THE ADVENT REVIEW, AND SABBATH HERALD.

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No. 13.

JOSEPH BATES, A. H. ANDERSON, & Joseph Black, Editors.

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Terme-Drayton. It is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered us.

For communications, orders, and remittances, should be addressed to JAMES WHITE, Editor of the Review and Herald, Rochester, N. Y. (Post-office.)

SIGNS.

In the sun, and moon, and stars.

Signs and wonders there shall be;—Darkness shall be seized with amazement, Nations with perplexity.

Soon shall ensue a heavy deep,

Tossed with stronger tempests still.

Darkest storms the mountain swamp,

Riddle dark day in New England, when `all faces seemed to be alarmed with a yellowish or faint red, for hours, for which it has replied Mr. Willard, who, with admirable presence of mind, took out his watch, so it has, for it is only just that high water.'—Portsmouth Journal, May 20, 1843.

In the Dark Day, May 19, 1780, the horns were covered with a dense cloud for three or four hours. During this time, the clouds were tinted 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. —N. Webster, L. D.—New Haven Daily Herald.

A host of living eye-witnesses are now testifying, that phenomena as above, though not frequent, showed there was some difference in the darkness. As to the natural cause of this unnatural darkening of the sun, his well-known, that philosophers have never been able to assign any, in which even themselves can agree. Dr. Webster of New Haven, has narrated a supposed cause as any I have seen, in the following extract:

"The most probable cause of that darkness, I suppose, to have been the smoke of some volcano in the Northern regions of this continent, washed in a vast volume by the wind. I think no fire in our forests could have been sufficient to spread a dense cloud over the whole of New England, and so some part of the Middle States.

New Haven, Feb. 16, 1843."—N. Webster,—Bibl.

Surely, it is unphilosophical to suppose the smoke of such a volcano, in the midst of dispersing and flying winds should be wafted such a distance in so dense a cloud, as to produce such darkness for 3 or 4 hours, "over the whole of New England," &c., and then suddenly leave all clear again. It is not so in a smoky atmosphere, the darkness in such cases, appears and disappears more gradually; and usually continues longer. And such a cloud of volcanic smoke produced the dark day, it would seem still more unnatural, that after several hours of its entire manifestation, it should disappear in the darkening of the largest part of the following night. And more strange it would be, still, that a cloud of smoke should travel so swiftly as to pass over 1000 miles in a day, when natural clouds are supposed to travel seldom more than 10 miles an hour, or 240 miles a day. And indeed, why should not be as honorable to the word of God, and useful to modern philosophers, to prove that there was a natural cause of the darkening of the sun precisely so, and about as long, and for the rending of the rocks and rent of the temples, &c., when Christ was crucified, as in the case of the dark day? See Matt. xxvii, 45, 51-53.

The dark spots on the sun, seen a few years ago, by thousands, are not yet forgotten, while no satisfactory natural cause for them, can be assigned, and so it must remain, except we admit the truth of the prophecies now fulfilled, of "signs in the sun," &c., to precede Christ's coming to judgment.


The night after the dark day of 1790.

"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 obscured 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." Mr. Tenney of Exeter, N. H., quoted by Mr. Grays, "to the Historical Society.

"The night succeeding that day, (May 19, 1780,) 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, but the moon arose with an unrivalled brilliancy and impenetrable brilliancy." Portsmouth Journal, May 20, 1843.

Extract from Stone's History of Beverly.

As in the case of the dark day, there are still thousands of living witnesses to the above darkening of the moon, and of the night following the dark day.
The refinement of modern science has 'wide opened the secret of the family; heath any report; mid We were to hunt for a simile, I could not find one, so as not to illustrate the appearance of the heavens, as

The stars fell from heaven, and the powers of the earth shall be shaken. And then shall appear the sign of the Son of man in heaven. and they shall see the Son of man coming, and shall be as lightning from the east, above which morning star stood the morning star, incomparably glorious for its brilliancy and firmness on the face of the dark, transparent, and bursting form of the magnificient scene, and was met with an open face to face with the velocity of lightning, to every part of the world, and yet they were inexpressibly glorious for its brilliancy and firmness.

The dawn was a full hour that morning earlier than usual, and the whole eastern sky was transparent like mellow glass, so as I never witnessed before or since. An open arch of brilliant light arose from the east, above which stood the morning star, incomparably glorious for its brilliancy and firmness on the face of the dark, transparent, and bursting form of the magnificient scene, and was met with an open face to face with the velocity of lightning, to every part of the world, and yet they were inexpressibly glorious for its brilliancy and firmness.

