

Advent Review,

AND SABBATH HERALD.

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

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TERMS.—ONE DOLLAR FOR A VOLUME OF 26 NUMBERS

All communications, orders and remittances for the REVIEW AND HERALD should be addressed to URIAH SMITH, Battle Creek, Mich.

A JEWISH HYMN FOR THE SABBATH.

Selected for the REVIEW AND HERALD from "Berk's History of the Jews," pp. 421, 422, by B. M. Adams, Philadelphia.]

"Among the Jews, the services of the Sabbath commence with going to the Synagogue at sunset; where, after the service is read, some very beautiful and appropriate hymns are sung by the Reader and the congregation alternately. The following is one of the hymns:

"Come, thou beloved REDEEMER, come
Thy waiting church to bless;
Shine forth to cheer thy Sabbath-day,
Thou Sun of Righteousness.

Once thou hast said, Remember, keep
This sacred day to me;
And we, obedient to thy word,
Devote it, LORD, to thee.

Thou, O JEHOVAH, art our GOD,
And thy great name is One!
All praise, and worship, and renown,
We yield to thee, alone.

In life's short journey we delight,
To meet thy day of Rest.
Wearied with six days' care and toil,
We love thy Sabbath Rest.

Rise, royal city; Zion, rise,—
Thy King's approach to hail;
Long has thy night of mourning been
In sorrows' gloomy vale,

Thus saith thy GOD, in richest love,
'Hear O my people, hear!'—
Thy dust and sackcloth lay aside,
Thy glorious robes appear.

To you, my people, Jesse's SON,
Hath FULL salvation brought;
By him, the man, of Bethlehem,
In thy salvation wrought.

Awake, arise; thy Light is come;
Sing with triumphant voice;
Thy shame is past, thy sorrow gone;
Let Israel's sons rejoice!"

THE TIMES OF THE GENTILES,

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

BY H. EDSON.

(Continued)

The way is now prepared to establish next in order,

THE BEGINNING AND ENDING OF THE SEVEN TIMES OR 2520 YEARS.

The book of Daniel's visions was closed up and sealed till the time of the end. A correct understanding of many portions of the inspired volume, have been hidden for ages to be made manifest in their due and proper time. See Col. i, 26.

The Advent chart of 1843, without doubt, was arranged in the order of God's counsel; but perfection of knowledge in understanding all parts of the inspired volume had not then been attained;

knowledge is still increasing. It is evident that God saw fit to suffer a mistake in some of the figures on the '43 chart, but for wise purposes hid that mistake until the proper time arrived for the mistake to be developed.

There was no mistake in the figures given on the chart for the beginning of the 2300 days, there must also of necessity be, and there was, a harmony of the dates of the 1260, the 1290, and the 1335 days with that of the 2300 days. These then were all correct. True there was a mistake in the minds or faith and teaching of Advent believers in dating the commencement of the 2300 days from the first month of 457 B. C., but this mistake was not on the chart. 457 is the true year from which to reckon the 2300 days: 457 and 1843 full years added together make just 2300 full years; hence there was no mistake on the chart in all these figures. And as I understand the *time* which the angel of Rev. x, 5, 6, swore should be no longer, included all prophetic time, and that that testimony given, and that most solemn oath was fulfilled in the time of the tenth of the seventh month move 1844, hence I believe that all of the prophetic periods were then ended, and none of them can be extended beyond that point.

But as there were no historical events occurring in 1843-4, which could in anywise answer the fulfillment of events predicted to transpire at the end of the seven times, or 2520 years indignation or captivity of the people of God, and certainly their captivity should be turned when their appointed time was accomplished, then I necessarily conclude there must have been a mistake on the chart in the figures 677 B. C., as the point from which to reckon the seven times, or 2520 years indignation upon the people of God. And as this period cannot be extended this side of 1843-4, the conclusion is irresistible that this divinely appointed period terminated some time prior to 1843-4. Hence I feel at liberty to look for some other historical event aside from, and prior to, the carrying of Manasseh king of Judah to Babylon, 677 B. C., from which to reckon the seven times, and for some corresponding historical events which mark their termination and the appointed end of the indignation.

The event from which to reckon this period of indignation upon God's people, is the breaking of the pride of their power, the uprooting of their government and carrying them captives into their enemy's land foretold in Lev. xxvi, called in Dan. xii, the scattering of the power of the holy people.

Ephraim in the prophecy of Isa. vii, 8, embraces the ten tribes which revolted from the house of David and chose their own line of kings which reigned over them in Samaria. These ten tribes were called Israel, and their kings, the kings of Israel, in distinction from the tribe and kings of Judah.

In this prophecy of Isa. vii, 8, it is predicted that within (not at the close of—but WITHIN) three-score and five years EPHRAIM (not Judah) shall be broken that it be not a people. Manasseh was king of Judah, hence neither he, nor the tribe of Judah, are embraced in this prophecy; and hence it is written, [2 Kings xviii.] when Ephraim or Israel was broken, and the Lord delivered Israel into the hand of spoilers and removed them out of his sight, there was none left but the tribe

of Judah ONLY. And David also in Ps. lxxviii, speaks of the same event, where he gives an account of the sins of Israel which provoked the Lord so that he was wroth and greatly abhorred Israel, so that he forsook the tabernacle of Shiloh, the tent which he placed among men, and delivered his strength into captivity, and his glory into the enemy's hand. He gave his people over also unto the sword, and was wroth with his inheritance. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, the mount Zion which he loved.

Thus we have the testimony of two witnesses which are said to be true, that the tribe of Judah was exempted from going into captivity at this point. And wherefore were they exempted? We answer, because it was written, [Gen. xlix, 10.] The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come.

From the above three important testimonies it is clear that the taking of Manasseh, king of Judah among the thorns, and binding him in fetters and carrying him to Babylon 677 B. C., cannot be the event nor point from which to reckon the seven times. Furthermore it is written that Manasseh humbled himself and was restored back and reigned over Judah in Jerusalem till the day of his death and was then succeeded by his son; and we have the account of a continued succession of the kings of Judah. Here perhaps the objector may quote Hosea v, 5. "Therefore shall Israel and Ephraim fall in their iniquity: Judah also shall fall with them." It is true that Judah has fallen with Israel and Ephraim; that is, they have since been scattered among the nations of the earth; but they did not fall at the same point of time, if their fall embraces their being broken from being a people, or nation. To fall with, may signify in like manner. That it does not always signify at the same point of time is evident. Paul has said, [1 Thess. iv, 14.] Them also which sleep in Jesus will God bring with him; that is to say, they shall be brought from their sleep of death in like manner as Christ was raised, but not at the same point of time. This will appear still more clear by reading Isa. xxvi, 19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust, &c.

From the foregoing considerations we are unavoidably driven off from the taking of Manasseh king of Judah, bound to Babylon 677 B. C., as the point from which to reckon the seven times, and are necessarily compelled to take the breaking of Ephraim from being a people or nation from which to reckon the seven times or 2520 years captivity of the people of God. The record of which we find in 2 Kings xvii.

In Isa. x, 5, 6, we read, "O Assyrian, the rod of mine anger, the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey and to tread them down like the mire of the streets." In 2 King xvii, we have the inspired record of the fulfillment of this prediction, which without further controversy is the point from which to reckon the appointed time of treading down the host like the mire of the streets.

In verse 4 we learn that the king of Assyria took Hoshea king of Israel and shut him up and bound him in prison. Verses 5 and 6 read, "Then the

king of Assyria came up throughout all the land and went up to Samaria and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."

