In all its Eden beauty, as when first,
Whose golden fruit with silvery-blended hues,
At the Almighty's will, it sprung to life;
Of glorious immortality, sure pledge.
Twelve kinds it monthly yields,
There stands the throne of God and of the Lamb,
In one triumphant strain, of victory.
To pay the penalty for guilty man,
His Father, clothed with heavenly majesty;
The tree of life, in fadeless majesty:
The river of life, on whose eternal banks,
The birds their songs of harmony and joy,
Decked with the glory of its maker God;
Then through the massy gates, each gate a pearl,
Thus glorious and beautiful shall be
The earth renewed, the saints' eternal home.
With men: and he himself shall dwell with them,
No poison-breathing swamps, nor marshes foul,
And grandeur, grandeur, ever leading on
The matchless glories of thy second birth,
The birds their songs of harmony and joy,
Nor sin shall ever there an entrance find;
But fountains, pure, make glad the face of earth.
With all their direful retinue, deformed;
The birds their songs of harmony and joy,
By shining angel bands be gathered up
To meet the Lord, and realize their hope.
To rule the nations with a rod of iron;
The birds their songs of harmony and joy,
And for flaming vengeance on the nations, armed;
With fire commingled, standing, sing the song
Of Moses and the Lamb, and sound the notes
Of his appearance and his kingdom.
All shall be Eden, all be paradise,
And Peace, and Loveliness, and Beauty, call
To meet the Lord, and realize their hope.
War sprung; and savage howls were heard; and blood
Bright in the cloudless sunshine of his God,
That eat the happiness of life away;
Thirsted for blood, and raged, and fought, and strove.
When Christ shall reign and God be all in all.
Man opened thus the gaping flood-gates, wide,
And raze each vestige of their baleful reign;
Man in his rashness siezed
And Sin and Death will conquer and destroy,
To rule the nations with a rod of iron;
And must this ever be? Must ever thus
Shall rise in anthems loud of grateful joy.
For God's surpassing glory lightens it,
Thirsted for blood, and raged, and fought, and strove.
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For God's surpassing glory lightens it,
Thirsted for blood, and raged, and fought, and strove.
So will earth's Great Restorer renovate,  
And overturn, and purify, till not  
in all his wide domain, one lingering scar  
Of Death's defacement stays, or mark of Sin;  
They with their works for ever, now, destroyed,  
And in the same, not to see the votive hill;  
Will ever a secret lurking place be found.  
Thus will at last, the dire effects, in full,  
Of man's first disobedience, be repaired,  
And all that then was lost, doubly restored;  
For then will an, all the redeemed of men,  
Enjoy your cheerless work while yet you may;  
For soon your places shall be known no more.  
The bright abode of man sinless and pure—  
For them will all, the redeemed of men,  
Through Christ the Son, to God be reconciled,  
And never more, in word or act displease;  
—To cheer our weary way; who grants so great,  
Such precious prize to crown so short a race.  
For soon your places shall be known no more.  
Ile hosts of Evil Passions, who have reigned,  
In sullen gloom your solitary reign—

**THE REVIEW AND HERALD.**

Ye old Waste Places, who delight to hold  
In solien gloom your military reign—
the world while you yet may;  
For soon your places shall be known no more.  
Ye hosts of Evil Passions, who have reigned,  
Offspring of Sin, within the hearts of men—  
A little space is left you yet, to rule;  
To urge men on in wickedness; but lo,  
Your days are numbered, and your tomb prepared.  
In the great, final day, all these shall die  
A death that has no hope of life again.

**SIGNS OF THE TIMES.**

BY THE EDITOR.

"Can ye not discern the signs of the times?"—Matt. xi, 3.

1. The star that appeared to the wise men to the place of the infant Saviour, [Matt. ii, 2, 6] prophesied of in Num. xxxiv, 17.

2. He was born of a virgin, [Matt. i, 18-25], spoken of in the Prophecies.

3. Bethlehem was his birth-place, [Matt. ii, 1], mentioned in Micah v, 2.


5. His forerunner, John. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, [Isa. iv, 3].

6. The gospel. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, [Isa. lx, 1].

7. His humility when on trial. He was oppressed, and he was afflicted; yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he taketh not his mouth. [Isa. lix, 6-7].

