sample of the confusion existing in the

theological world on this important subject; as before stated, testimony to almost any length may be cited, similar to the foregoing, but I consider these amply sufficient to show *where* and *why* the confusion exists. What principle of just reasoning has not been violated by these learned men? They have left the Word of truth and trusted in themselves—expressed their own minds instead of searching out the mind of the Spirit; and have drawn largely on their own fancies, instead of drawing conclusions from the facts revealed in the Word of God. Their *learning* I do not question—of their *honesty* I shall say nothing. But I shall leave it for their friends and advocates to decide whether Dr. Clarke was more learned than Dr. Paley; and whether Dr. Bogue was more reliable than Bishop Hopkins; and whether Dr. Edwards was competent to impeach the *Presbyterian Board of Publication*; and whether (or not) Dr. Dwight ever read the second chapter of Genesis, and twentieth chapter of Exodus!

The testimony of Mosheim is much relied upon, but there are two difficulties in the way of my receiving it. First, no trace of "the express appointment of the apostles," of which he speaks, is found in the New Testament; and second, his whole statement is contradicted by Neander, who is in no respect behind Mosheim, either as to learning, or historical accuracy. In this case, all the probabilities growing out of the New Testament, are in favor of Neander's statement, which is as follows:

"The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect; far from them and the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

Against learning, or learned men as such, I have nothing to say. But if education served men no better purpose on other points, than it has most of the writers here quoted on the Sabbath question, it would truly be a vain and useless thing.

Reader, remember that God's Word is truth. It reveals the "words of knowledge," which are able to make you wise unto salvation through faith in Christ. The words of man are vanity—his wisdom is folly. His position, his acquirements may qualify him to instruct his fellows; but "TAKE HEED that no man deceive you."

PROV. XIX, 27.—Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

J. H. W.

#### PARAPHRASE OF PSALM CXLVI.

- VERSES 1, 2.** My soul, O praise the Lord  
And trust his faithful word.  
While life shall last I'll sing,  
The praise of God my King.
- VERSE 3.** In princes put no trust:  
They are but mortal dust.  
There is no help in man,  
Whose life is but a span;
- VERSE 4.** For lo, his breath goes forth  
And he returns to earth,  
And in that self-same day  
His very thoughts decay.
- VERSE 5.** How happy then are they  
Who make the Lord their stay;  
Who hope in Israel's God,  
And bow beneath his rod.
- VERSE 6.** He earth's foundations laid,  
And the bright heavens made;  
The sacred truth he keeps—  
He slumbers not nor sleeps.
- VERSE 7.** Judgeth for the oppressed  
Who sigh in bonds distressed,  
Giveth the hungry food,  
And is the prisoner's God.
- VERSE 8.** The blind he giveth sight,  
To hail the radiant light,  
The bowed down he'll raise:  
His loves the righteous' ways.
- VERSE 9.** Defends the orphan's right,  
Repays the widow's mite,  
The wicked shall be brought,  
In all their ways, to naught.
- VERSE 10.** The Lord our God shall reign,  
And banish grief and pain,  
O Zion hear this word,  
And magnify the Lord.

Dattle Creek, Mich.

A. M. A. CORNELL.

God looks down upon those with an eye of favor who sincerely look up to him with an eye of faith.

One of the sublimest things in the world is plain truth.



## COMMUNICATIONS.

From Bro. London.

BRO. SMITH:—I will say to you I am happy to receive the *Review and Herald*. Its lessons of instruction are pleasing to me, and I hope it will continue to enlighten, strengthen, and bring truth and wisdom to all, and may the blessing of the Lord be with you that his truth may be plainly set forth in the columns of the *Review*. In these perilous times, we need the light of the word of the Lord continually.

It is lamentable to see what a state of lukewarmness the churches are in—perfectly at ease. It seems as though they had lost all light or sight of the Scriptures; and the most they think about or care for apparently, is to see who will have the most fanciful meeting-house, rent the most costly pew, wear the most costly and fashionable apparel, get the first quality of singers, get up some extra vanity, and get the largest congregation. And while they are carrying out all this proud spirit, they seem to think this kind of gain is godliness; and if you wish to be unpopular among them, and make them shun you, just give them the word of the Lord in its purity; and if you convince them of their error, and get the light of truth into their minds, so that they cannot gainsay it, yet they dare not own it before the world; for they would soon be cast out of the synagogue; notwithstanding Jesus Christ has said, that whosoever is ashamed of him and his word before men, of him he would be ashamed before his Father and the holy angels.

How many are deluded in these days by those spirits of devils, purporting to be the spirits of the dead; and when the priest has told them in his sermon perhaps twenty times, that they have an immortal soul in them, an inherent life obtained of Adam, that can never die, they will go from the table of the Lord home to their house, and there call on the spirits; and Satan will then prove by his miracles the falsehood the preacher had told them in his sermon; and those who profess to be partakers of the Lord's table are the partakers of the table of devils also.