Verse 24. "And the king of Assyria brought men from Babylon, and from Cutha, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria and dwelt in the cities thereof." In verses 22, 23, it is written, "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight AS he had said by ALL his servants the prophets. SO was Israel carried away out of their own land to Assyria unto this day." Thus in 2 Kings xvii, is found the inspired record of the fulfillment of what God had said by his servant Isaiah, Chap. x, 5, 6, and by Moses in Lev. xxvi, and by David in Ps. lxxviii, 59-62, and 1 Kings xiv, 15, 16. It is in fact the inspired historical record of the fulfillment of what God had said by ALL his servants the prophets on this point of giving Israel over into captivity to be trodden down of the Gentiles like the mire of the streets." The validity of the above testimony cannot be invalidated or impeached; hence there can be no room left for further doubt on this so clear a point. This, then, is the inspired historical event; and its chronology, which is 723 B. C., is the point from which to reckon the 2520 years captivity. Instead of reckoning from the taking of Manasseh king of Judah to Babylon, 677 B. C., we reckon from the shutting up and binding in prison Hoshea king of Israel, which was 723 B. C. This was 19 years after Isaiah's prophecy, recorded in Chap. vii, 8, which was 742 B. C.; hence Ephraim was broken from being a people literally *within* three-score and five years. From whatever point in the year 723 B. C. we reckon, the same corresponding point in the year 1798, must be reached to fill up 2520 full years; the same as in the case of the 2300 days, dating from the Fall of 457 B. C., and ending in the Fall of 1844 A. D. The year 723 B. C. is the true beginning, and 1798 A. D. is the true terminus of the 2520 years captivity of the people of God. And we have a historical record of a corresponding event transpiring in the year 1798, which perfectly answers the fulfillment of the predictions of the prophets which have foretold the events which mark the end of the 2520 years indignation and captivity.

It is a truth known and read of all men that in the year 1798 the Papal yoke was broken off, the dominion of the little horn, Papacy, [Dan. vii, 26.] was taken away to consume and to destroy it unto the end; and free toleration the heaven born boon of religious liberty has been the result. The saints are no longer under the Papal galling yoke. They are not under, but are free from, the dictation of the Papal see. God has been faithful to fulfill his word; viz., "I will deliver thee out of the hand of the (or that) wicked, I will redeem thee out of the hand of the terrible." Jer. xv, 21.

Again, "For the Lord hath redeemed Jacob, and ransomed him from the hand that was stronger than he." Chap. xxxi, 11. And they have not since been delivered over, neither is there any prediction that will deliver them over into the hands of another oppressor; but we have positive inspired testimony to the contrary. Isaiah xiv, contains a prophetic account of God's choosing Israel again (that is the second time) and giving them rest from their sorrow, and fear, and hard bondage, wherein they were made to serve. Then they were to take up this proverb against the king of Babylon (the Papal king of Mystery Babylon) and say, how hath the OPPRESSOR ceased, the golden city ceased. (Margin, the exactor of gold ceased.) The Lord hath broken the staff of the wicked and the sceptre of the rulers. He who smote the people with a continual stroke, he that ruled the NATIONS in anger is persecuted, and none hindereth. The whole earth is at rest, and is quiet: they break forth into singing. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, (these figuratively represent God's people; see Eze. xvii, 2-5, 12, 13.) saying, Since thou art laid down NO FELLER IS COME UP AGAINST US. . . .

Thy pomp is brought down to the grave, and the noise of thy viols. The worm is spread under thee, and the worms cover thee." Isa. xiv, 3-8, 11. These worms denote a consuming process; synchronizing with the consumption decreed in Chap. x, 10-23; Dan. vii, 26.

The above inspired testimony is positive that since the Papal king of Mystery Babylon was led captive in the year 1798 *no feller* has come up against God's people; that is to say, they have not been again brought under the galling yoke of an oppressor to be trodden under foot; hence this inspired evidence is conclusive that the treading under foot indignation then ceased in the year 1798. Were it not for occupying too much space, we would like to copy Isaiah xiv, entire. We request the reader to turn and read the whole chapter.

The fact that the seven prophetic times of Gentile dominion to tread under foot the people of God was fulfilled and ended with the downfall of Papacy in 1798, is also further sustained from the inspired testimony of the New Testament writers. Matthew and Mark locate the signs of the second advent night at the door; viz., the darkening of the sun and moon, &c., immediately after the tribulation of the Papal persecution. And Luke locates the same signs where and when the times of the Gentiles are fulfilled; where he also terminates the treading down of Jerusalem, the church or the people of God. See Luke xxi, 24, 25.

Thus it is seen from the testimony of Matthew, Mark and Luke, that the fulfillment of the times of the Gentiles, and Jerusalem (the people of God) being trodden under foot, and the downfall of Papacy, and the end of those days of tribulation, all occur at one point.

If any seem still inclined to think that Jerusalem [Luke xxi, 24.] embraces the old city Jerusalem composed of dwelling houses, in ancient Palestine, for the information of such we would say that the name Jerusalem is written upon the people of God; [see Rev. iii, 12;] and they are called the city of the Lord, the Zion of the Holy One of Israel. Isa. lx, 14. Jerusalem trodden down of the Gentiles. Luke xxi, 24.

When the times of the Gentiles are fulfilled, the appointed time of that treading down is accomplished, the same Jerusalem is then addressed in the following language: "Comfort ye, comfort ye my people saith your God, speak ye comfortably to Jerusalem, and cry unto her that her appointed time (margin) is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins;" (viz., trodden under foot of the Gentiles 1260 years twice told.) O Zion that bringest good tidings, get thee up into the high mountain. O Jerusalem that bringest good tidings, lift up thy voice, lift it up with strength, &c. See Isa. xl, 1, 9.

Much more might be said on this point, but we judge the above sufficient. None we think can fail to see that Jerusalem in this text is the name applied to the church and people of God.

That the seven times of the Gentiles, and the treading under foot indignation ended with the downfall of Papacy in 1798 is also further sustained and clearly set forth from the viii to the xii chapters of Daniel.

In Dan. viii, 13, there are two questions asked. This we have before confirmed. We will now read the text, omitting the question or inquiry respecting the Sanctuary. "How long shall be the vision concerning the daily (Paganism) and the transgression of desolation (Papacy) to give the host to be trodden under foot." This question names and reveals the agents; viz., Paganism and Papacy, which accomplish the entire work of treading under foot the host. Three and a half times are allotted to the Papacy, leaving the other three and a half times as having been accomplished under Paganism. Isa. xl, 1, testifies that when the appointed time of God's people, Jerusalem, is accomplished that "she hath received at the Lord's hand DOUBLE for all her sins;" that is, three and a half times or 1260 years, twice told, equally divided between Paganism and Papacy.

It is not reasonable to suppose that Paganism accomplished but part of its allotted 1260 years, before it gave place to, and was succeeded by, the Papacy; and when Papacy had filled her 1260 years, that she gave place to her predecessor Paganism, to fill up

the fraction of her allotted 1260 years; and facts in the case forbid such an idea. Paganism has not been revived and adopted as the national religion of the Roman empire in the nineteenth century.

From the fact of the important question under consideration being proposed at the close of the vision by the numberer of secrets, or the wonderful numberer, (margin,) I understand that the burden and great object of the vision was, to reveal not only the agents, but particularly the duration and end of the appointed time of giving the host to be trodden under foot.