8. The manner and circumstances of his death. "They gaped upon him with their mouths as a ravening and roaring lion, and opened not his mouth, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. They part my garments among them, and cast lots upon my vesture, J. xxii, 13-14. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. [Tindal Matt. xxvi, 35].

9. The fulfillment of the seventy weeks of Dan. ix, 24-27. The Jews understood this, or might have understood it. Cumulus, being high priest that year, said to them, "Ye know nothing at all, nor consider it is evident for one that such a man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophected or taught the prophecies, that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God of that were scattered abroad. [Dan. xi, 40-42].

We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Ghost on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the face of the rulers of the kings of this world, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not, nor even feared. [Matt. xxv, 12].

Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God? Do they believe in that Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's second advent.

The nominal church, so far as it looks for a temporal millennium, and overlooks the signs of his second advent, which are, as we shall show, more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by the professed people of this generation, the sin of unbelief is no greater than that of the Jews of this nation and place. But how is it with the professed people of God at this day? Do they believe in the Word which they blame the Jews for rejecting? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's second advent, which are, as we shall show, more numerous and forcible than those of his first advent.

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**SIGNS OF THE SECOND ADVENT.**

1. The dark day of May 18th, 1780, "immediately after the tribulation of those days shall the sun be darkened," etc. [Matt. xxiv, 29]. But what is that question to be settled, is what days of tribulation are referred to? We answer, the 1260 years [years] of tribulation on the church, prophesied of in Dan. vii, 25; Rev. xi, 2; xii, 14, 15, which commenced 538, and ended in 1898. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." [Verse 21]. The following are applicable to this question, and by the following, we refer to this tribulation of the church, which closed with the 1260 years of Papal persecution, or that of the church which has been now established.

(1) It was the greatest tribulation that the church has ever suffered. Fifty, and some writers say, one hundred millions of Christians were put to death by the rack, flame, sword, and by every other engine of cruelty that wicked men and devils could invent. It was a greater tribulation than the church will ever suffer. For in the time of tribulation, such as never was on the earth, that is, when Michael [Christ] shall stand up, [Dan. xii, 1] the saints will not be put to death. God has promised to remember every one of them. [Rev. xi, 9].

(2) This tribulation cannot apply to the destruction of Jerusalem; for that trouble on that nation was not so great as that of the cities of the plain, when God rained fire and brimstone from heaven on them; or the destruction of the old world by the flood. Neither was it so great as that of the angels of God's anger, when the last vials of his wrath shall be poured out.

(3) If this tribulation be applied to the Jews, or
any other class of unbelieving men, it cannot be harmonized with Dan. xii, 1, which speaks of the time when 'the man of sin shall stand.' Certainly, there could not be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply this vision of the 2nd. Matt. xxv. 31, 32, to the saints during the 1260 years, and the 'trouble' mentioned in Dan. xii, 1, to the unbelieving world, to be experienced by them in the future. The 'trouble' mentioned in Dan. xii, 1, is described as a 'rampage' of Papal persecution, the sun was to be darkened, Mark xiii: 8; this is not, after those days; but after the tribulation of those days. The 'rampage' was of a whole day; the tribulation of the days ceased before the sun was darkened in 1780. The dark day of the sun cannot possibly have been that of May 19th, 1780, after that tribulation, the sun shall be darkened. That is, before the 1260 years shall close; but after the tribulation, or martyrdom of the saints shall be, and of a two individual men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All the phenomena described as occurring on the 19th, and with the adjournment of the Legislature of New England, it was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment. It is remembered and referred to as the 'Black Saturday.'

In the same Herald, the Editor gives the following note:—The dark day in New England was on the 19th, and in New York on the 18th. The dark day in New England was in the month of May, 1780, but the dark day in New York was on the 19th. There was a remarkable darkness in New England, on the 19th, and in New York on the 18th. This darkness in New England was on the 19th, but in New York on the 18th. This darkness was witnessed by two individuals, men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All the phenomena described as occurring on the 19th, and with the adjournment of the Legislature of New England, it was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment. It is remembered and referred to as the 'Black Saturday.'

