

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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Battle Creek, Mich.

LIFE'S DUTY.

Through life's journey we must labor,
Every one a chosen task;
May the stronger help the weaker,
If he will but only ask.

As the little moments passing,
Maketh up the golden hour;
So must we be busy, adding
Treasures to our little store,

One by one earth's cares are calling;
Meet them promptly as they come,
For the sands of life are falling
Swiftly, noiseless like the sun.

May we never shrink from duty,
Always faithful, brave and true;
Thus we'll share the radiant beauty
Given to the chosen few.

Let us be to each a brother,
Never wound, or cause a tear;
Honest, trusting in each other,
Wearing graces rich and rare.

'Midst our joys may we remember
God, the source of all our good;
Humbly thank our Benefactor,
For rich stores of daily food.

God calls us all to give and labor;
May we gladly heed his call,
To his goodness add new luster,
By our freely giving all.

Giving freely to all in need,
Should be our constant aim;
Scattering 'broad truth's precious seed,
Soon we'll reap fair Autumn's grain.

Giving all and naught withholding,
Give our lives as well as gold;
God is only little borrowing,
He'll repay a thousand fold.

[Orphan's Advocate.]

ESSAY ON SECRET PRAYER.

(Continued.)

The proper performance of closet duties prepares and disposes the mind for a profitable attendance on all other means of grace.

Experience affords proof of this position. The more we improve the privilege of secret intercourse with God, the more sweet to our taste is his word; the more we are instructed, edified and comforted by the public ministry of the gospel; and the more profit and comfort do we derive from Christian ordinances. It was remarked by an eminent minister of Christ above a century ago, "If Christians were more in their closets with God, their own souls would thrive better, and things would succeed better abroad. Mr. B. (he adds) being silenced from public work, desired his hearers to spend that time they were wont to come to his lecture in, in serious prayer and meditation in their closets, and their souls would be gainers by that providence." The same old fash-

ioned divine observes, "*Many sermons are lost, for want of souls taking them home to their closets, and turning them into prayer.*"

The advantage of access to God in secret, is very sensibly felt in affliction and adversity.

We find a degree of relief in opening the mind to a friend in the day of trouble; though our friend can afford us no help but that of sympathy. How much more in opening our hearts to him who is "a friend that sticketh closer than a brother!" "In my distress (saith David) I cried unto the Lord, and he heard me, and delivered me out of all my troubles." What relief and strong consolation did Hezekiah find, by an application to his God! He not only obtained the addition of fifteen years to his life, but his soul was made joyful in the Lord. "Behold for peace, (said he,) I had great bitterness, but thou in love to my soul delivered me from the pit of corruption; for thou hast cast all my sins behind my back." The Lord is a refuge for us; a refuge in the day of trouble. And he that dwelleth in the secret place of the Most High, shall abide, or lodge under the shadow of the Almighty. He may say of the Lord, He is my refuge and my fortress; my God, in him will I trust.

Of all the creatures in this world, *man alone* is capable of religion, and communion with God: and in him a pious man finds every thing that is essential to his happiness, and enjoys rest amidst all the storms of life. The Lord gives him strength according to his day and his trials; he inspires the man who "gives himself unto prayer," with firmness and fortitude, resignation and patience: he enables him to glory in tribulation, and having tried him, at length brings him forth like gold.

Let us then practically attend to the advice of the Apostle. Phil. iv, 6, 7. "Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God," and we shall assuredly find that "the peace of God which passeth all understanding, shall keep our heart and mind, through Christ Jesus."

How far the Lord, who holds the reins of government in his own hands, will answer our prayers and fulfill our desires in temporal things, we cannot say; but there is ground of confidence, that if we "commit our way unto him," he will so adjust, arrange, direct, and over-rule all events, as shall be most for his glory and our good. "We know, (saith the Apostle,) that all things work together for good, to them that love God." The man who uniformly, and seriously, and in faith, lays his concerns before God in secret, shall most certainly, because "the scriptures cannot be broken," experience the truth of that declaration; a declaration which has often been like a sheet anchor to Christians when, tossed with tempest, they have been at their wit's end. How consolatory the persuasion—I have an interest in the master of the storm! In this fluctuating and disordered world, what a comfort it is to have such security and such confidence!

It is desirable to be useful to others, as well as happy in ourselves. And the secret prayers of the faithful, the effectual, fervent prayers of the righteous, avail much with God. Many who are regarded as pious, yet comparatively useless, as members of society, are, by their intercessions, known to God and themselves only, procuring blessings for their families, relations, and connections; for the church, the nation, and the world. The effect of their prayers is but little known, and therefore lightly esteemed. As the dew silently, and almost imperceptibly

distills during the night, and cools, refreshes and fertilizes the earth; so the influence and effects of prayer generally elude the observation of man; but are known unto God, and in due time, at the great day, if not before, he will reward his praying people openly. Then it will appear to assembled worlds how much good has been done, and how much evil averted, by the prayers of the faithful. Great indeed are the advantages which arise from an acceptable performance of the duty of secret prayer. We may say of it, as of religion in general, "It is profitable unto all things, having promise of the life that now is, and of that which is to come."

We may urge, as a farther motive, the ABSOLUTE NECESSITY of secret prayer.

If this be neglected, in vain, or almost in vain, shall we attend to public worship. Sermons, sabbaths, sacraments, &c., will be of little use. The soul will be barreued amidst such a variety of means of fruitfulness, and will pine for want of bread in the midst of plenty. Matters of fact often prove this. Nothing will serve as a substitute for the duties of the closet. Prayer is not more essential to religion than secret prayer, if we have time and opportunity for it, to a lively, vigorous, growing state of religion; nay, to the preservation of the spirit of piety. Many unhappy fallen professors have awfully confirmed the truth of the saying of Phillip Henry.

"Apostasy generally begins at the closet door—secret prayer is first neglected, and carelessly performed; then frequently omitted; and after a while wholly laid aside: then farewell God, and Christ, and religion."

On the other hand, many who in the order of Providence have been deprived of all public ordinances, and all social intercourse with their brethren in Christ, have by the exercise of prayer and other private duties, not only retained the spirit of piety, but also increased in the power of religion. This remark is not designed to set up one means of grace to the disparagement of others; or in any degree to countenance such as voluntarily absent themselves from public worship, and from the private assemblies of those with whom they are professionally united in Christian fellowship. Indeed if we attend to the duty of secret prayer aright, we shall be glad when our brethren say let us go up to the house of the Lord; and shall be prepared for an acceptable and profitable attendance on every means of grace. And should divine providence at any time deprive us of other religious advantages, we shall find the improvement of our liberty of access to God in private sufficient.