The appointed seven prophetic times of Moses' prophecy, was a portion of the hidden wisdom of God, hidden for ages. No revelation had been given to explain how much time they embraced. This important question, how long the host were given to be trodden under foot, was not answered in the eighth chapter; for Daniel testifies at its close that none understood the vision. But Gabriel had received a charge to make Daniel understand the vision; and Gabriel had given Daniel his pledge that he would make him know what should be in the last end of the indignation, as-uring him that at the time appointed (which we have shown to be the seven times) the end should be. Hence Gabriel to redeem his pledge must necessarily give a key to unlock the mystery of the appointed time and show its end. And to fulfill his charge to make Daniel to understand the vision, he must necessarily answer the important question, how long the host were given to be trodden under foot. Hence we may expect to find somewhere in Gabriel's instruction to Daniel a key which will unlock the mystery of the appointed seven prophetic times, and a clear answer developed to the important question, how long the host were given to be trodden under foot. To believe otherwise would charge God and his ministering angels with folly, and Gabriel with perjury. But the key is not given, nor is the question answered either in the eighth or ninth chapters; hence we may expect to find them contained in the three remaining chapters; else Gabriel never fulfilled his charge, nor the redemption of his pledge.

The sight of what Daniel had already beheld, and the story of the long continuance of the indignation, the treading under foot of his brethren, was too appalling for the Prophet to endure; he was overwhelmed with astonishment at the vision, so that he fainted and was sick certain days. The astonished Prophet was unable to endure all the sad tale of what should befall his people in the last end of the indignation. A full explanation of the whole vision at once, was more than Daniel could bear; hence Gabriel was under the necessity of making repeated visits to Daniel, before he could accomplish the fulfillment of his charge, and the redemption of his pledge, by developing to Daniel, a clear and decisive answer to the question, how long the vision, to give the host to be trodden under foot, and make him know what should be in the last end of the indignation.

This fact is further sustained from the fact that Gabriel at his last visit informed Daniel that he had then come to make him understand what should befall his people in the latter days; or in other words, to finish the fulfillment of this charge, and the redemption of his pledge; viz., to make him to understand the vision, and make him know what should be in the last end of the indignation. This renewal of the sad tale, caused Daniel's sorrows to turn upon him again, so that he became dumb, and retained no strength, (or fainted as before,) and said to Gabriel, How can the servant of this my lord talk with this my lord; (or in other words, How can I endure to hear the sad story of what shall befall my brethren in the last end of the indignation;) and it was not till Gabriel had strengthened the prophet Daniel, that he could listen to the sorrowful relation of what should befall his people, and brethren, in the latter days, or last end of the indignation. See Chap. x, 14-19.

From the consideration of the statement at the close of Chap. viii, that none understood the vision, in connection with the statement in the first verse of Chap. x, that a thing was revealed to Daniel, and he understood the thing, and had understanding of the vision, our brethren have believed and taught that the explanation of the vision of Chap. viii must

have been completed in Chap. ix. But this is evidently a mistake, from the fact that the question, How long the vision to give the host to be trodden under foot? is not answered either in chapters viii, or ix; neither had Daniel yet learned from these chapters what should befall his people in the last end of the indignation.

And furthermore, the thing revealed to Daniel, so that he understood the thing, and had understanding of the vision, as stated in the first verse of Chap. x, was in the *third* year of Cyrus, four years after what Gabriel revealed to Daniel, as recorded in Chap. ix, which was in the *first* year of Darius; hence the thing revealed to Daniel in the third year of Cyrus, cannot refer to what was revealed to him in the first year of Darius, which was four years previous.

It is true that the point from which to reckon the 2300 days was revealed in Chap. ix, but that was in answer to the question respecting the Sanctuary.

What was revealed to Daniel in the third year of Cyrus, embraces chapters x, xi, and xii, in which we find a clear answer developed to the question of Chap. viii, 13, how long the host were given to be trodden under foot. Hence Gabriel said to Daniel, [Chap. x, 14.] "Now I am come to make thee know what shall befall thy people (the host) in the latter days; for yet the vision is for many days;" or in other words, now I am come to make you know what shall be in the last end of the indignation, and show you the end of the time appointed, as I promised in the vision of Chap. viii, 19. For the thing revealed to Daniel in the third year of Cyrus, embraced the time appointed which was long. See Chap. x, 1.

That the object of Gabriel's mission to Daniel in the third year of Cyrus was to finish his explanation of the vision of Chap. viii, is also further sustained from his testimony in the last verse of Chap. x; viz., "But I will shew thee that *which* is noted in the scripture of truth, and there is none that holdeth with me in these things but Michael your Prince."

From this language of Gabriel's testimony we learn that he had come to explain some definite scripture already noted; a scripture, which none but Michael and Gabriel held; in other words, none else knew the hidden secret of this noted scripture. This identifies the noted scripture which Gabriel had come to explain, to be the vision of Chap. viii, which Daniel was told to shut up. See Chap. viii, 26. It identifies it to be a scripture embracing appointed prophetic time which was shut up to be hidden for ages. This is further sustained from the fact that at the close of Gabriel's explanation, he affirms that the words are closed up and sealed till the time of the end; and he gives Daniel a charge to "shut up the words and seal the book." The vision of Chap. viii, which Daniel was told to shut up, was for many days. Verse 26. The thing revealed to Daniel in the third year of Cyrus was long appointed time; it was the vision which was for many days. See Chap. x, 1, 14, and Chap. viii, 26. The fact that what was revealed to Daniel in the third year of Cyrus, does explain how long the host were to be trodden under foot, is sufficient of itself to justify our position.

Daniel understood the thing, after the explanation given him in the third year of Cyrus, and had understanding of the vision, as Gabriel was commanded to make him understand it, in Chap. viii, 16; but Daniel must shut up the words and seal the book; i. e., not divulge the hidden wisdom.

Chapter x, is but the introduction to the explanation given in chapters xi and xii. In verse 2 of Chap. xi, Gabriel informs Daniel that he is now ready to enter upon the explanation, by saying, "Now will I shew thee the truth;" and he commences with the kings of Persia, and carries him down through a successive line of the kings of Persia, Grecia, and of the Roman emperors, past the first advent, down to the sixth century of the Christian era, where Paganism, as the religion of state was to be abolished. Here Gabriel had reached the close of the first half of the indignation, and the way is now prepared to introduce and show Daniel what shall be in the last end of the indignation, and reveal the appointed time when it should end. Hence at this point, [verse 31.] Gabriel informs Daniel, that the Roman power shall take away the daily, (i. e., Paganism,) and they should place the abomination of desolation, (the Pa-

pacy,) which should accomplish the last end of the indignation.

He then proceeds to tell Daniel what shall befall his people in the last end of the indignation under the Papal supremacy. He commences by first showing the cause of the severity, of the last end of the indignation upon the saints; viz., on account of their forsaking the holy covenant, (God's holy law of ten commandments, and doing wickedly against the covenant, being corrupted by flatteries, and thus accomplishing the great apostasy and falling away. Compare 2 Thess ii, 3, with Ps. lxxxix, 30-32, and Dan. xi, 30-32. He then says to Daniel, "*But* the people which do know their God, shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil many days. Now when they shall fall, they shall be holpen with a little help; (that is, by the reformation commenced under Luther; and thus the tribulation of those days should be shortened;) but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

Gabriel in this text has guarded against the danger of believing that when the little help should come and the flood of persecution be checked that the indignation was then ended, and the appointed time accomplished, by affirming that some of understanding should still fall even to the time of the end; because it is yet for a time appointed; as much as if he had said the appointed time of the indignation will not cease when the flood of persecution is checked, but will extend forward to, and cease at, the time of the end. And to make this point still clearer, and fortify it against successful controversy, he further testifies that the king, that is, the Pope or Papal king, should do according to his will, and exalt and magnify himself *above every god*," that is to say, above every one of the kings of Europe, by holding all those kings under his dictation and control, claiming the right to crown and depose kings at his will, practicing and prospering in doing according to his will in this magnified, exalted station, **TILL the indignation be ACCOMPLISHED.**

Hence when this dominion of the Pope was taken away in 1798, and he was led into captivity, since which time the consumption has been consuming, and destroying it to the present, his practice and prosperity in exalting and magnifying himself above every god, is at an end, and is in this respect turned to adversity. Hence, the truth is incontrovertible, that the *indignation* ceased with the downfall of Papacy in the year 1798.