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It is now nine years since the foregoing communication was furnished for the Journal of Commerce.—Not a word of the description seems to be overthrown many things might be added to fill up this morning, but it is better left as it is, for the mind the day after the scene, than to be dilated with subsequent reflections. The description is right, whatever instruction it may convey to the reader in this event.
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nasty morning last; an awful type, a sure foreteller, a menacing sign of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand described, not only in the New Testament, but in the Old. A more correct picture of a fig tree casting its leaves when blown by a mighty wind, is not pos-
sible.

II. Extracts from the "People's Magazine," Boston, Jan., 1842, on the falling Stars of Nov. 13.

"The Rockingham, Va., Register," calls it, "a rain of fire,"—thousands of stars being seen at once; some said, it began with a considerable noise.

"The Journal of Commerce" informs, that "three hundred stars, on a single continent, passed through the atmosphere, with prodigious velocity, producing light and heat for hours."

The following important brief extracts from the observations of this gentleman and distinguished me-

"There was a star resembling a sword which stood in the heavens, near a star called Gamma in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

This is in immediate connection with the vast extent of the exhibition of the phenomenon, and also of the falling stars all emanating from a single point in the heavens, as represented by the preceding engraving. The following is a literal copy of the account given by Euler of the exhibition of shooting stars on the morning of Nov. 13, 1842, probably the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals cover-
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Modern Phenomena of the Heavens

What we have published on this subject is from a tract of 48 pages by Henry Jones, published in 1843. Many of our readers have but recently had their minds opened to the period of the Second Advent. Such will be much interested, and we trust strengthened, by these facts relative to modern phenomena of the heavens, as not published in this class alone. It will be cheering to all our readers who love the appearing of Jesus, to again examine those signs by which we were to know that the coming of the Lord was near, even at the doors.

Infidelity says, that nothing may be known relative to the period of the Second Advent. Faith rests with those who love the appearing of Jesus, to again examining these signs. Many men who do not know that it is near, yet tender, and put forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. (Matt. xxiv. 32, 33.)

This was the great object of our Lord, in naming the signs of the Advent, that his Church might know that his coming was near. It says to perplex his mind, by these facts relative to modern phenomena of the heavens, as not published in this class alone. It will be cheering to all our readers who love the appearing of Jesus, to again examine those signs by which we were to know that the coming of the Lord was near, even at the doors. (Matt. xxiv. 32, 33.)

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of the Sabbath implies. Some err from ignorance only; others are obstinately wedded to the error they have adopted. Yet, in all conscience, each place; and the Spirit that is a witness that the Word is still capable of making it effectual in the human heart. Christ himself, and Peter, and Paul, and all the holy men of God, rescued us out of the scriptures, and when this is right- ly and truly developed to hope that as we are with them, some will attend to the things spoken, the Lord opening their hearts thereto.

As of old, when the law of God was made void by human traditions, so is it still, even among the people of God. In some cases, and in some quarters, is there the distinction between the law of the Lord and the tradition by which it is overlaid and concealed, is wholly destroyed. Men have come to resolve the word of their fellow-men as if it were the word of the living God; and, often unscrupulously, they exalt themselves to the threatened work of judgment by the Lord upon those of whom he says, "Their fear to- ward me is taught by the precepts of men." And yet, not only is the imagined change, but the tradition itself, that of a confessed- ly corrupt church. Still more remarkable is it, that the warning of an inspired Apostle—and he is the Apos- tle of the Gentiles—that there should come "a falling away from the faith", and "in putting the Lord upon her guard against resting any thing on such tradi- tion. Surely, in such circumstances, the friends of the Redeemer ought to have been more upon their guard against the danger to which their faith and practice were exposed by the too ready reception of the tradi- tion. a church on which inspiration has thus placed the brand of apostacy. But the warning was little heed, and has had little influence on the practice of those for whom it was designed.

As of old, through the apostolic warning, it might well have excited doubled and fears as to the acceptance of the traditional Sabbath; to find that even the less faithful Ecclesiastical Historians of a subsequent age distinctly intimate that the churches of Rome and Alexandria were the first to abandon the divinely-pointed Sabbath—Rome and Alexandria having been the grand nurseries of most of the heresies with which the church of Christ was so early overrun. Ecclesi- astical Councils of a later date authoritatively legiti- mized for the corruption of religious and other laws, and as Rome attained that place of power and influence, over the west especially, to which her ambition had been directed to the most blessed virgin Mother; and also its possession of the doctrine, the faith, the Sabbath of the Lord, had little other place in his creed, that it had received in that of the Church which he denounced as otherwise so corrupt. Calvin followed, in the aim at reformation. More strict in some respects, and more disdained for logic than for love, he also failed to discover the delusions which had prevailed as to the day and design of the Sabbath, and was as lit- tle disposed to return to the position regarding it from which Rome had so sadly swerved. Neither he nor Luther recognized any day as now specially sanctified and blessed of God. Any day, in their estimation, was equally good with that which alone the Lord had chosen, for the edification of the Church and preven- ting that tendency to idolatry. The influence of the glory of Him who made the world, did they discard their contemplation of its purpose.