If it be the indispensable duty of every Christian to pray in secret; if it be an inestimable privilege, and if it be absolutely necessary—then it behooves every one to inquire, What are the PRINCIPAL HINDERANCES to the performance of it?

Many, alas, disregard religion altogether. They see no need of prayer; and perhaps contemptuously smile at the idea of secret prayer: and if they saw a humble, pious Christian on his knees in some retired place, would despise him. These we leave at present; praying that God may give them to see their error and sin and danger. *They will not always smile.* They cannot persuade themselves that there is no God. And if there be a God, the Creator of all things and judge of all men, they are not low, mean, grovelling souls who live in communion with him by prayer and other devout exercises, but

those who are practically living "without God in the world."

(To be Continued.)

The devil will suffer us, nay, if it were possible, he would help us to put away every sin but one, if he could be sure we would keep that one.

EXPOSITION OF DAN. VII: Or the Vision of the Four Beasts.

In communicating instruction to the children of men, God is pleased to give "line upon line, precept upon precept, here a little, and there a little." The Saviour saith, [Johu xvi, 12,] "I have yet many things to say unto you, but ye cannot bear them now." Revelation has not only been progressive, but the same truths have been repeated again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating, to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on, our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his Word. He has given them way-marks to determine the truth of his Word, and to mark the period of the world in which they are living.

To illustrate: Suppose you were traveling a road with which you were unacquainted. You inquire of a stranger—he tells you that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild and benevolent Prince that the world ever saw; that in that city there is neither sickness, sorrow, pain nor death. He then proceeds to tell you what you may expect to pass, on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and traveling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see "a lion" having "eagle's wings." At a distance beyond that, you will come to another monument, having on it "a bear" with "three ribs in his mouth;" passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl" and "four heads." After that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth" and "ten horns." And lastly, you will come to another place, where you will see the same beast, with this difference: three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having "eyes like the eyes of man, and a mouth." The next thing you will look for, after passing the last mentioned sign, is the city.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There, say you, is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth. Your faith increases as you travel on. What next do you look for? Not the city, certainly. No, you look for the leopard. Well, by and by you behold that in the distance. There it is! you cry; now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for the city? No, you look for that terrible beast with ten horns. You pass that, and say as you pass, how exactly the man who directed me described everything. Now your faith is so confirmed that you almost see the city; but, say you, there is one more sign to pass; viz., the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, There it is! All doubt is now removed; you look for no more signs; your longing eyes are fixed to gaze on the glorious city next, and probably no man now,

however wise he might profess himself, could make you discredit what your director has told you. The city—the city, is fixed in your eye, and onward you go, hastening to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? The judgment of the great day! Let us, then, examine the chapter before us.

Verses 1-3. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, [waters, denoting people; see Rev. xvii, 15,] and four great beasts came up from the sea, diverse one from another."

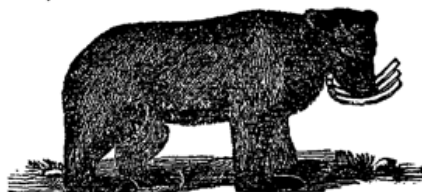
These four beasts are explained by the angel to be four kings. Verse 17. In verse 23, they are said to be four kingdoms, which shows that the word king, in these visions, signifies kingdom.

Verse 4. "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given it."



Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in Chap. ii. The eagle's wings represent the rapidity of its conquests, and the soaring pride of its monarchs. "For lo, I raise up the Chaldeans, . . . [Babylon,] they shall fly as the eagle that hasteth to eat." Hab. i, 6-8. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, [Chap. iv, 31-37,] or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.

Verse 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise and devour much flesh."



We have already seen that the Medo-Persian kingdom succeeded Babylon. It is clearly the kingdom here described. It was noted for cruelty and thirst for blood. The ribs in its mouth may denote the union of Media, Persia, and Chaldea. It subdued many and populous kingdoms. Ashurbaner, or Artaxerxes, reigned over one hundred and twenty-seven provinces. See Esther i, 1.

Verse 6. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it."



There can be no dispute with respect to this being Grecia; four wings denoting the rapidity of its conquest under Alexander; the four heads, its division into four parts after Alexander died and his posterity were murdered.

Verse 7. "After this I saw in the night visions, and behold a fourth 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 was diverse from all the beasts that were before it; and it had ten horns."



Verse 8. "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."



These verses will properly claim our attention when we come to consider the angel's explanation.

Verses 9, 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

We have here a most vivid description of scenes connected with the judgment. If not, it cannot be found in the Scriptures of truth.

Verse 11. "I beheld then, because of the voice

of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."

Nothing is said of "the dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* [subjects] of this fourth kingdom is destroyed, and given to the burning flame.

Verse 12. "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."

Babylon, Media and Persia, and Grecia, successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

Verses 13, 14. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Thus we see the kingdom of God is not set up till the judgment; hence no room for a temporal millennium before the judgment, and before the kingdoms of this world are destroyed.

Verses 15-18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall rise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

Mark well the fate of the fourth beast. He is utterly destroyed. And the saints of the Most High take the kingdom, and possess it, not a thousand years only, but *forever, even forever and ever*.

Verses 19-25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and brake it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. 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."

1. The fourth beast, or fourth kingdom. There is but little dispute about what is here meant by the fourth kingdom. No kingdom that has ever existed on earth will answer to it, except the Roman kingdom. That has been truly diverse from all kingdoms, especially in its forms of government, which were not less than seven—being, at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire.

2. The ten horns. Between the years A. D. 356 and 483, it was divided into ten kingdoms as noticed in remarks on chapter ii; thus the "ten horns are ten kings" [kingdoms] that arose out of this empire.

3. The little horn. What is the character of the horn here spoken of? First, it speaks great words

against the Most High; and, second, it makes war with, and wears out the saints. The same character is elsewhere described. See Rev. xiii, 6, 7. "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them." Daniel says, "he prevailed against them." Now see 2 Thess. ii, 3, 4. "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." Daniel's "little horn," Paul's "man of sin," and John's blasphemous beast, are clearly identified.