Verses 36-39 contain a catalogue of the acts and doings of the Papal king; and verse 40 foretells an event which should mark the time of the end, where the indignation would cease; viz., "And at the time of the end the king of the South shall push at him." He also foretells that the king of the North shall come against him like a whirlwind, and give a prophetic history of his campaign, at which time Michael would stand up, and there or then should be a time of trouble such as never was. And at that time Daniel's people should be delivered every one which should be found written in the books. This deliverance is not from the indignation, but from the bondage of death and corruption, from their sleep in the dust of the earth.

(To be Continued.)

HOW TO TREAT SLANDER.—Plato, hearing that certain persons had asserted that he was a very bad man replied,—"I shall take care to so live that nobody will believe them." And Plato *did* so live. Over two thousand years have passed by since he lived, yet Plato is an honored name wherever learning and virtue are held in esteem. Nobody believes the slanders of his envious contemporaries.

Slander can not live, if let alone. It loves opposition, and thrives upon the excitement it makes. Take no notice of it, and it will soon starve. The backbiter loses his pains, when the object of his spite appears insensible of his attacks. He only bites a file, and destroys his own teeth.

If one wishes to suffer from slanderous attacks, he has only to fly into a passion, endeavor to trace out the anchor of the stories told to his injury, and thus make the matter a common talk. It is just what the

author desired. His shafts have hit the mark, and he is pleased. Whether his stories are true or false, they have produced a fluttering, and there will be enough to believe them. Plato's method was far better. A good life will not long suffer from false accusations.

My own Work.

THERE is work for *all* of us; and there is special work for *each*. It is work not for societies or alliances, but it is work for individual minds and hands. It is work which I cannot do in a crowd or as one of a mass, but as *one* man acting singly, according to my own gifts, and under a sense of my personal responsibilities. There is, no doubt, *associated work* for me to do; I must do my work as part of the world's great whole or as a member of some body. But I have special work to do as one individual, who, by God's plan and appointment, have a separate position and also a separate work—a work which, if I do not do, it must be left undone. No one of my fellows can do that special work for me which I have come into the world to do. He may do a higher work and a greater work—but he cannot do *my* work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered and powerful. They have their own work to do, and it may be a very noble one; but they cannot do my work for me. I must do it with these hands and with these lips, which God has given me. I may do little or I may do much; that matters not; it must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify his name than if I were either going out of my sphere to do the work of another, or calling in another into my sphere, to do my proper work for me. The low grass tuft is not the branching elm, nor is it the fragrant rose; but it has a position to occupy, and a work to do, in the arrangements of God for this earth of ours, which neither elm nor rose can undertake.

Besides, I have a crown to win; and who can win it for me? I cannot reach it through the toil of another, through the operations of any society of men. I must win it for myself. No fellow man can *wear* it for me, and no fellow man can win it for me. I must press forward to the mark for the prize of my high calling. My right of entrance into the kingdom has, I know been won for me by the Son of God—That was a work for him alone to do. And he has done it! I owe my deliverance to his blood alone—I owe my acceptance to his righteousness alone. But still there remains for me a race to run, a prize to secure. And therefore must I work without ceasing, with my eye upon the glory to be revealed when the Lord returns; forgetting what is behind, reach on to what is before, "if that by any means I may attain unto the resurrection of the dead."

HABITUAL PRAYER.—The habit of prayer must be carefully cultivated. In vain shall we hope to keep our hearts, if we are unacquainted with this duty and privilege. Nothing under the grace of God, is so essential to the successful resistance of temptation, as a devotional frame of mind, a constant dependence upon the grace of the Saviour.—This frame of mind while it is the best preparation for active duties, is also a great source of comfort to the Christian, as he travels through the wilderness of this world. For it is in short, the effect of God's Holy Spirit; it is God's keeping his heart, and fixing his thoughts upon heaven, raising him above those allurements which daily ensnare and carry others to their ruin. O, then let us pray unto him by whose omniscient eye our inmost thoughts are every moment surveyed; "Search me O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

MAN'S TRUE WORTH.—Rochschild is forced to content himself with the same sky as a poor newspaper writer, and the great banker cannot order a private sunset, or add one ray to the magnificence of night. The same blood swells all veins. Each one possesses, really, only his own thoughts and his own senses. Soul and body—these are the property which a man owns. All that is valuable can be had for nothing in this world. Genius, beauty, and love, are not to be bought and sold. You may buy a rich bracelet but not a well turned arm to wear it—a pearl necklace, but not a pearl throat with which it shall vie. The richest banker on earth would vainly offer a fortune to be able to write a verse like Byron. One comes into the world naked and goes out naked; the difference in the fineness of a bit of linen for the shroud is not much. Man is a handful of clay, which turns quickly back again into dust.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JAN. 10, 1856

REMEMBER LOT'S WIFE.

WHAT a volume of meaning in a single sentence—Remember Lot's wife. But we inquire,

1. When should we remember Lot's wife? When we are living in days that correspond to the days of Lot. The grievous sins of the cities of the plain had come up before high heaven, and destruction was determined upon them. But there came a warning, as always in the dealings of God with men, the warning precedes the judgment. "Escape for thy life," said the angels to Lot; "look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed." There was no time to be lost; the destruction threatened did not linger; there must be no dallying, no delaying; the whole soul must be bent on escaping and that only. But Lot's wife lingered, she hesitated, she looked back, she perished. Are our days like the days of Lot? Behold the picture—they are eating, they are drinking, they are buying, they are selling, they are planting, they are building; they refuse to know the times of their visitation; they are inquiring, Where is the promise of his coming? for, since the fathers fell asleep, say, they, all things remain as they were from the beginning; they are willingly ignorant of the fact that the heavens and the earth which now are, are reserved unto fire against the day of judgment and perdition of ungodly men. But the warning has been given, and destruction is impending, and the admonition of every fulfilling sign is, Escape for thy life! And as we look back and remember that as it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed, a voice comes up through the long ages of the past, from the flames of Sodom, "Escape for thy life!" If we look back we perish; therefore, "*Remember Lot's wife!*"

2. Why should we remember Lot's wife? "In that day," says the Saviour, "he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back." It is a time when all must be left. That soul which places his desire as much upon the things behind him, as on the things before him, will not be likely to make much progress. No one will enter the pearly gates of the New Jerusalem, with one lingering affection for the vanities of earth. If our affections bind us to the fleeting things of this world, when they perish we perish with them. Lest we therefore turn back, and be consumed in the iniquity of the wicked, let us "*Remember Lot's wife!*"

3. Who should remember Lot's wife? Whosoever would save his life. "Neither stay thou in all the plain; escape to the mountain lest thou be consumed." Now is the time when he, who would seek to save his life shall lose it. Now is the time when we should go forth not counting our own lives dear unto us. We who see in our own times but the reflection of the days of Lot, are without excuse, if we take not heed to the examples set us, and—"*Remember Lot's wife!*"

"The Biblical Sabbath."