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The 'Dark day' of May 19th, 1780.—The sun was clear, and when the sun rose, the sky became overcast with clouds, and by 10 o'clock, farmers to leave their work in the field, and retire filled with fear. There was great distress in the village where Edward Lee lived men's hearts fail—verses 22. "The reformation under Mar- pacy until 1700; since which time, according to verse 12, was of such pitchy darkness, that, in some in- terpretation of Connecticut was in session, at Hartford, but 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. 2. The night following the dark day, May 19th, 1780. "And the moon shall not give her light." Matt. xxvii, 20. "The moon shines with a borrowed light, and therefore if the sun were darkened, she would be rendered dark, and the darkness must have a shower of meteors, or small stars for "At the cry, look out of the window," I sprang from a deep sleep, and with wonder saw the East lighted up with the dark day. In New York, and the West, also, showed the falling stars, in the very image of one thing; and of only one, I ever heard of. I called to my wife to see the great star, and while relating it I asked, how the stars fall? I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truly the stars of heaven fell unto the earth as a great fire, or a shower of meteors, or small stars for "Almighty first gave birth to light. I could not bear, they were not the result of eclipses.'" From Robert Sears' Guide to Knowledge, published in New York, 1844, we extract the follow- ing: "On the 19th of May, an uncommon darkness took place all over New England, and ex- tended to Canada. It continued about fourteen christs, and from the darkness, as the moon had fulled the day before. "The moon shines with a borrowed light, and therefore if the sun were darkened, she would be rendered dark, and the darkness must have a shower of meteors, or small stars for "At the cry, look out of the window," I sprang from a deep sleep, and with wonder saw the East lighted up with the dark day. In New York, and the West, also, showed the falling stars, in the very image of one thing; and of only one, I ever heard of. I called to my wife to see the great star, and while relating it I asked, how the stars fall? I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. 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The Review and Herald

The Seventh-day Sabbath Not Abolished!

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the Review.


Two no-Sabbath men take the position that they are not under obligation to observe the Sabbath, because the commandment enforcing it is not repeated, or given over again by Christ. But would they be ready to observe it, if they could find in the New Testament, the fourth commandment repeated by our Lord? We think they would not. And we have good reasons for so thinking; for when we quote to them the words of Christ to the young man, "Wilt thou enter into life, keep the commandments" (Matt. xix. 17), that was spoken by Christ during his ministry, while the law was in force. The commandments were all binding then; but would they be as binding today, if the commandment had been given by the apostles, after the death of Christ? That was spoken by Christ during his ministry. It was afterwards abolished at his death, and is not binding on us."

Rom. xiv. does not mention the Sabbath. 2 Cor. iii. speaks of two ministrations of the law of God—That the ministration of death could be abolished, and give place to the ministration of the Spirit without affecting the law, is evident. Col. ii. 16, reads, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbaths." That these sabbaths, or sabbaths, here associated with meat, drink, holy day and the new moon, are the annual sabbaths of the Jews, associated with the same ordinances in Lev. xxiii., is perfectly plain. These sabbaths are referred to the Sabbath of the Lord our God. But admitting that the seventh-day Sabbath is meant, then what is gained? Verily nothing; for no word is said about its being abolished. Men may infer that the Sabbath is included in the hand-writing of ordinances, mentioned in verse 14, or that it is referred to in verse 16; but such an inference should not be considered of the least weight in such a case as this, in the absence of plain and direct evidence. If these no-Sabbath men have nothing better than their inferences, which they have a hundred times repeated, they should hold their peace and let God's Sabbath alone, or "keep the commandments." If they have the plain word of the Lord, without note or comment, for the abrogation of the Sabbath law, they would greatly oblige us to point it out.