It must be admitted that such a power has arisen, and that it is Papacy. The titles the Popes have assumed, of "Most Holy Lord," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power. Pope Innocent III, writes—"He [Christ] hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in heaven, in earth, and under the earth; so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd." Again, Pope Gregory VII, says, "The Roman Pontiff alone is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the *only name in the world*. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." Surely here is a power diverse from all others, and proud and blasphemous enough to answer the character of the little horn.

It is said of this horn that he shall "think to change times and laws." It is evident that the laws here spoken of are the laws of the Most High; for his work is to oppose God. The changing of human laws would not be here noted as a distinguishing characteristic of the man of sin. No: his distinguishing acts are against God and his saints. In fulfillment of this part of the prophecy, the Roman apostasy has removed the second commandment from the Decalogue, has changed the Sabbath of the fourth, from the seventh to the first day of the week, and has divided the tenth, to make up the number of ten commandments. See *Catholic Catechisms*.

4. The time when the little horn, or Papacy, arose. It did not arise before the ten horns; hence, it did not arise prior to 483, when the tenth horn came up. Three of the first horns must be plucked up before it in its rise. It came up among the ten horns, and three of those horns fell before it. It must have been established at the very point where the third horn fell.

In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under Arian influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before the decree of Justinian, (a Greek emperor at Constantinople,) could be carried into effect by which he had constituted the Bishop of Rome *head of all the churches*, the Ostrogoths must be plucked up. This conquest was effected by Justinian's army in the month of March, 538; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city; thus the third horn was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's *Decline and Fall of the Roman Empire*.]

The Facts answer well to the prophecy. Here is the letter of Justinian to the Bishop of Rome, A. D. 533:—

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the Most Holy Archbishop of our city of Rome, and Patriarch.

"Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to subject, and to unite to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly, resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th, states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and privileges, chapter ii, states: 'We therefore decree that the most holy Pope of the elder Rome, is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'—Croley, pp. 114, 115.

Imperial Rome fell about A. D., 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 536 to 538, when the Ostrogoths left it in possession of the Greek emperor, March, 538. Thus the way was open for the dragon to give the beast his power, and his seat, and great authority. Rev. xiii, 2.

5. The length of time this power was to continue. Daniel says, "a time, times, and the dividing of time." John says, [Rev. xiii, 5] "Power was given unto him to continue forty and two months." He was to make war upon the saints—the church; and in Rev. xii, 6, we are told, the woman, the church, fled into the wilderness 1260 days; and at the 14th verse, that it was for "a time, and times, and half a time." Here, then, we have the period of the continuance of this power, given us in three forms of expression, which settles the point that the time, times, and dividing of time, is 42 months, or 1260 prophetic days or years.

6. Did the continuance of the Papal Dominion, as a horn of the beast, cease at the end of that period? From 538, 1260 years would extend to 1798. Did any thing transpire that year to justify the belief that the dominion of Papacy was taken away that year? It is a historical fact, that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, he that led others into captivity, went into captivity; and he who killed with the sword, those he was pleased to call heretics, was himself killed [subdued] with the sword; i. e., his dominion was taken away by war. See Rev. xiii, 10. Verse 26. "But the judgment shall it, and they shall take away his dominion, to consume and destroy it unto the end." See 2 Thess. ii, 8. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

That the Pope was restored, or a new one chosen, is admitted. But that he has power to depose kings and put to death the saints now, is denied. When he was a horn on the beast, he deposed kings at pleasure, for centuries, and silenced heretics by the flame, the rack, prison, and the sword. Can he do it now? No. Nor has he been able to do it since 1798. Papacy is compelled to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome.

"ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI, by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops.

GREGORY XVI. POPE.

"Venerable Brethren,—Health and the apostolic Benediction. You well know, Venerable Brothers, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds, heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City.

"Indeed, are we not (Oh how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or cavilling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity; these shameless preachers, who, while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels.

"Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.
GREGORY XVI. POPE."

Now let us see whereabouts we are in the prophetic chain. Have we passed the Lion—Babylon? Yes. Have we gone by the Bear with three ribs in his mouth? Yes. Has the sign of the Leopard with four wings of a fowl and four heads been passed? It has. The dreadful and terrible beast, with ten horns,—has he been seen? Yes. Have we got past the little horn having eyes like the eyes of a man? That is among the things numbered with the past. What comes next? The Judgment, and God's everlasting kingdom.

Bro. J. N. Andrews writes from Wawkon, Iowa, April 10th: "I feel at present a great interest with respect to the people in this region. I have been trying to get the truth before them, and I think the prospect is exceedingly encouraging. By not speaking but once a day, I now think my throat will bear several attempts in presenting the truth weekly. In this respect I hope that a great

change has taken place for the better. Time will show. I shall be careful, but I feel so much encouragement that something can be effected here, that I shall improve every opportunity."

THE REVIEW AND HERALD

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

BATTLE CREEK, MICH. APRIL 23, 1857.

SIGNS AND LYING WONDERS.

In the *Spiritual Telegraph* of the 18th inst., we find an extract from M. S. Avery's Letter to her Sister, recently published in the *Review*, containing these words: "See 2 Thess. ii, 9. This working of Satan is nothing more nor less than 'Spirit Manifestations.'" To this the *Telegraph* replies:

"We answer, they might be any thing else rather than what the question supposes; at all events they are not 'lying signs and wonders.' Spirit Manifestations claim to signify the presence of the spirits of persons who have lived on earth, and this claim is fully demonstrated to the natural senses of every person of ordinary observation and comprehension who has investigated the subject."

We would suggest to the *Telegraph* that it is this very claim, above put forth, that these spirits are spirits of persons who have lived on the earth, that proves them false. On the expression, "lying wonders," Dr. Cumming very appropriately remarks, "If you look at your Greek Testaments, you will find it is *teras pseudon*, miracles that prove a lie, not miracles that are false." We do not deny but that the miracles are genuine. There are real agencies at work which produce real wonders; but they are wrought to prove a lie. What is this lie? According to the spiritualists' own claim, it is their design to prove that the soul is immortal; that the spirits of men in death are conscious and can "demonstrate" their presence "to the natural senses of every person of ordinary observation and comprehension," &c. But why these manifestations to prove these points? Is not the Bible, which thoroughly furnishes the man of God unto all good works, sufficient for these things? No: they cannot be sustained from the Bible. Satan well knows this. An extra effort therefore is requisite to confirm men in a belief which is absolutely essential to the success of his schemes.