UNDER this head we find quoted into the columns of *The Israelite* of Dec. 28, 1855, that portion of our article on the "Fourth Commandment and Sunday-keepers," which appeared in *Review* No. 11, to which its Editor appended the following remarks:

"We request the Editor of the *Advent Review* to inform the Rev. Dr. Plumer, that he also makes these mistakes: There is another Jewish festival called not only the *Sabbath*, but even the *Sabbath of Sabbaths*, [Lev. xvi, 31.] or according to the Hebrew idiom Sabbath or rest in the superlative degree, as the Day of Atonement is called. 2. Any one that understands Hebrew and whose mind is unprejudiced, must say, that the Bible refers to a certain fixed day; * for if referring to any seventh day, the text must read, 'Remember the Seventh day to keep it holy,' and even the term *Remember* can be applied only to a fixed day. Leviticus xxv, where the seventh year is pointed out as a Sabbath year without reference to a particular year, it says clear enough, 'And in the seventh year shall be a Sabbath,' &c.—Ep. 1s."

The Israelite is a "weekly periodical devoted to the Religion, History and Literature of the Israelites." Published at Cincinnati, Ohio.

* We are here obliged to omit part of a sentence containing words in the Hebrew character of which we have none.

THE TRUTH FOUND.

A Short Argument for the Sabbath.

It has been often asserted that truth is hard to find; that almost all things are matters of uncertainty, inasmuch as men equally honest, intelligent, and learned, will arrive at different conclusions from an examination of the same facts. *But it is not so.* That learned men have come to different conclusions on the same subjects will not be denied, but that they were equally honest and unprejudiced in their investigations cannot be believed. Ten men, or ten thousand, must come to the same conclusion if they reason legitimately, and from established or evident truths. To suppose otherwise were to suppose that opposite conclusions could be legitimately drawn from the same truth, which is absurd. It is only when they range the fields of fancy, and seek to gratify inclination, or sustain certain prepossessions, rather than conform to reason, that they arrive at different conclusions. Otherwise the search for truth would be but a chase after an *Ignis fatuus*, not to be attained, nor worth attaining.

God's word is truth. There is nothing equivalent to it—nothing can be taken as a substitute for it. Firmly relying on it, I propose to examine its teachings on a subject of great importance, and growing interest in the minds of many; and whenever plain statements of the Word are adduced, I call upon all Bible believers, not only to acknowledge their authority, but also to assent to all necessary conclusions drawn therefrom. I shall then show, by an examination of opposing views, whence arises the confusion and diversity of opinion, so often deprecated in words, yet so much upheld in practice, by the majority.

I shall examine the subject under the following heads:

I. WHAT GOD'S WORD TEACHES CONCERNING THE SABBATH.
II. WHAT THE NEW TESTAMENT TEACHES CONCERNING THE FIRST DAY OF THE WEEK.

III. EXAMINE THE OPINIONS OF LEARNED MEN ON THE SUBJECT.

I shall lay down one rule of evidence, which I shall strictly follow, and from its reasonableness expect all to acquiesce in, and abide by, in examining these remarks; to wit,

Admit facts as proof against facts, and let inferences stand against inferences; but no plain truth can be overturned by an inference. This must be allowed unless the less disprove the greater, which of course cannot be.

Respecting inferences I shall adopt the following from Dr. A. CARSON; to wit,

An unnecessary inference is without authority.

I. WHAT DOES GOD'S WORD TEACH CONCERNING THE SABBATH? We should remember that the *Author* of the Bible is the Supreme Ruler of the universe; therefore the teachings of the Bible define our obligation to the highest authority. In it we are taught that,

1. God made the world in six days.
2. He rested the seventh day.
3. He blessed, sanctified, or hallowed, the seventh day.
4. He commanded that the seventh day be kept holy.

These are declarations of the Word not to be denied, or doubted. Let us examine them separately.

It is a fact that God made the world in six days; also that he rested the seventh day; and these declarations will forever remain facts. They can never, in the untold ages of eternity, be any less truths than on the day when God finished his work and rested. God's rest, or Sabbath, was on the seventh day, and the seventh day can never cease to be the Sabbath or Rest-day of God, even as it can never cease to be a fact that God rested on the seventh day. From these declarations we draw the following

CONCLUSION.—The Sabbath institution is based on fixed and unalterable facts, which from their bearing must be removed, in order to remove, abolish, or change the Sabbath; which is, of course, impossible.

In the account of the creation week we are told that God made the world in six days, therefore *he did not rest on any other day than the seventh; and as it will always remain a fact that he rested on the seventh day, so it can never become a fact that he rested on any other day.* Hence, as the seventh day can never cease to be the Rest-day or Sabbath of the Lord, so no other day can ever become his Rest-day, or Sabbath; from which facts we draw another

CONCLUSION.—The Sabbath institution is unalterably fixed to the seventh day.

God blessed and hallowed the seventh day; and it cannot cease to be a fact that he blessed and hallowed the seventh day; so it must remain a sanctified day, unless it can be shown to be also a fact that God has removed or withdrawn the sanctity from it. But the fact of its

having been sanctified is a plainly revealed truth, an express declaration of the infallible Word. Is it also plainly declared in the Word that God has removed the blessing and sanctity from the seventh day? *It is not.* And there is not a passage from which even an inference to that effect could be drawn; but were there such a passage or passages, the inference would not be admissible, inasmuch as an inference cannot destroy a plain declaration. From these truths I expect all to concur in the following

CONCLUSION.—The seventh day is still the blessed, hallowed, sanctified Rest-day of Jehovah.

When God rested the seventh day, it became his Sabbath; he sanctified it, and it was therefore his holy Sabbath; and the commandment was given to keep it holy.

Here we have presented another fact; and it will always remain a fact that God commanded the observance of the seventh day. Will the obligation to keep it holy also remain as long as the fact remains that God so commanded? It surely will, unless it can be shown to be equally a fact that he has annulled or renoked the commandment. But the fact that its observance was commanded is very plainly revealed in the Word. Does the word of God also plainly state that the commandment has been repealed? *It does not;* but its repeal has been inferred from certain texts which certainly do not state in plain terms that it has been repealed, nor do they contain anything resembling a repeal. But the commandment is a plainly expressed precept, and the inference is therefore inadmissible. And the inference is not only unnecessary, but in opposition to many scriptures showing the perpetuity of the law.

It will be admitted that commandments or laws, as they impose obligation, should be most definitely and clearly stated. Any ambiguity, or vagueness of expression in a law, is inexcusable, necessarily leading to confusion and injustice; and it is just as necessary to a correct understanding of the obligation we are under to the Law-giver that the repeal or amendment of a law should be plainly stated, as the original enactment. The commandment enforcing the observance of the seventh day, like the other parts of God's law, is as definitely and clearly expressed as language can be made to express ideas. *But no repeal can be produced.* Hence we can have no hesitation in adopting the following

CONCLUSION.—The requirement to remember the seventh day or Sabbath to keep it holy, is still binding on man, as are the other precepts of God's holy law.

ISA. LVI, 2.—*Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.*

J. H. W.

(To be Continued.)

"OUR PRESENT WORK."