Behold the display of the Divine Power at the giving of the ten commandments. The people descended from Mount Sinai as the smoke of a great furnace; the lightnings flashed, and the thunders of Jehovah rolled down its base. God had descended upon it in awful grandeur, to speak in the ears of all the people the grandeur, to speak in the ears of all the people the ten precepts of his holy law. These precepts were of such a character, of such vast importance, that the law-giver did not leave them for men to write; but he wrote them on tablets of stone. Behold them placed in the beautiful ark, overshadowed and hid in the purest gold. Mark well the victories won by Israel, when, with the ark of God, they crossed Jordan, marched around Jericho, and went forth to battle. And see it put in the Most Holy of the earthly Sanctuary. It was the centre of their religious system, it was the glory of Israel. The fourth commandment was then and there, for its violation, the greatest curse cast upon the seven churches and the seven prophets; and for the observance of the Sabbath, the greatest blessings were promis ed. And how preposterous the idea that the Almighty, through his Son Jesus Christ, has abolished his Sabbath, and made it plain too, to the fact in the Book of Inspiration. And how awfully presumptuous for men to go in violation of the fourth commandment, and risk their eternal salvation upon mere conjecture drawn from a few words in the epistles of St. Paul. 

Such help the reader to feel the force of the truth; we are here stating.

But we should not expect that such a momentous event as the abrogation of God's law, or even the Sabbath precept, would take place without being forestalled by the prophets. God by the prophets has not only revealed the great events connected with his people, or in which his people have a special interest; but has by them pointed out these events which are more minute. The time and signs of the first advent of Christ were revealed to the prophets. The seventy weeks Daniel was told of, were those that guided the wise men to the place of the infant Saviour; his being born at Bethlehem, and of a virgin; Herod slaying the young children; his forerunner, John, his humiliation, and the manner and circumstances of his death, given the parting of his soul from his body, and casting lots, were revealed to the prophets. Also, the blotting out of the hand-writing of ordinances, spoken of by St. Paul, is named by the Prophet as follows:—"I will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts." Hosea ii. 11. The phrases, "your sabbath," and "her sabbaths," apply only to the annual sabbaths of the Jews, associated with feasts, new-moons, &c., as in Lev. xxiii.: Hosea ii. 11; Col. ii. 16; while the Sabbath of the Fourth Commandment, with nine moral precepts, is called "the Sabbath of the Lord thy God." Now, if the Lord's Sabbath has been abolished, what organ of that people? If you will afford me the desired information, you will greatly oblige.

Resolution of the Seventh-day Baptist Central Association.

We received the following from the Corresponding Secretary of the Seventh-day Baptist Central Association, and take the liberty to publish it, with a brief reply.

James White, dear Sir—At the sitting of the Seventh-day Baptist Central Association in Scott last month, it was "resolved that we instruct our Corresponding Secretary to correspond with the Seventh-day Advent people, and learn their faith." As Corresponding Secretary of that body, I know of no more proper person to correspond with upon such a subject than yourself, as I understand that you are the Editor of the Advent Review and Sabbath Herald, and the faith of his Son Jesus Christ, as necessary to a readiness for his Advent.

Reply—Dear Sir: My limited time and space will not allow me to enter into an extended statement of the faith and hope of that portion of the Second Advent people, and from the various denominations of the Advent body, and from the various denominations, holding different views on some subjects; yet, thank Heaven, the Sabbath is a mighty platform on which we can all stand united. And while standing on that platform, I think we can now see the hand of God, and bound together by the bands of love—love for the truth, love for each other, and love for a perishing world—"which is stronger than death," all party feelings are lost. We are united in these great subjects: Christ's immediate, personal second Advent, and the observance of all of the commandments of God, and the faith of his Son Jesus Christ, as necessary to a readiness for his Advent.

With Seventh-day Baptists, we agree in the institution, design and perpetuity of the Sabbath, though...
the pioneers of the Sabbath reform with us, investigated the subject, and entered the field before they saw your publications, yet the writings of the Seventh-day Adventists have been a great comfort and strength to us.