The spirits claim to be the spirits of dead men. We take our stand upon the Bible; and the Bible declares that the dead know not anything. Here is the issue between us and Spiritualists. If the dead know not anything—are unconscious—and spirits come to us professing to be the spirits of the dead, they come to us with a lie in their mouth, and we detect them to be ministers of evil, emissaries of Satan. And when we see them doing great signs and wonders, to confirm their false doctrines, we behold the very work contemplated in the text above referred to.

To say, in reply to the declaration that "the dead know not anything," that it is the dead body, "the form which is buried in the tomb," that does not know anything, is a most foolish quibble. We care not if the spirits themselves have so expounded it through Mrs. C. L. V. Hatch. Was the body, in itself considered, ever supposed to know anything? Is knowledge an attribute of the bones, muscles and ligaments of the human frame? If so, there may be some propriety in applying the scripture to the dead carcass, and contending that there is a sentient principle which still lives on. But it is not so: that part of man, and whatever part of man, knows anything in life, is affirmed to know *not* anything in death. "For the living *know* that they shall die: but the dead know not anything." To put any other construction upon this passage, is to make the language of scripture manifestly absurd.

"In the latter times," says Paul to Timothy, according to Wakefield's translation, "some shall depart from the faith, giving heed to seducing spirits and doctrines about *dead men*." Spiritualism must prove to us from the Word that the dead do know

something, before it will produce in our minds the first shadow of conviction, that it is not Satan's great crowning deception, to be manifested, according to many prophecies, in these last days. Till it does this, our eyes will be sufficiently open to enable us to see and dash from our lips, the Lethan potion that Satan would fain have us swallow. Here as we said before is the true issue; and it is an issue too, on which we have not yet seen a Spiritualist attempt to defend himself.

COOKING ON THE SABBATH.

"The Sabbath was made for man"—male and female—yet it is a lamentable fact that many females among us violate the rest of the holy Sabbath by unnecessary cooking on that day. It being a truth, uttered by the Son of God, that the Sabbath was made for man—for the entire race—it follows that God, whose ways are equal, requires its observance equally strict during all time.

We will go back to the giving of the manna to the children of Israel in the wilderness, and see the special directions there given touching the subject of cooking on the Sabbath.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. Ex. xvi, 4, 5, 22, 23.

Was it a violation of the rest of the Sabbath for them to cook their manna on the seventh day? It was. And it is no less a violation of the holy Sabbath to cook our food on that day, which can be cooked on the sixth day.

We have the account [Num. xv, 32-37] that while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day, for which he was stoned to death. We are not told for what purpose he gathered them; but probably to kindle a fire. As they had need of fires only to wash their clothes, and to cook their manna, and were commanded to cook on the sixth day food necessary for the seventh, this act of gathering sticks for a fire was a violation of the law of the Sabbath contained in the fourth commandment.

The Israelites while in the wilderness did not need fires on the Sabbath-day. They were in a mild climate; their food was rained down from heaven, and their clothes were miraculously preserved. "There was not one feeble person among their tribes." Ps. cv, 37. For them, under such circumstances, to have kindled a fire on the Sabbath, would have been an open violation of the Sabbath law.

We are differently situated. We live in an age when the race has become comparatively feeble, and in the cold season of the year we would kindle a fire on the Sabbath as an act of mercy and necessity, the same as we would water an ox or a horse, or lift a sheep from a pit. Such acts, the "Lord of the Sabbath" pronounced "*lawful*." But it is evidently wrong, and a violation of the Sabbath, to neglect to make those necessary preparations for the rest of the holy Sabbath which can be consistently made on the sixth day. The Sabbath law did not oblige the Jews to suffer either cold or hunger; neither does it us, for "the law is holy, and the commandment holy, just and good."

But for us to kindle fires, in Summer or Winter, expressly to cook food on the Sabbath, that it may be warm and better indulge the appetite, is no less

a sin than the cooking of the manna on the Sabbath in the wilderness.

Brethren and Sisters, let us put away this unnecessary cooking on the Sabbath as a sin in the sight of God. Plain food, cooked on the sixth day of the week, is sufficient on the Sabbath for all persons in health. The lessons taught by the Lord of the Sabbath touching acts of mercy and necessity on the seventh day, are sufficient to guide us in all cases of sickness. It is a time of self-examination. It is our duty, brethren and sisters, to search our hearts and our lives with the strictest care, and put away those sins which separate us from God.

J. W.

END OF THE WORLD.

BRO. SMITH: Not long since there appeared in the *Standard*, a paper published in this town, (Inverburgh,) an article from the pen of J. H. B., (a Congregationalist preacher,) on the "End of the World." In this article he states that Israel must still have the land of literal Canaan for "950 generations," before the end of the world can come. He says this will be "over 40,000 years."

This article we replied to; but on stepping into the Office to see if the Editor would favor us with a space in his paper, we found another (an Advent preacher) had replied to J. H. B. So I send my reply to you, and if you think it proper you may give it a place in the *Review*. In my reply you will find the substance of his argument.

REPLY TO J. H. B.

MR. EDITOR: On this interesting subject I find an article from your correspondent, J. H. B., in your paper of March 6th. Some points in this article we would be glad here to notice, with your permission, presenting to the readers of the *Standard* what we candidly believe to be the testimony of the Scriptures, bearing directly on this subject, and which we think cannot otherwise be construed.

He says, in speaking on the end of the present structure of the earth, and the present race of animals upon it, It is about settled that no positive proof can be found in the Old Testament. There is certainly no proof of it in the prophecy of Daniel, the great fountain of all modern prophecy on this subject.

The prophets say, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. (The "few men left" we understand to be the righteous, the "little flock.") The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. xxiv, 1, 3, 6, 20.

Daniel, in speaking on the destruction of the kingdoms of this world, says, they became "like the chaff of the Summer threshing-floors; and the wind carried them away, that no place was found for them." Chap. ii, 35.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv, 1.

We think these scriptures, with other quotations which might be made from the Old Testament clearly reveal the purpose of God at some future time to utterly empty the earth, to turn it upside down, and to burn up all the proud, and all that do wickedly, &c."

That the end of the world, in its present structure will come, your correspondent does not deny. He thinks the Saviour is speaking on this point when he says, "Of that day and hour knoweth no man."

Matt. xxiv, 36. And also in his instruction to his disciples. Acts i, 7.