This is the caption of an article in the *Review*, Vol. ii, No. 2. The truth it then expressed, is no less truth now. It expressed our most solemn conviction then, and the experience of four years confirms us in the truth expressed. God has blest the preaching of the message to the salvation of souls, and has not especially blest other messages. Neither has he blest the labors of those who have mixed up other matters with the message. From the very first that we took part in spreading the third message, (which was at the very commencement,) we have plead with our brethren, through the *Review*, in public meetings and private interviews, to closely adhere to the leading truths connected with the message, and not suffer their minds to be called off on subjects not emphatically present truth. Satan has desired to destroy the remnant, and many who have embraced the message, and bid fair to be a help and ornament to the cause, have finally made shipwreck of faith, in consequence of being led imperceptibly from present truth.

Brethren, be not deceived. Be warned by the sad experience and overthrow of hundreds of Advent believers, who have been led from the truths of those angels' messages from heaven, to dwell on points not necessary to our salvation. You have not forgotten what touched your finest feelings, convicted you of transgression, and after you received the message into your heart, filled you with peace and joy. It was present truth. It was the message.

Would you bring others to the keeping of the "Commandments of God and the Faith of Jesus?" then go to them with the truths that stirred your soul, and accomplished the work for you. We have one God, one Saviour, one gospel, one hope, and the message God has given us is a unit. It shows us our duty now. If received into the affections, it will do for us the work need-

essary to be done now. It leads to immediate consecration, and action in the cause, and brings present salvation to those who thus embrace it. Here we will give large extracts from

THE ARTICLE.

"In laboring to accomplish our whole duty to God and the scattered flock, it is important to understand our present work clearly. With pleasure we look back to those happy years when the servants of the Lord were fervently, and with one united voice proclaiming the coming of the Lord. They were not then running off into views which had no particular bearing upon the main question, but the burden of every called and chosen servant was, "Fear God and give glory to him, for the hour of his judgment is come." While they were thus united, God blest their labors everywhere, and the cause moved on gloriously. But during the delay, or tarrying time in 1844, distracting views sprung up, and fanaticism began to appear. These, however, were swept away by the seventh month cry, like the dew before the sun, and in the closing up of the message of the second angel, every voice was again raised in concert in proclaiming, 'Behold the Bridegroom cometh, go ye out to meet him.'

"Many believe that the time has come to sound the last note of warning to the scattered people of God. If it is really so, and we fully believe that it is, then may we not expect to see the same oneness of views, and united effort among those who believe, as was witnessed during the messages of the former angels? We believe that we may. It is true that we have passed through the long dark night of scattering, and the flock has become faint and scattered by a strange diversity of views. And as they are now being gathered to the truth, many will be inclined to hold on to erroneous views received in the time of scattering. Therefore it should be a very important part of the present work of those who teach the truth, to lead the minds of the brethren from distracting views, and to show them that they must be united in the third message, as we were in the former ones. Under the present unfavorable circumstances, a powerful effort must be made to hold up the truths closely connected with this message, in their clear light and importance, so that precious souls may feed upon them, and rejoice in them, and thus lose sight of the errors and darkness that have so long enveloped them.

"Those who gave the two former messages with success, dwelt almost entirely upon the leading ideas expressed by the two angels. Those who are especially called of God to give the third, we think, will not wander far from the leading ideas expressed in the message of the third angel, to dwell on disputed points, not particularly meant in due season. The third angel's message opens before the mind a wide field of truth, important to our present salvation. The "patience of the saints," the "Commandments of God," "the Faith of Jesus," and the awfully solemn warning against the worship and mark of the beast and his image, are themes perfectly calculated to inspire faith, and lead believers to consecrate themselves and all they have to the Lord. These subjects when investigated open the plan of salvation clearly, and do not fail to show our present work. No other subjects will move the heart, and revive the faith of the fainting flock like these. In fact all others seem to be ineffectual.

"The story of "Mashullam" may please the ear, and the "age to come" occupy and divide the mind; but we fail to see that they are accomplishing anything at this time in leading souls to "the Commandments of God, and the Faith of Jesus." In fact, these things are calculated to captivate the mind, and keep some from throwing their whole interest into the present work of salvation. Let those who believe that a good work has been already accomplished by the proclamation of the message of the third angel, for a moment reflect, and they will readily see that the subjects closely connected with this message, have alone accomplished this glorious work. And judging the present and future by the past, we may learn what is "meat in due season" for the household, and also our present work. Said St. Paul to the Corinthians, [Chap. ii, 2,] "For I determined not to know (or make known) anything among you, save Jesus Christ and him crucified." That was then particularly present truth; for there was the cross, to preach him who had just been condemned and crucified. And Paul preached, or made known to them that only which was necessary to their salvation through Jesus Christ. An example truly worthy of our imitation.

"We are far from calling any portion of the Bible unnecessary. All Scripture is "profitable." But if there are not certain portions of the Word, and certain subjects particularly applicable to any one time more than another, why has our Lord urged upon our consideration the figure of the wise and faithful servant, giving to the household meat in "due season?" Or why does Peter speak of the "present truth?" If we consider these things properly, we shall see that at this time, when all our energies should be employed in spreading the third message, to save souls now, that are sinking in the mire of unbelief, our minds should not be drawn from those truths so necessary to our present salvation,

"Many have looked on too long in silence, while they have seen those important truths connected with the present message impiously trampled under foot without making any effort to help vindicate and advance the cause of truth. Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate. Now we may all do something for the Lord who has done so much for us. To those who love and rejoice in the present truth, we would say, there are others who would prize it as highly as you do, if they could have it taught to them in its purity. Efforts, under discouraging circumstances have been made by self-sacrificing brethren to get the truth before many of you, and you will certainly feel called upon to help others. Often has the poor widow's mite been freely cast into the treasury of the Lord to publish tracts, and to send to you the servants of the Lord, to preach the Word to you and to carry to you the publications. And if you love the truth, and love your brethren who do not see the light as yourselves, it will be your greatest pleasure to help send the truth to them." J. W.

FAITH OF GOOD MEN.

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

It is claimed by many, (when they find the Scriptures do not bear them out in the belief that the wicked must exist in torment through ages without end,) that the good of all ages have believed it. We have found no such sentiment taught by David, Job, Daniel, or any Scripture writer. If we come to the testimony of those who have been the servants of God in the past, as well as the present dispensation, we shall find many of them holding sentiments similar to those advanced in the preceding pages of this work. We will give a few extracts in proof of what we have just stated. The doctrine of the IMMORTALITY OF THE SOUL, it seems did not exist, even among the heathen in the vicinity of the promised land until they received it from Babylon. "Pythagoras lived in Egypt, from thence he went to Babylon. Jamblicus tells us his stay there was 12 years. The most important doctrine which he brought home from thence, was, that of the IMMORTALITY OF THE SOUL."—*Prideaux's Connections*, Vol. 1, Page 205.

DR. CAMPBELL says: "Before the Captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the dead, as to their happiness or misery. They spoke of it simply as a state of silence, darkness, and inactivity. But after the Hebrews mingled with the Greeks and Romans they insensibly slid into their use of terms, and adopted some of their ideas on such subjects as those on which their oracles were silent." Here is testimony concerning the past dispensation.

We find our Saviour at the commencement of the gospel age, saying to his disciples, [Matt. xvi, 6, 7, 12,] "Beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. * * * * * Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Says Josephus, "The Pharisees believe that souls have immortal vigor in them, and that UNDER THE EARTH there will be rewards and punishments." The Sadducees denied the resurrection: and the Pharisees, though they believed this, held an error in supposing that men were rewarded at death. Christ testified to them, "Ye make the word of God of none effect by your traditions." He taught, "Thou shalt be recompensed AT THE RESURRECTION OF THE JUST."