The inconsistency of allowing such scope to human caprice in the design of God, after the fixed design, was too obvious to escape attention; nor at a still later period, England gave consolidation to the apostasy by mis- applying to the day of the Church's adoption all the sacred sanctions of God's law. Affirming that divinely appointed Sabbath—he of whose appointment, as the first Sabbath, the injunction of the fourth commandment is now read in connection with the first day of the week instead of the seventh. The promises of God to Sab- bath observance, and the terrors of the Lord demand- ing from Sabbath-breakers the extinction of their name, and, unhappily, in the present day, to sustain a self-evidently false position.

Under the air or complexion with which this is done, however, the intelligent observer can scarcely fail to perceive that there are misgivings of the soundness of the law and the logic enunciated. There is an unwill- ingness to argue on the subject of the alluded change; a confession of the want of direct evidences in its sup- port, a pledging of general practice, or the assump- tion that it matters not which day we observe—and all this by men zealous for the maintenance of a day un sanctioned by the Word. "To the law and to the testimony; if they speak not according to this Word, because there is no truth in them." In the light of the Lord, and the might of his grace, be it our aim and prayer, my dear brethren, to be enabled to rend open the veil from many hearts. A widespread con- fession has been made of the glory of his gospel by a plea of excusing his name. He who on earth exclaimed, "Think not that I am to come to destroy the law or the prophets, but to fulfill the law and the prophets," had the law so loved as to effect, that he is now in glory. In his word and by his prov- ince, the law and the logic enunciated. There is an unwill-}

="ISTERLY AVONGE, TROPEA, August 27th, 1852.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xiv. 14.
Heavenly Objects.

BY H. S. GURREY.

God is an eternal source of wisdom, goodness and truth, and worthy of praise from all intelligent beings. The highest order of intelligences were created for his praise, to surround his throne.

Before the fall of man, all the heavenly hosts united in one song of praise and adoration, in view of God's perfect creature, glorying in the consciousness of his own unworthiness. The song changed, made a little lower than the angels, transgressed a law, and falls into a most miserable state, under the sentence of death, and the curse begins to devour the earth. Now the song of ten thousand times ten thousand, and thousands of thousands of angels is interrupted, in view of the evil consequences of disobedience. But soon the plan of redemption begins to be developed, and the angels manifest their interest, in that they become ministering spirits to those who shall reap the benefit of such a plan. God be praised for such manifest tokens of condescension. God has often manifested himself as more than abundantly sufficient. Angels are his ministers, revealing him, giving warning of danger and judgments upon the disobedient. God's special care for his trusting people, is thus revealed.

How consoling the thought, that the angels of God continue to scatter about them that fear him. Angels have always been interested in man's best good—Redemption from the curse has been the theme of angelic song. Such a song is now interrupted in consequence of the disobedience of Adam. The time is very near, when every intelligent living creature, will unite in one song, saying, "Blessed is the God of heaven, who has taken away our reproach, the reproach of the Gentiles among the Gentiles." But the angels still go on, "saying a glorious song, saying, "Holy, holy, holy, Lord God Almighty, who was, and is, and is to come." The highest order of angels bow before it, in deep adoration, while another order sing around it.—Rev. vi, 11—14.

Blessed Messenger of truth, how it cheers and comforted me on my lonely way. Two years ago I received light on the Sabbath question for the first time. I had heard you preach the commandments at the house of Bro. Wm. Beebe in Lorain. You there gave a pamphlet on the subject. I took it and committed it to memory, and read it through the gates into the City.

THE REVIEW AND HERALD. 1852.
I endeavored to keep the Lord's Sabbath for some years, but was moved from that position by J. Parmer's arguments. In his discussion with J. B. Cook in the Bible Advocate a few years since, to believe that Sunday was the seventh day. I am now satisfied that it was error, and for several months fasted on the Lord's Sabbath, "rejoicing in hope of the glory of God, so soon to be revealed."

I wish the Review and Herald continued, as I value it more highly than all other papers, and will endeavor to help support it.

Years in hope of the gospel,

ADAM TRAVER.


From Bro. Sheffield.