Let it here be understood that we are not laboring to establish the "day and hour" of the second advent of the Saviour, or the end of the world. But when we are told that we can know nothing of the time when events so important as these are to take place, and that thousands of years are yet to roll on and then the world be in darkness as to when the end shall come, we are inclined to ask, Are these things so?

With J. H. B. we believe the Saviour to be speaking of the end of the world. Matt. xxiv, 36. The question which he is answering is, "What shall be the sign of thy coming, and of the end of the world?" Verse 2. In the 29th verse he speaks of the signs of these events. The darkening of the sun and the moon, and the falling of the stars, are in the past.

Verses 32, 33. "Now learn a parable of the fig-tree: When its branch is yet tender, and putteth forth leaves, ye know that Summer is nigh: so likewise ye, when ye shall see all these things, (signs which he had spoken of,) know that it is near, even at the doors." Then Christ's followers are to know when it (or he, margin) is near, even at the doors.

The attempt to show from Acts i, 7, that it is not for us to know when the end shall come, is certainly a failure; for in the 8th verse we read, "But ye shall receive power, after that the Holy Ghost is come upon you," &c.

Again, says Paul, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. v, 4, 5.

Farther we agree that Christ "must reign until he hath put all enemies under his feet." But that the act of putting his enemies under his feet is their conversion to the Christian religion, the Bible nowhere teaches: but contrariwise, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. ii, 8, 9. See also Rev. xi, 15, 18.

Your correspondent farther states that "The children of Israel must still have the land of Canaan—literal Canaan for 950 generations. See Chronicles xvi, 15-19."

The scripture to which reference is made here, reads, "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when ye were but few, even a few, and strangers in it."

Here lies the great burden of his proof that the end of the world is far, very far in the distance, even "over 40,000 years." "What is truth?" On this point we remark,

1. The promise to Abraham and to his seed of the possession of the literal land of Canaan, was conditional. Please read Deut. iv, 1, 2; v, 32, 33; vi, 1-3; viii, 1. These texts clearly show that the commandments of God must be kept in order to go in and possess the land.

That this promise was conditional was made known to Abraham. Gen. xvii, 1. "Walk before me, and be thou perfect." (Margin, upright, or sincere.) Verse 8. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."

The reader is here requested to turn and read Lev. xxvi, where great blessings are promised to Israel, if they walk in the statutes, and keep the commandments of God. "I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land." Verse 6.

Again in Jer. xvii, 21-25, we find a promise that

if they would obey God, that the city of Jerusalem should remain forever." Now we ask why did not Israel realize and sweetly enjoy all these promises? Answer. Because of their disobedience. Please read Jer. xviii, 9, 10. Again we ask, Is there one promise left that Israel shall enjoy the literal land of Canaan this side of their dispersion, and the destruction of their city, and the desolation of their house? We answer, No. On this point read the declaration respecting the kingdom of Israel, uttered more than two thousand years since, "I will overturn, overturn, overturn it: and it shall be no more, until he (Christ) comes whose right it is; and I will give it him. Eze. xxi, 27.

2. The promise made to Abraham embraced more than the literal land of Canaan, and is to be realized in the earth after it is restored to its Eden beauty and glory. For he died without having received the promise. Says Stephen, "And he gave him none inheritance in it, no, not so much as to set his foot on." Acts vii, 5.

Paul says that promise was, "that he should be heir of the world." Again, in speaking [Heb. xi] of Abraham, Isaac and Jacob, with other worthies, he says, these received not the promise.

We learn from the testimony of Paul, speaking on the promise, that the seed of Abraham is Christ. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. iii, 16.

The heirs of this promise are the faithful followers of Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii, 29. See how Paul considered himself in connection with the promise. Acts xxvii, 6-8. He was judged for the hope of the promise made of God unto the fathers.

The following texts clearly sustain the position that the earth is yet to bloom in its primeval beauty, and be filled with the "knowledge of the Lord, as the waters cover the sea." And that the meek shall inherit it. 2 Pet. iii, 7, 10-13; Isa. lxi, 17, 20; Rev. xxi, 1; Matt. v, 5. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. xxi, 2, 3.

To this city Abraham's eye in faith was turned, "For he looked for a city which hath foundations, whose builder and maker is God." We look for the same city, therefore we look for and love the appearing of the Just One; and the fast unfolding signs portend that that great and glorious event is near, even at the doors. To all lovers of Zion we say in the language of Peter, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." The wheat and tares are to grow together until the harvest, the end of the world. "Evil men and seducers shall wax worse and worse, (not better and better, and all the world be converted,) deceiving, and being deceived." 2 Tim. iii, 13.

The candid reader will perceive, if our position be tenable, the attempt to show from the "thousand generations," [1 Chron. xvi; Ps. cv,] that the end of the world is far in the future, is a total failure, as the promise of the land is not to the Jews after the flesh, but to those who are Christ's.

But if we are not right, and literal Canaan must yet be possessed, that the promise of God to Abraham may be fulfilled, then for aught that we can see, Abraham, Isaac and Jacob, with all the worthies of the old dispensation, must be resurrected and realize the promise. And all the followers of Christ must yet bend their course to old Canaan!

This view of the subject has but a cold comfort for me. I think the worthies of the old dispensation would hardly be satisfied with such a reward. "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Heb. xi, 16.

A. S. HUTCHINS.

Barton Landing, Vt.

THE LOVE OF MANY IS WAXED COLD.

Are we suffering persecution, trying God's commands to keep?
Are our spirits crushed within us? Do we oft in silence weep?
From the world naught else we look for; we expect its coldest frown;
But when those we love turn from us, how we sink in sorrow down!

Where we've felt God's image planted, where in union we have prayed,
Where our faith has gained the victory, and we knew from heaven our aid,
O what change has cooled the fervor, what could mean this cold retreat!

Lord, let thine in union ever, and in love, each other greet.

God's own searching eye is on us! Jesus feels our every grief!
He'll not leave his own thus wounded, but will bring them swift relief,
Making known our every duty, teaching where he'd have us go,
Saying, Fear not! I'll be with you, and all needed help bestow.

Though you see your bread withheld, find no place to lay your head;
Cast your all on Heaven's protection: God to life can raise the dead!
Who the widow's oil replenished? Who kept good her needed store,
When Elijah shared her morsel, having naught to purchase more?