As a people, we hold that it is the design of Heaven that the Sabbath should be extensively published, especially just prior to the Second Advent; and that in the fulfillment of the prophecy of Rev. xiv, 16-14, in the Second Advent movement, the 4 commandments of God hold a place, as the last great testing truth, just before the Son of man takes his place in the white cloud to reap the harvest of the earth. And here we adore the wisdom of God, in giving a truth so simple that every accountable person can learn it, yet so mighty, as the last great testing truth preparatory to the coming of the Son of man.

Your Brother in Christ,
JAMES WHITE.

Oppoents in confusion on the Sabbath.

In the article in our last on this subject, we stated the Sabbath, Editor of the Advent Herald, took the ground with Mr. Jennings, that our first day of the week was the original seventh day; and that the assistant editor of that paper takes another position; that another day than the seventh should be observed in another reason than that given for the observation of the original seventh day; and that the first day of the week is the Christian Sabbath.

It now appears that Mr. Jennings informs us that the conductors of the Herald "hold that there is any difference in their views of the Sabbath." Nothing would give us more than to know that we had misconstrued the views of Mr. J. It is due the Herald to say that we have never discovered but one position on the Sabbath in its editorial. But an extract from Mr. Jennings' Jewish Antiquities, in which the writer labors to show that our first day of the week is the original seventh day, appears in the Herald of April, 1851; and we have been informed that the Editor of the Herald stated before Sabbath friends that that was his position.

We shall ascertain whether we have been correctly informed in this matter, and if we have not, we shall be prompt to let it be known. And if the Editor of the Herald has published views against the Lord's Advent doctrine, and are now strong in the message. We held meetings on Sabbath and First-day, July 9th and 10th. On First-day we had quite a large congregation to listen to the great truths connected with our present position.

Here we met with Bro. T. M. Steward, who is devoting his whole time to the advancement of the cause. He has traveled mostly with Bro. Waggoner and Phelps.

July 11th, drove to Metomem, where we met with Bro. Waggoner. This Brother has labored in the Northern part of Wisconsin, and has met with great success. He has merited friends, reputation and all, to advance the cause of truth. Three of his uniriting zeal have been led to rejoice in the truth of the message. We held a meeting, and Bro. Waggoner was present with a realizing sense of our present position. He has just stated that he is encouraged for Wisconsin, and believes a great work is to be accomplished here. He has traveled through this State, but now sees an interest awakening in every direction.

July 14th, met with about a dozen brethren at Waunake, and found them striving to prepare to stand in the day of the Lord.

July 15th, and 17th, held a conference at Metomem. Bro. Waggoner and Steward were with us. We had the pleasure of meeting with Bro. J. M. Stephenson and D. P. Hall, who are going through Wisconsin for a few years past to the proclamation of the Second Advent doctrine, and are now strong in the message of the third angel. Bro. Stephenson has already left all to proclaim the truth, and Bro. Hall is determined soon to follow. Our interview with these brethren has been one of interest. We find them fully competent to present the truths connected with this message. They have had one of the most arduous labors, and have had to stand alone, and depend wholly upon God to affect the heart, and how much more would they be if all who profess the truth, would be looking about them and trying to help others, instead of claiming so much help themselves.—And as the seasons in which the Lord and his servants are to be brought into the world, where the truth has not yet been proclaimed, they have a wonderful spirit caused by the needful trials of their brethren. In addition to all this, they have to meet the unanswerable arguments of opponents and be tranquilled by some.

How much easier it would be for the servant of God to afflict himself, if he could, if he could be comforted by the reasonings of his enemies. These who know the truth and have been established in it, but keep it to themselves, who go about in this world, and are strong in the spirit, are the most likely to be made to feel the trials, and to be comforted by the reasonings of their enemies. How much more would they be if all who profess the truth, would be looking about them and trying to help others, instead of claiming so much help themselves.

As a servant of God and a laborer in the vineyard of the Lord, I am to try to be watchful, and to give up to God the work of the vineyard. He that is throughly convinced that the Lord is in the vineyard, and that he is a servant of God, is to try to do his duty in it.

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flies swiftly, straight off, descending; and to the multitude, falling some on the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of the ark.

The second extract is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833, was such as to cover a space containing the entire surface 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 the southern coast of Asia. An examination of the regions among the British possessions on the North, the exhibition was visible, and everywhere presented nearly the same appearance."