DEAR BRO. WHITE:—I feel it a duty to say a few words at this time in regard to the position I now occupy towards you and the world.

And, first, let me say, that as we have one Master, even Christ, and all we are brethren, let us show to the world our relationship to each other by brotherly kindness and love to all that are in the same profession. Let us make the Laodiceans good for such. For by this we are to know that we have passed from death unto life, because we love the brethren. I have been much strengthened by the communications through the Review and Herald, and now feel that the hard and rage the most? My short experience of the Advent cause, yet I feel bound to acknowledge my firm belief that it is the work of an Almighty hand. Everything has been done in regular order and in the right time. I know that I am not the party to be an object of ridicule.

But why are we called deluded? For this reason, we are willing to place implicit confidence in the testimony of our Lord. But who are they that scoff at the hardest and rage the most? My short experience has convinced me that generally those who profess to be followers of, and looking for (a great distance in the future) the coming of the same Lord. But we do not believe all that he has said, how can we believe the teachings of the Advent believers, and sometimes in meeting, and it makes me feel, and see from sectarian, that the work will have to strive to enter in at the strait gate.

I have often wished some of the brethren could have made it as so to come this way and held meetings. O, I should have been very glad to have seen Bro. Case when he was in Wisconsin, or Bro. Bates. Though I am not personally acquainted with Bro. Bates, yet I should have been very glad to have seen one of like faith. It may be that some one with the truth may yet pass over this way.

DARIUS MYERS.

Plan Village, Adelaman Co., Ill., Oct. 10th, 1852.

From Bro. Phelps.

DEAR BRO. WHITE:—The cause here is prospering. I left home at Alden on the 20th of Sept. Have visited Beloit, Janesville, Spring Valley, Union, Albion, Christians, Kaskaskia, Madison, and then to this place. Found some in all these places, except one or two, strong in the truth, and where they are not in the truth they are expecting for light. I intend to take letters over three or four places to leave to visit other places on my way home. In some places the evil servants are trying to undo all the faithful servants had done, and they have scattered the seeds of destruction which are found in the so-called Sabbath theories which are not in the light. On the 19th, when these deluded men cease to pervert the right ways of the Lord. Acts xiii, 10. Nominal Adventists and nominal professors are all well agreed in this work of false. I feel like keeping on the altar of God, and letting him direct my steps.

Yours waiting for the kingdom,

W. PHILPS.

Paw Paw, Mich., Oct. 8th, 1852.

Extract of Letters.

Bro. B. Granger writes from London, C. W., Sept. 10th, 1852:—"I do feel thankful for the last message of mercy that has come to us. The Review and Herald has come in time to save the little flock from the shep-herds that scatter them. I was led to receive the message of the first angel in the fall of 1847. I then commenced to take the Voice of Truth, which gave the cry to God's people to come out of Babylon. I hesi- tated to come out of society I loved so well, and had been a member of twelve years. They called me a Millerite and cast me out of the Methodist Church. They called me a Millerite and cast me out of the Methodist Church. They called me a Millerite and cast me out of the Methodist Church. They called me a Millerite and cast me out of the Methodist Church. They called me a Millerite and cast me out of the Methodist Church. They called me a Millerite and cast me out of the Methodist Church. They called me a Millerite and cast me out of the Methodist Church. 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THE REVIEW AND HERALD.

OCT. 28, 1882.

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, OCT. 28, 1882.

YOUTH'S INSTRUCTOR.

We have just received the second number of this little sheet. Being from homes on our Eastern tour, we were unable to publish a number for September. We now intend to issue it regularly each month, and, with the blessing of God, to make it instructive, interesting, and a blessing to the youth. Such a paper is much needed. For want of such instruction as should be given in school, and for want of something for the Christian children of Sabbath-schools is very important of the present truth plainly taught in the scripture.

We are thankful for the interest taken in this little paper by a portion of our brethren. About 500 copies have been subscribed for. But we print 1,400 copies of each number, which leaves about 900 copies for others to take. Let all who desire the privilege of receiving this little paper, send the name and address of those who wish to receive it.

It is very necessary to subscribe for the Instructor immediately, that the number may be completed and sent to our subscribers. Brethren, let those remaining 900 copies be called for. If it is not convenient to send the money now, nearly half supporting the paper. We hope however, our list will be doubled before No. 3 shall be published.

We recommend that churches and Sabbath-schools publish the Instructor, and send word in season to give notice.

In this enlightened, in this blessed work. It is important. Let it not be delayed.

We recommend to all who are interested in the time, let parents take care of their own souls also, that when trash, and give the dear, dying children the bread of life, pure and proper, that they may be helped. It is important. Let it not be delayed.

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