Says JUSTIN MARTYR, who was born A. D., 89, and was

martyred, A. D. 163. Should you happen upon some who are called christians indeed, but even dare to assail the God of Abraham, Isaac, and Jacob with blasphemy, and say there is no resurrection of the dead, but INSTANTLY WHEN THEY DIE, ARE RECEIVED UP INTO HEAVEN: DO NOT COUNT THESE AMONG CHRISTIANS"—*Drooks on Prophecy*, p. 52.

TYNDAL says, while disputing with Papists, "If the soul be in heaven, tell me why they be not in as good case as the angels be? And then what cause of the resurrection?"

Among the early reformers the sentiment we advocate was held quite extensively.

DUKE GEORGE, in writing to DUKE JOHN, Oct. 15th, 1521, says:—Some deny the immortality of the soul. * * * All this comes of Luther's teaching."

The following is from Audlin's life of Luther:—"These were new lights, who came to announce, that they had discovered an IRRESISTIBLE argument against the Mass, Purgatory, and prayers to the saints. This was simply TO DENY THE IMMORTALITY OF THE SOUL. * * * * * They left Wittenburg and went to Geneva, where we find them in 1561, sustaining a crowded school, and imprinting these, THAT ALL WHICH HAD BEEN SAID ABOUT THE IMMORTALITY OF THE SOUL WAS INVENTED BY ANTICHRIST FOR THE PURPOSE OF MAKING THE POPE'S POT BOIL."

MARTIN LUTHER, in the earlier part of his life, in his "Defence—Proposition 27th," published 1520, says—"I permit the Pope to make articles of faith for himself and his faithful, such as that he is Emperor of the world, King of heaven, and God upon earth—that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."

ARCHDEACON BLACKBURN said:—"The more any man is convinced of the immortality of the soul, from the principles of Aristotle or Des Cartes, the less will he concern himself about the gospel account of futurity."

TIMOTHY DWIGHT, D. D., LL. D., late resident of Yale College, in his Sermons, Vol. 1, p. 163, says: "Among Christians I know of but one [S. Drew] who has regarded the immortality of the soul as susceptible of demonstration. * * * * *

Whatever has been created, can certainly be annihilated by the power which created it. The continuance of the soul must, therefore, depend absolutely on the will of God. But that will can never be known by creatures, unless he is pleased to disclose it. Without Revelation, therefore, the immortality of the soul must be entirely uncertain."

And, as we have already quoted, BISHOP THILLOTSON, in his Sermons, printed in 1774, Vol. 2, admits that "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."

BISHOP NEWTON, in his works, London edition, 1787, in dissertation 60, says:—"Nothing can be more contrary to his nature and attributes, than for a God all-wise, all-powerful, all-good, all-perfect, to bestow existence on any beings whose destiny he foresees, and foreknows, must terminate in wretchedness and misery, without recovery or remedy, without respite or end. God is love, and he would rather not have given life, than render that life a torment and curse to all eternity. Imagine numberless creatures, produced out of nothing, delivered over to torment of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness. God could never make any creatures whose end he foreknew, would be misery everlasting."

The Last we Saw or Heard of the Prophetic Expositor!

THE last number of the Expositor we ever received (and that was forwarded to us by the kindness of our friends) contained the following which is one of those mean thrusts so eminently characteristic of that sheet:—

"The *Advent Review* is again to change its location; we believe this time to Battle Creek, Mich. Fanaticism must continually present new phases in order to attract the credulous."

We could not help thinking that what is now for the time being the Prophetic Expositor, a paper which has changed so many times, in name and form and size and sentiment, to procure a doubtful existence was a very singular one to talk about predicting "new phases."

The Christian's Trust.

AWAKE, my slumbering harp, and raise
Devotion's sweetest notes of praise;
Arouse, my tuneful powers, to sing
The praises of my coming King.

Hear O earth! the tidings glad:
Ye weary one's, with hearts so sad,
Rejoicing, lift your eyes on high,
And see the Lord of glory nigh

O list not to the siren lay,
Which tells of a long, long delay;
For, lightning like, he soon will come,
Descending on his azure throne.

Shun the vain world, with all its cares,
Lest that day take you unawares;
O, let your faith and works abound,
And in your lips no guile be found

Let speech be sound and uncondemned,
That those who scoff may be ashamed,
Having no evil thing to say
Of those they fain would lead astray.

O may the God of truth and grace,
Direct and guide you all your days;
Preserve you blameless till the Lord
Of life shall crown you with reward.

A. M. A. CORNELL.

Communication from Sister White.

DEAR BROTHERS AND SISTERS:—For some months past my spirit has been much depressed. God has seen fit to use me, a feeble instrument, for a few years past by giving me visions. This place I have not desired. I have ever known that it would cause me many hours of anguish of spirit. Messages have been given me, and it has been enjoined upon me to be faithful in declaring them. My feelings have been sensitive, and while with the fear of God before me, I have been obliged to faithfully relate what God has shown me, my sufferings of mind have been intense.

And then when I have seen how little the visions have been heeded, and what little effect they have had upon others, I have been discouraged. The visions have been of late less and less frequent, and my testimony for God's children has been gone. I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family; have a good influence over my children, pray with them, and for them, that they may be saved.

I have greatly feared they might be left without a father's care. My husband's poor health has made me tremble for the future. My prospects looked dark. I have tried to bear up with good courage, but have nearly all the time carried with me an aching heart. I have seldom told my feelings, for I believed it to be wrong to talk trials and darkness to others, as it would have an effect to discourage them, and weaken their faith.

At our late Conference at Battle Creek, in Nov. God wrought for us. The minds of the servants of God were exercised as to the gifts of the Church, and if God's frown had been brought upon his people because the gifts had been slighted and neglected, there was a pleasing prospect that his smiles would again be upon us, and he would graciously and mercifully revive the gifts again, and they would live in the Church, to encourage the desponding and fainting soul, and to correct and reprove the erring.

Our trembling faith has again pierced the clouds of darkness that have been gathering over us, and is fixed upon our Eternal Sun, whose beams have again dispersed our gloom. And with hope and confidence we will do our duty to those around us; declare faithfully what God bids us, let the consequences be what they may. He that bids us speak will take care of the consequences if we do his will. Jesus will not lay upon us any greater burden than we can bear.

All have an influence, and that influence tells for God and heaven, or for Satan and hell. I cannot, I dare not hold my peace. I must warn those in danger to escape the wrath of God. A great work must be done for us. We are contented to live at too great a distance from God. Our hearts are not right before him, or we should feel deep longings of soul for a devotedness to his cause.

Are we willing to search our own hearts, and

compare our lives with our holy Pattern? We are too well satisfied with a form. We must have the power of godliness in the soul. We must have our minds running in the right channel. Our conversation is too much upon things of earth. And when we meet to worship God, it takes time to get the mind fixed upon God, or in a heavenly frame to serve him. We have had so few thoughts of God and heaven, we cannot approach him with confidence in faith; and we pray and labor in darkness, when it is our privilege to be in the light.