If we blindly hug earth's treasures, where shall we a shelter find?
Soon the plagues will be upon us! all then on the altar bind.
Do you say 'tis on the altar? By the fruit it will be known:
God is searching out his people, and is sealing for his own.

Let us fear lest we offend him, and he pass our dwelling by:
He will have a holy people, whom no plague can ever come nigh.
Haste to get thee disentangled! Haste to get from bondage free!
Lose not for this world's possessions, life and immortality!
REBECCA SMITH.
West Wilton, N. H.

Begin Now.

SPOKEN FROM EXPERIENCE.

BRO. SMITH:—I would say a word through the *Review* to those who are almost persuaded to obey God, and come out and keep all his commandments. Make a trial. There must always be a beginning to every enterprise. An individual who has conceived a project—who has had it repeatedly before his mind—who has resolved it over and over again in his thoughts, and been nearly induced at different times to set about it, is in point of fact no nearer its accomplishment than before, nor will he be until he actually enters upon its execution.

Men may dwell never so long, and earnestly, upon a given enterprise, but the enterprise will never be effected nor its advantageous results secured until it is begun. No matter how desirable it may be, you have got to take a decisive step, make an actual start, or the object can never be attained.

Do not delay as I have done, in matters that interest the eternal welfare of the soul. I was brought to see the necessity of a change of heart when a youth, but got into a backslidden state, and remained there some five and thirty years; not without some strivings of the Spirit at different times, and often would I resolve anew to start and serve God, yet remained where I was until I was led to see and put in practice the keeping of God's Sabbath, since which time a flood of light has shewn in upon my soul that I never before saw, for which I feel to praise and bless God. Yet I have lived in carelessness and indolence until the best of my days are past, until old age and disease are preying upon me, and I find my mental faculties impaired, and feel deeply to regret that the days of my youth were not spent in the service of God.
I. N. PIKE.
Jamaica, VI.

A memory well stored with Scripture, and sanctified by grace, is the best library.

Questions for Self-Examination.

THE following questions for self-examination are recommended to every brother and sister, for a faithful and prayerful consideration.

1. Are you living in the indulgence of any wrong feeling towards any brother or sister, or any other person? And are you living in the neglect of any known duty to God and man? Do you fear God and keep his commandments, which is the whole duty of man? Can you say with David, Search me, O God, and try my reins, and see if there is any evil in me? Is it your daily prayer, Lord, cleanse me from every secret fault? Is your mind fixed on him who gave himself for us, that he might cleanse us from all sin? Be ye holy for I am holy.

2. Do you hold communion with God by daily secret and earnest prayer? Jesus said, Enter into thy closet, and when thou hast shut thy door, pray to thy Father who seeth in secret and he shall reward thee openly. Pray without ceasing. Watch and pray lest ye enter into temptation. In every thing give thanks to God by prayer and supplication. With thanksgiving let your request be made to God.

3. Do you who have families daily practice praying with and for them. Hear what the Lord has said: I will pour out my fury upon them that call not on my name. Have you children under your care, and do you train them up according to the word of Solomon? Prov. xxii, 6. These words which I command you this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way; and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. Deut. vi, 6-8.

4. Do you avoid every appearance of evil, and let your conversation be as becometh the gospel of Jesus Christ? Phil. i, 27. What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what agreement hath the temple of God with idols. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. vi, 14-18.

5. Do you daily grow in grace and in the knowledge of the Lord Jesus Christ? In order to do thus you must daily search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me. John v, 39. If thou cryest after knowledge and givest thy voice [margin] for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. ii, 3-5.

6. Do you remember the Sabbath-day to keep it holy? Do you devote the day to public and private worship? Ye shall keep my Sabbaths and reverence my Sanctuary. I am the Lord. Lev. xix, 30. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the Lord hath spoken it. Isa. lviii, 13, 14.

7. Can you adopt the words of David and say, I was glad when they said unto me, Let us go into the house of the Lord and enter into his gates with thanksgiving and into his courts with praise.

Dear brethren and sisters, remember the words of Mal. iii, 16, Then they that feared the Lord spake often one to another, &c. Have you that faith that is more precious than gold? If by examination you find a lack, then quickly give heed to the counsel of the true Witness, and buy gold tried in the fire that you may be rich, and white raiment that you may be clothed, and eye-salve that you may see, and be-

hold wondrous things out of God's law, and be zealous and reform, before the Lord spues you out of his mouth.

Your brother looking for the Lord.

J. WHITMORE.

Jackson, Mich.

"You will Vote at our Spring Election, won't you,"

THE above question is asked of me very frequently, now as the Spring election draws near, to which I answer as follows:

A godly person is an ambassador for Christ—he is placed here to act for God. He prays, "Thy kingdom come," and well he knows that this petition if fully granted can only be consummated in the overturn of all earthly kingdoms. If this be a correct view of the matter, then it cannot be consistent for Christ's children to meddle with political affairs.

But, says the objector, what fault do you find in our national government.

First, I answer that this democratic government, legalizes swearing by *idol gods*. Some years ago a witness was brought forward in one of our courts to give evidence, and refusing to swear by Jehovah, (he being a heathen,) was permitted to swear by the river Ganges, his god. This case was afterwards tested in a higher court, and its legality was established as constitutional.

We must infer from this that this democratic government knows in law no God in particular. Whatever god a person may choose, whether Baal or the Ganges, or any other heathen deity, is legalized. Is not this paganism?

Second, This government legalizes Sabbath-breaking. It establishes mail contracts with special regard to the pagan Sunday, and at the same time ignores the Sabbath of the Lord. It does by State laws set up the pagan festival of Sunday as the true Sabbath, and at the same moment it does by its State laws cripple the freedom of the God-fearing Sabbath-keeper.

Third, This government does sanction, and has from the first sanctioned, Slavery. Let him who doubts this examine the constitution giving to the slaveowner three-fifths of a vote for every one of his human chattels. Witness the Fugitive Slave Law, a damning feature of this our vaunted free government; and the foul stain extending to the very doors of the capitol.

Fourth, The policy of this government has from the first been destructive of the true interests of the unfortunate Red Man. By violence and deceit, by plausible pretext and corrupt design, by artifice and fraud, and strength of hand, the poor child of the forest has been wasted and driven from station to station, from fort to fort, till despair has entered his poor heart, and he now drowns his sorrows in debauchery and drunkenness.