These same professors who make high professions of faith in the word of the Lord, will when they see that it crosses their track, and roots up their creeds, deny their faith in one text of Scripture after another, until they dwindle it down to a small point, and finally throw away the whole—the final result of departing from the faith, and parleying with the devil, or giving heed to seducing spirits and doctrines of devils.

I have reason to thank and praise the Lord—that I ever received light on this subject before Satan had drawn me into his snare; also of the subtilty of Satan in the man of Sin in removing the fourth commandment out of its place, causing the people to err. But thanks be unto the Lord who hath raised up servants to proclaim the truth to a dying world in these last days. May the Lord bless my soul with his truth, that with all his children I may inherit eternal life, which the Father has given to his Son to give to all them that come to God by him.

I am highly gratified with the subjects in the *Review*, and the light it brings. I think that brother Edson has got his lever on the right fulcrum, and is bringing out light on an essential truth. May he be highly assisted by the Spirit of the Lord.

From yours affectionately, a Bible believer, and brother waiting the coming of the Lord.

JAMES LOUDON.

Janesville, Wis., Jan. 23rd, 1856.

From Bro. Amadon.

DEAR BRETHREN:—It is a solemn fact that we are in the sealing Message, when a work is being done for us that will last through the ages of eternity. It is nearly three years since the glorious truth appeared to my mind that the Law of the Lord was perfect; and, being so perfecting in its nature, would eventually award continual life to its zealous followers.

The light now shed by the Third Angel's Message is brilliant, but as the pathway of the just, it will grow brighter and brighter unto the perfect day. And the truth will surely accomplish its work on earth, because it has such an excellent foundation—the Commandments of God and the Faith of his only begotten Son. There is no halting of the work now going on under the administration of the Third Angel, backed up as it is by the Spirit of God, and subsequently to be accomplished under the manifestation of the latter rain. O, brethren, the prospect of the remnant in a little from this is melting. It is true we shall have an abundance of trials, but they will only minister for us an abundant entrance into the city made for the saints of God.

It has often been a query in my mind what the condition of the remnant would be just before the latter rain which wakes up the saints anew for the king-

dom: whether they would merely company with the small flock, observe the Sabbath, and attend the stated meetings, or whether they would be in a waiting, watching, confessing attitude, crying and sighing for the abominations done in the land.

I do now confess my belief that it is only such as are living *godly* in Christ Jesus, at the time of the latter rain, who will be refreshed by that heavenly shower: and it is my inmost longing to so follow Jesus, that when the great refreshing time arrives, I may be baptized with the Spirit of heaven; then I can safely pass through the time of trouble, and forever exult in the riches of saving grace.

"Watch ye therefore, and PRAY ALWAYS," is the admonition of Jesus to the remnant, and he gives a good reason: "that ye may be accounted worthy to escape all those things that shall come to pass, and so stand before the Son of man; for as a snare shall it come on all them that dwell on the face of the whole earth. Here are two important facts revealed:

1. There are but two classes alive when the Son of man comes; "ye" and "them," or good and bad; the one will be taken and the other left."

2. The dwellers upon earth in the last time are to be caught as in a snare: while those only who are *sojourners*, Abraham like, will be immortalized in a moment, in the twinkling of an eye.

That we may all take heed to ourselves, lest at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon us unawares, is the prayer of your brother in Christ.

Battle Creek, Mich.

G. W. AMADON.

From Bro. Robinson.

DEAR BRETHREN AND SISTERS:—It is with thrilling interest that I reflect upon the present truth by which God has brought me and my family to see the necessity of our entire and immediate submission to his will and requirements. We are endeavoring to keep the Sabbath, although there are many to oppose, who set at naught the counsel of the Most High; yet with all the conflicting interests with which we are surrounded, God's truth stands out pre-eminently sublime, unshaken and unmoved, while the thick storms are gathering with blackness around the moral horizon, predictive of some future calamity which is just about to break upon an ungodly world. May God in mercy protect his dear children from the impending storm and fiery trials that are already beginning to deluge the earth.

We have many trials to pass through, but we have the blessed promise that we shall not be tempted above that we are able to bear. Then let us go on in the strength of the Lord; for victory will turn on Zion's side. Though despised by this world, soon we shall gain the victory, if faithful, and stand upon mount Zion. O glorious thought! shall I be there with that happy number who shall shout victory on the sea of glass!

Now brethren and sisters, gird on the whole armor and be skod with the preparation of the gospel of peace. The church here has been in severe trial, but we feel thankful to God that we have been able to confess our faults to one another, and thus fulfill the law of Christ. The church we trust will become more healthy, and again begin to breathe the free atmosphere of heaven.