"In almost 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 last 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 Leon, near a star called Gamma Leonis, in the head of the sickle."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 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."

"If there was no atmospheric or terrestrial phenomenon, but that these fiery meteors came to us from 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. Nor are these conclusions built on mere hypothesis, but are sustained by certain facts."

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be more viewed as actual productions of the planets, other than the sun, and as visitors from other worlds, as from the planetary voids."

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very little of the sky. Then it also proves that the angels who are to come forth when the signs in the sun, moon, and stars, are to be revealed, will come forth as a thief in the night."

"The testimony of the Apostles is also to the point. "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly well and so performeth this work in the unbelief of all nations, he is near, even at the doors," (Matt. xxiv, 4.)"

"This is plain enough. The days of man are numbered, and the hour knoweth no man."

"And knowledge shall be increased." This does not mean general knowledge on all subjects; but is a specific knowledge of the last commandment of God to man. This can only be maintained, one who has a desire to doubt his word, have ever found a wider field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to base their faith.

"And when these things begin to come to pass, then take up, and lift up your heads; for the Son of man is coming in glory, and power, and the kingdom of his Father."

"And when these things begin to come to pass, redemption is drawing near; but when they come to pass, then know that Christ is at the doors. Reader, this is our day. Christ is at the doors. Are you prepared to welcome him? If you are not, delay not one hour. Make haste and get ready."

"Yet the day is surely near, even at the doors." — Mark, xvii, 23, 22.
that fear the Lord, will listen to the voice of instruction, and will understand that the day of the Lord is coming, and shall be greatly afraid on that day. They shall be cut off; none of them shall remain.

Or, as the Apostle says, [2 Pet. iii, 14,] "Wherefore, beloved, seeing that ye look for such things, be diligence and alert in your conduct, for the day is at hand. For this, invoked upon the city of Noah, and upon thegeneration of them that dwell with her. For..."—The Review and Herald.

The Review, then, was given more for the benefit of the generation that should witness Christ's coming, than for any other in past time. Hence the propriety of its being closed up and sealed to past generations, till the time of the end. Then when the generation that is to witness the scenes of the last day is on the stage of action, the future will have so much the more claim on regard to it is increased, and many join to warn the world that Christ is coming.

**Many shall run to and fro.** This was to be fulfilled at the time of the coming of the Daniel should be unsailed, and knowledge should be increased relative to the end of the wonders—With this knowledge, which is the truth relative to the Second Advent of Christ, we are to be the servants of God have, for the last twelve years, run to and fro in the land to proclaim the glad tidings that Christ is coming. In 1849 and 1844, there were several hundred ministers from the different churches, devoting their whole time to this subject; besides as many more who had never before preached; the whole to proclaim the coming of the Lord. And they set out on their heavenly mission from city to city, and from town to town, they crossed their truck, as they "run and fro" to sound the alarm.

It is the day of God's preparation. Behold the facilities of traveling now existing, unknown before the day of Christ would come in their day, we do not deny. And it is evident that the Thessalonian church thus believed, from the fact that St. Paul in his second epistle to the Thessalonians, says:" He then stated that the day of Christ would "not come, except there come a falling away first, and that man of sin be revealed." The Apostle says:—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not unwise from head to feet, is a fit emblem of the gradual ripening for the sickle of Him that is soon to reap..."

History, and events connected with the Second Advent, are to be by word, nor by letter as from us, as that Apostle says:—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not unwise from head to feet, is a fit emblem of the gradual ripening for the sickle of Him that is soon to reap..."

How absurd for past generations to expect the Second Advent to be unsealed, and the Apostle's warning ceased; therefore, the way is fully prepared for the solemn warning to go forth to the inhabitants of the earth to prepare to meet the Lord..."—The Review and Herald.
"I shall like it exceedingly." A correspondent of the Advent Watchman, in addressing Z. Campbell, says:—"I have been reading your little work on the Sabbath. I shall like it exceedingly, and it can be prosecuted. The writer has simply expressed the real feelings of his heart, and, doubtless, has told the feelings of many others. They would "like it exceedingly" if something could be done to dispel the Lord's Sabbath, no matter what it is. He calls Z. Campbell's effort by the right name—"Your assertion," and expresses great doubt about his being able to prove it; but would "like it exceedingly" if he could make out the case. It would please so many who hate the Lord's Sabbath, that I should think Mr. Campbell would try to bring some proof to substantiate his "assertion!"