What more need be said to condemn this government as antichristian, unworthy the fellowship of the elect. If I enter the lists as a voter, I do in fact endorse this government as worthy of fellowship. If my name is entered upon the poll-book I then become a part of the body-politic, and must suffer with the body-politic in all its penalties.

Let me "come out and be separate," and "have no fellowship with the unfruitful works of darkness."

I am glad that a people are arising to maintain and support the pure religion of Christ; a people who do not make void the law of God; a people who are striving for the purity of the decalogue through the blood of Christ. May heavenly wisdom deliver them from evil.

At present a few of us meet on the Sabbath amid the scoffs of our cotemporaries. Bro. Jesse Dorcas has visited us since we commenced Sabbath-keeping.

H. H. Baker, Ag't of the Am. Tract Society, has kindly sent us a package of tracts for distribution. Pray for us that our faith fail not, and that we may have the love of God abiding in us. We have no party to build up, nor sectarian views to uphold.

We cordially invite Sabbath-keepers to come and do us good, as we are few and feeble.

JOSEPH CLARKE.

Portage, Wood Co., Ohio.

A Victory Gained.

Sister D. McCollins writes from Almont, Mich., Apr. 8th, 1857: "I had many extravagances in my life, and one was hard to overcome; but by the help of the Lord I have been an overcomer of the use of tobacco, and my companion with me. The trial was a great one for us; for we never forgot the pipe and tobacco, until we saw in your paper the solemn entreaties to the brethren and sisters to leave off the use of that polluting sin. I enclose one dollar to apply on my paper, and hope to save more, and live to overcome all, and sit down in the kingdom."

COMMUNICATIONS.

"Then they that feared the Lord spake often one to another."

From Bro. Arnold.

BRO. SMITH:—Permit me through the *Review* to make a confession of some of the wrongs of my past course, which have been too public to heal by private confession.

I have been slow to see the wrongs which I have done, and feel that I have great reason to be thankful that the Lord and the church have had patience and forbearance with my tardy course in setting things right. I now see that by a process of human reasoning I have not only darkened my own mind, but have shed a dark influence over others, to their spiritual injury.

I have also, while trying to set things in order in the church, created disorder and confusion. In this state of things I was sent last May to the general conference at Battle Creek. While there the Lord saw fit in mercy to give the brethren there assembled light in reference to my true position, and also manifested through one of the gifts of the holy Spirit my condition as it stood in the sight of a holy God, all of which I then fully received as direct from the fountain of light, but have been slow to see and realize its full import. But through the tender mercy of God and the persevering labor and patience of the church in this section, I think I can now not only say I believe what was shown concerning me to be true, but that I can feel and realize it to be so.

And while I would humbly and heartily confess all my wrongs, I would say to all who have been injured by my past course, especially Bro. White and Bro. Rhodes, Will you forgive me? And now permit me to say in conclusion, that I feel to take some humble place in the church of Christ, and try by carefully studying the humble pattern, "not to think more highly of myself than I ought to think."

Your unworthy brother striving to overcome.

DAVID ARNOLD.

Fulton, N. Y.

From Sister Kellogg.

BRO. SMITH:—As I often hear from the brethren and sisters through the *Review*, I thought I would throw in my feeble testimony. I can truly say the Lord is working for his people.

I feel that the Lord was merciful to us in sending Bro. Holt this way. We were striving to overcome, as we thought, but O what feeble efforts we made. Bro. Holt came laden with precious truth, and the Spirit of the Lord accompanied the word, and the counsel to the Laodiceans I trust was truly set home to the hearts of the brethren and sisters here.

I can truly say that time looks short to me, and I believe the way is opening, and we shall soon hear the sound of the loud cry of the Third Angel's Message. For one I am determined by the assisting grace of God to overcome, that I may receive the refreshing when it comes from the presence of the Lord.

The brethren and sisters here are striving to arise.
E. S. KELLOGG.

Ionia, Mich., Apr. 8th, 1857.

From Sister Lockwood.

BRO. SMITH: As I have been greatly edified and comforted by reading the communications from dear brethren and sisters of like precious faith, I cannot but feel it my duty to contribute my mite also. I believe that the last message of mercy to poor fallen man is already being given, and that the world is fast ripening for destruction; and also that the true church of God, the remnant, is now receiving its last warning message. Solemn thought! Yes, I believe that the Lord is doing a great work for his people, and that all who do not take heed to the timely warning of the faithful and true Witness, and arouse from their lukewarm state, repent and return unto the Lord, and buy gold tried in the fire, white raiment and eye salve, will be spued out of his mouth. Shall we remain careless and indifferent? God forbid. For one, I am trying with all my might to arouse from the lukewarm state in which that message found me.

I am bound for the Kingdom, and though I have many besetments, yet to overcome, I believe that the grace of God is sufficient for me. My prayer is, O God make known to me my every duty, and give me grace to perform them; help me to cleanse and purify my heart, and to remove everything that hinders a free intercourse between myself and thee. O the thought that we have but a little while longer to remain in this sin-cursed world, if we are faithful it is a cheering thought, it is enough methinks to nerve us for any struggle that may be before us, while pilgrims and strangers we sojourn in this world of temptation and sin. Then let us have on the whole armor of righteousness, our lamps trimmed and burning, and we ourselves like unto those waiting for their Lord.

Yours in hope of eternal life.

MARIA E. LOCKWOOD.

Hartland, Mich.

From Bro. Russell.

BRO. SMITH: It is with gratitude to God, that I announce to those of like precious faith what the Lord has been doing for us here.

Bro. and Sr. Stuart have been with us during the last six weeks, and when a house could be procured to hold meetings in, Bro. Stuart lectured to the people; and the Lord has blessed his labors in a wonderful manner. During the course of his lectures there was much opposition raised by the nominal churches in this place, especially by the Methodists and Universalists. As Herod and Pilate were made friends, so were the different sects united in their efforts to put down the truth. But, bless the Lord, the truth has had its desired effects upon the hearts of the people.

From the time the lectures commenced up to the present time, thirty-five have commenced to keep the Sabbath of the Lord, instead of that of the Pope. Thirteen have put on Christ by baptism. There are forty-six Sabbath-keepers in this vicinity.

My dear brethren and sisters, we have had a season of rejoicing. Our meetings on the Sabbath have been very interesting. The Lord has met with us and blessed us.

Bro. Stuart's health is much impaired from incessant labor. May the Lord give him health and strength to proclaim the Message to a perishing world. May the Lord send more laborers into this place; for the harvest is plenteous, but the laborers are few.