Your unworthy brother striving for the kingdom.

PHREMAN ROBINSON.

Chemung Co., N. Y.

## Extracts of Letters.

BROTHER H. P. WAKEFIELD writes from Newport N. H., Jan. 15th, 1856:—"I would say for your encouragement, you have my hearty co-operation in the work of sending out the paper to the scattered flock. And my prayer is, that it may continue to come, richly laden with present truth, such as will feed the household. I am satisfied it is the medium through which God designs truth should be communicated to the people, and that he calls upon its friends to unite their efforts to sustain it. And while its enemies would rejoice to see it wane, and die I trust its course is onward. Yes, truth is mighty and will prevail. God hath set his hand to gather his people, and he will certainly do it. A few brief scenes of trial, and conflict more, and the reward will be given to the faithful. They will be permitted to enter through the gates into the Holy City."

BRO R. J. PAYNE writes from Macomb Co., Mich: "It is only about a year and a half since I commenced to keep the Lord's Sabbath and all his commandments. There are no others in this immediate neighborhood who keep the seventh day; but there are a few near Bro. Rathbun's, about four miles distant, who think it is more essential to keep a positive com-

mand of God, than to keep a tradition of men, and we hold meetings at Bro. R.'s each Sabbath.

"I am sorry to say that evil has crept in among us, and some have left us, and I am informed, are content again to keep tradition. I fear if the Saviour should come suddenly upon us now, he would find some of us unprepared. Pray for us, brother, that our faith fail not, and our lamp be not put out, that we may walk in the truth in the unity of the Spirit in the bond of peace. This has been the petition of your unworthy brother, hoping for life through the Saviour at the resurrection."

BRO. H. BOWEN writes from Onondaga Co., N. Y.: "We still hold fast the profession of our faith without wavering, rejoicing in hope of the glory of God that will be revealed at the revelation of the Son of God. We need the *Youth's Instructor* to instruct our youth. Please send it."

Sr. R. A. SHOUDY writes from Berrien Co., Mich.: "I do not know how to be deprived of the *Review*, as it is the only medium through which I hear from the remnant. I have not seen any of like precious faith in two years and a half."

BRO. L. M. FISK writes from Ellisburg N. Y.:—"I would not go without the *Review* for five times its cost. I feel that it is meat in due season."

BRO. H. A. WETHERBEE writes from Duplain Mich.:—"The *Review* is a welcome messenger to me. It gives me great consolation to hear from brethren and sisters scattered abroad. Myself and companion are trying to keep all the commandments of God and the faith of Jesus."

## SELECTIONS.

## Affliction.

"Our light affliction, which is but for a moment." Yes, suffering brother or sister, only "for a moment." It may seem long to the weak flesh; but it is only for a little while. Rest will be sweet after the season of toil. Did you never mark the delightful calm that succeeds the violence of the storm? So it will be with the storm of affliction and trial. If faithful, the blessed, eternal calm that shall succeed, will be doubly glorious. We have it as our happy privilege to be made "perfect through suffering." Let us be faithful to the end. "Eye hath not seen, nor ear heard neither have entered into the heart of man, the things which God hath prepared for them that love Him."

DISPUTING WITH SATAN.—An old and excellent writer gives the following valuable advice: "If you would not be foiled by temptation, do not enter into a dispute with Satan. When Eve began to argue the case with the serpent, the serpent was too hard for her; the devil, with his logic, disputed her out of paradise. Satan can mince sin, make it small, and varnish it over, and make it look like virtue. Satan is too subtle a sophister to hold an argument with him. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory." The reason is obvious; for we cannot parley with Satan without giving up principle; and whenever we allow ourselves to debate the question, whether we will do wrong, it is almost certain that we shall yield. Principle being abandoned, there is little else to guide, but evil passions, which strongly prompt to sin.

ANECDOTE.—An African preacher in speaking from "What is a man profited if he gain the whole world and lose his own soul?" mentioned among other things, that many lost their souls by being too charitable. Seeing the congregation astonished beyond measure at his saying, he emphatically repeated it; and then proceeded to explain his meaning. "Many people," said he, "attend meeting, hear the sermon, and when it is over they proceed to divide it out among the congregation. This part was for that man—that part for that woman; such denunciations were for such persons,—these threats for you sinners; and so," continued the shrewd African, "they give away the whole sermon and keep none for themselves!"—*Evangelist*.

THE PATH OF COMFORT.—Margaret Brewster, in one of her useful books, speaking of Carlyle, as "one who once appeared almost a Christian," quotes the following saying of his:

"Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which was to me of invaluable service; *Do the duty which lies nearest thee*, which thou knowest to be a duty, thy second duty will already have become clearer."