In the last Review we quoted Mr. Campbell's words, that he had "mounted the car of sacred truth," for; but we see that the Harbinger has published his tract twice, July 16th and 25th. The simple reason for doing this, was, his car was thrown off the track the first time by a blunder in the illustration, which now is the first day of the week the Jews keep up the matter, says, or the printer makes him do it, so the writer has simply expressed the real feelings of his heart, and that the Harbinger gives the whole matter over to the next week to get Mr. Campbell's word exactly as it was intended.

Also, this recent writer in the Watchman, in summing up the matter, says, or the printer makes him say:—"Hence the Babylonians commenced 12 hours the Sabbath, says, or the printer makes him keep up the matter, says, or the printer makes him do it, so the writer has simply expressed the real feelings of his heart, and that the Harbinger gives the whole matter over to the next week to get Mr. Campbell's word exactly as it was intended.

We, the people of God, forty years since. The Sabbath, it was the seventh day. But from reading the book, and hearing but one side of the subject, and neglecting to examine it closely for myself, I had concluded that it was a "yoke of bondage," and "Jews away." I thank the Lord that I have been awakened from my slumber, to a knowledge of the truth,—to learn, that it is easier for heaven and earth to pass, than for one tittle of the law to fail,—that all his commandments are sure, and if we would enter into life we must keep the commandments.

By the grace of God assisting me, I am determined to keep his commandments, that I may have right to the tree of life, and enter in through the gates into the City. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments. But if we keep his commandments, we are not guilty. 1 John 2, 3.

Of a truth, here is the patience of the saints, if he could make out the case. It would please so many who hate the Lord's Sabbath, that I should think Mr. Campbell would try to bring some proof to substantiate his "assertion!"

Great excitement prevails in that vicinity. I am much prejudice being created on account of the miserable progress is inevitable if an energetic living church do not respond to this? If we let our Sabbath go down to the miserable low esteem of the world, it will be said, "he that is filthy let him be filthy still." Of a truth, here is the patience of the saints, if he could make out the case. It would please so many who hate the Lord's Sabbath, that I should think Mr. Campbell would try to bring some proof to substantiate his "assertion!"

Great excitement prevails in that vicinity. I am about to start for Pennsylvania.

I have just returned from Calilin. Our Grove Meeting was there the most interesting meeting we have ever held in that vicinity. Our congregation was large, and listened to the word with great anxiety. Great excitement prevails in that vicinity. I am about to start for Pennsylvania.

The letters from the brethren and sisters reach us frequently, and the people of God forty years since. The Instructor is, also, a precious gift to the Church. Yours in hope of meeting Jesus in peace.

Woburn, Mass., July 24th, 1853.

Isaac Brown.

DEAR BRO. WHITE:—We wish to communicate a few thoughts, if we may, to such people, as we are deprived of the privilege of meeting with them, to worship Him whom we love. Allow us to say that we believe we are of the household of God, and that the doers of the law shall be justified,—that they might repent of their sins, and plead for mercy, while yet our High Priest is in the Sanctuary, interceding for us.

We are endeavoring to keep all the commandments of God, and the faith or testimony of Jesus. We are firmly established in the seventh-day Sabbath, and although alone, yet we try to preserve unto this end, knowing that it is God's requirement; and we fear him more than fear man. We are, also, established in the faith that the earth regenerated will be the final and eternal abode of the saints. We believe, that the wicked will be recompensed in the earth, and that they sleep in Jesus will God bring with him.

We are greatly cheered and edified by reading the Review. The letters from the brethren and sisters reach us frequently, and the people of God forty years since. The Instructor is, also, a precious gift to the Church. Yours in hope of meeting Jesus in peace.

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