There seems to be a good work commenced in the hearts of the people in the village of Mauston, about three and a half or four miles east of this place, where Bro. S. has been lecturing most of the time for the last two weeks.

O that the Lord will continue to work till the church gets out of its lukewarm state, and be prepared for the glorious appearing of the Saviour.

Yours waiting for the kingdom of God.

WM. RUSSELL.

Mauston, Adam's Co., Wis., Apr. 1st, 1857.

Never expect spiritual wealth while you are indulging spiritual sloth.

Extracts from Letters.

"Sister H. Clough writes from Lyndon Vt., Apr. 9th, 1857: It seems to me that we are living in perilous times indeed, when even the remnant that profess to be keeping the commandments have been in such a lukewarm state, and knew it not. O how good the Lord is to show us our situation, and give us a timely warning. I pray God that we may all give heed to this call. I for one want to gird on the armor anew, and trust fully in the Lord God of Israel who alone is able to deliver from the power of the world, the flesh, and the Devil. The message seems to be rising in interest here. The Lord help all his people to cut loose from the cares and snares of this wicked world, and live as heirs of the grace of life, live as if we did really expect the Saviour would soon come and take his children home. I want to live so that I can say, Come Lord Jesus and come quickly."

Bro. Jas. Higby writes from Maiden Rock, Wis.: "Dear Sir, I would inform you that I have been reading your paper furnished me by the kindness of Mr. Ralston of this place, and am much pleased with it, and the doctrine advocated by it; and I am led to conclude that the second advent is much nearer than I had supposed. As regards the Sabbath, I have been of the opinion that it was the seventh day, and not the first day. Several years since I preached what I thought was the gospel; but found I could not say, Thus, and thus, saith the Lord; and seeing so many forms without the power of God, I was led to conclude that Paul said, Turn away from such, and I did so.

"I now think I see some light in this age of darkness, and I want more light. I wish you to send me some of your books and your paper, if you can put confidence in a stranger that is seeking for truth, that I will send you your pay for the same, which I cannot do at present.

"I would not have written at this time, nor until I had ample means; but the time seems so short and the work so great I could not content myself to wait. My family are all anxiety about it. Mr. Ralston has a large family, mine is not so large. We are the only ones that keep the seventh day in this part of the country. We want some one here to preach, and I think it would do much good. Mr. Ralston spoke of Mr. Bates or some one that could open the way for us. If they could come this way it would rejoice us very much. This is a new place on the side of Lake Pepin, and sinners a plenty. My prayer is may God be praised and you blest, in convincing many of the truth."

Sister B. Smith writes from Lagrange, Wis.: "For the first time I write to inform you that I am a trying to obey God in keeping his commandments having been a believer in the seventh day Sabbath for four years. I have often thought when reading the many stirring epistles from the brethren and sisters that I would write, but I have neglected it until now I am blessed with the privilege of reading the *Review* after sister Spur reads it, as we live but two miles apart. We meet together now and then and the Lord blesses us two. Blessed be his holy name! I confess that I am too much in the lukewarm state, and I must be zealous and repent. O that the Lord would help us all to gird on our armour anew and come up to the help of the Lord against the mighty. I can say at times I feel as though I was a stranger and a pilgrim here, and I can say with the poet,

No foot of land do I possess
No cottage in this wilderness,

And at times almost forsaken having no preaching; but I praise the Lord to-day that I can read the paper and that it comes laden with truth. My prayer is that it may be sustained."

Sister Mary Spur writes from Lagrange, Wis.: "I wish to say to you that I am still trying to keep the true Sabbath-day though alone and much opposed. Having heard no preaching brother for two years,

nor seen but one, the *Review* is a welcome messenger to me. It oft times cheers my drooping spirits. I read it with pleasure and I am blessed in so doing. Though weak, I beg your prayers that I may keep all the commandments of God and live so as to meet you all on the new earth."

THE REVIEW AND HERALD.

BATTLE CREEK, FIFTH DAY, APR. 23, 1857

SIGNS OF THE TIMES.

1. "The sun shall be darkened, and the moon shall not give her light." Mark xiii, 24; Matt. xxiv, 29; Luke xxi, 25; Rev. vi, 12.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee.*

"The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned."—*Pres. Dwight, in Historical Collections.*

"Dark Day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length the sky became overcast with clouds; and by 10 o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day." *Gage's History of Roxbury, Mass.*

"In the dark day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. . . . During this time the clouds were tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*Noah Webster, L.L.D.—New Haven Daily Herald.*

From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following:

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning to midnight. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses."

"The sun rose clear, but soon assumed a 'brassy hue. About ten o'clock, A. M., it became unusually dark. The darkness continued to increase till about one o'clock when it began to decrease. During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts, the cocks crew as at day-break, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was great."

"The night succeeding that day was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal, May 20th, 1843. Extract from Stone's History of Beverly.*

Mr. Tenney, of Exeter, N. H., quoted by Mr. Gage to the Historical Society, says:—

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night, says:—
"At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full the day before."

2. "And the stars shall fall from heaven." Matt. xxiv, 29; Mark xiii, 25; Luke xxi, 25; Rev. vi, 13.

Prof. Olmstead of Yale College, a distinguished meteorologist, speaking of the falling stars says:—

"The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface, from the

middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions on the North.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system."

Henry Dana Ward of New York, as published in the *Journal of Com.*, says:—

"Truly 'The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell towards the earth.

"And how did they fall? Were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses: 'Even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'"

Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [margin "he"] is near, even at the doors. Matt. xxiv, 32, 33.

3. Perils of the last days. 2 Tim. iii, 1-8; iv, 3, 4. Matt. xxiv, 12, 13, 38, 39. Scoffers—2 Pet. iii, 3-7. Cry of peace and safety—1 Thess. v, 3. Evil servants—Matt. xxiv, Luke xii, 45.

4. Spiritualism the work of Satan—Rev. xvi, 13-15; xiii, 13, 14; xviii, 2; Matt. xxiv, 23, 24; 2 Thess. ii, 9-12; 1 Tim. iv, 1; Isa. viii, 19, 20.

Business Items.

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A. S. Hutchins:—The credit of \$1.25 to Sr. Alexander in No. 21, should have been 25 cts.

The P. O. address of F. Wheeler is Hubbard's Corners, Madison Co. N. Y.

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