There must be a living to God out of meeting. Our thoughts must be upon heavenly things, and a cheerful, happy frame of mind we should cherish, and then when we meet to worship, we can pray in faith, can come right to the point without wading through so much darkness. We must possess a spirit of consecration. This poor earth seems to be like a load stone. It draws our minds and occupies them so that there is but little room for heavenly thoughts and principles. This need not be so. My own experience tells me that heaven can attract us. We can keep our thoughts upon Jesus and his lovely character, and upon our priceless treasure. We can be strong in God. We can have an increase of faith. We must hold the victory as we obtain it, and then it will be easy believing. If we continue to hold the victory, our faith will grow. This is the only way we can be overcomers, and at last come off victorious.

But how often we get a little victory, feel that God has heard us pray, and when any trial arises, and dark clouds and adversity come, we yield up what we have obtained. Our faith dies, and we again encourage unbelief to come into our souls. And when we would make another effort for freedom of soul, it is much harder for us to come up to the point, to take God at his word than before. We must first mourn about ourselves, and sorrow that we are so dark; and we have to make a greater effort for victory than before.

Let us have that faith that takes hold of the promises of God, and will not let go; faith that will live in adversity, clouds and gloom, and although trembling, will find its way through every obstacle, up within the second veil, and there grasp the desired blessing. A dead faith will do us no good. We must have a living faith, and then we shall have a living experience.

We have felt the power and blessing of God for a few weeks past. God has been very merciful. He has wrought in a wonderful manner for my husband. We have brought him to our great Physician in the arms of our faith, and like blind Bartimeus have cried, "Jesus thou Son of David, have mercy on us;" and we have been comforted. The healing power of God has been felt. All medicine has been laid aside, and we rely alone upon the arm of our great Physician. We are not yet satisfied. Our faith says, Entire restoration. We have seen the salvation of God, yet we expect to see and feel more. I believe without a doubt that my husband will yet be able to sound the last notes of warning to the world.

For weeks past our peace has been like a river. Our souls triumph in God. Gratitude, unspeakable gratitude, fills my soul for the tokens of God's love, which we have of late felt and seen. We feel like dedicating ourselves anew to God; de-devoting ourselves to his work. We desire to be a living sacrifice to God, and to shed a holy influence. My very being longs after God. I thirst, I pant for living waters.

Our example and lives tell either for heaven, eternal life, or darkness and death. Our lives should be holy, and we should oft hold communion with God, draw nourishment from Jesus the living vine, that our souls may flourish in the Lord. Then can we exert a holy influence. How holy should those live who believe we are having the last message of mercy to the world. We should take a humble, meek stand, and yet the very truths that we profess will lead us to exalt the standard, and to occupy an elevated position, far above the low, vain, joking trifler of the world.

True christian humility will lead us to this. A sense of our own weakness and frailty will lead us to lean upon One that is mighty to save, whose

delight is to impart strength and courage to the humble, self-abased suppliant. Humility is the greatest ornament a christian can wear. Jesus loves to honor such, and lift them up. There is a fullness in Jesus. We can partake of his rich grace, and abundant salvation. We can rejoice in a whole Saviour, and have unwavering trust and confidence in God. We are too faithless, too doubting. Our faith in God's precious promises, should grow every day. If we hold the victory over the powers of darkness it must be by constant, persevering watchfulness and almost unceasing prayer. It must be an every day work. If we grow in grace and in the knowledge of the truth, we must have the words of our mouth select, and seasoned with grace. God will help us in our efforts. Angels will watch over us, and our soul will be like a watered garden. E. G. WHITE.

The Two Prophecies.

PROTESTANTS generally believe in a change of the Sabbath, and believe that Jesus Christ did change the Sabbath from the seventh to the first day of the week. Now to all such I would submit the two following prophecies and their fulfillment, for their candid consideration. Says Paul, prove all things, hold fast that which is good." 1 Thess. v. 21.

These prophecies are found in the books of Isaiah and Daniel. They are concerning two different men and their work with the law of God. The first is concerning the man Christ Jesus; [1 Tim. ii, 5;] the second is concerning the Man of Sin, Papacy. 2 Thess. ii, 3-8. One is the head of the Christian Church, and the other is the head of the Antichristian Church.

With these remarks I will submit the first of these prophecies. Isaiah in chapter xlii. 21. speaks as follows: "The Lord is well pleased for his righteousness' sake, he will magnify the law and make it honorable." This prophecy was spoken over 700 years before the first advent; and with this prophecy before us we will turn to the New Testament and see if the teachings of the Son of God are in harmony with this prophecy. "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. Matt. v, 17. To fulfill what? The work of magnifying the law and making it honorable; and in doing this he fulfilled the prophet. Let me here ask if the Son of God had destroyed a part of the law, would he not have destroyed one of the prophets, or prophecies?

See the testimony of Mark and Luke. "And they went into Capernaum and straightway on the Sabbath day he entered into the synagogue and taught." Mark i, 21. "And he came to Nazareth where he had been brought up, and as his custom was he went into the synagogue on the Sabbath day and stood up for to read." "And he came down to Capernaum . . . and taught them on the Sabbath days." Luke iv, 16-31. "Therefore the Son of man is Lord also of the Sabbath." Mark ii, 28.

We will also examine the other prophecy concerning the Man of Sin and see what his work was to be with the law of God. Daniel in Chap. vii. is giving a history of the four universal monarchies of the earth; and in describing the fourth with all its changes, he says, "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 residuum with the foot of it, and it was diverse from all the beasts that were before it, and it had ten horns. . . . 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." Dan. vii, 7, 8.

In verses 23-25 the angel gives Daniel an explanation of verses 7 and 8 as follows: "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 break it in pieces. . . . And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first and he shall subdue three kings." The Herald the Ostrogoths and the Vandals were subdued to make way for the rise of the little horn, the Papacy, which was accomplished A. D. 538. For farther particulars see the Pamphlet entitled, "Four Universal Monarchies," &c., published at the *Advent Review Office*. "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 hands until a time and times and half a time."

Here we have before us the work of the Man of

Sin. Papacy, with the law of God. He was to "think to change times and laws;" evidently the laws of the Most High; for his work was to oppose God's work.

Now to the fulfillment of this prophecy. Dr. Chambers says, "By Constantine's laws, made in 321 it was decreed that for the future the Sunday should be kept a day of rest in the cities and towns, but he allowed the country people to follow their work. In 538 the council of Orleans prohibited this country labor." Enc. Art. Sun. London, 1791.

Here we find that the first blow against the law of God in relation to the Sabbath, was struck by a Roman Emperor. A. D. 321, and finished by the Papacy in 538. "From this time (538) the observance of the first day was gradually but forcibly urged upon the people, and the Sabbath dismissed wherever the owed allegiance to the Pope as head of the church and in England and Scotland as late as the thirteenth century; then it was decreed that it should be holy time from Sunday noon until Monday."

Gibbon says, "The liberty of choice which the christians had, was succeeded by a law which compelled the Abyssinians to do all manner of servile work on the Sabbath day. And during ten centuries of blindness and servitude Europe received her religious opinions from the oracle of the Vatican; and the same doctrine already varnished with the rust of antiquity was admitted without dispute into the creed of the reformers."

Says the Revelator, [Rev. xiii. 4.] "And they worshipped the dragon (Pagan Rome) which gave power unto the beast; (Papacy) and they worshipped the beast. (Papacy.) saying, "Who is like unto the beast? who is able to make war with him?" To worship God is to keep his commandments; then we conclude that to worship the dragon and beast is to keep their commandments; for we have already seen that the dragon and the beast, the emperors and popes, both had a hand in effecting the change; and the Revelator says that they worship both powers.

We will here give an extract from the Catholic Catechism of the Christian Religion.

Question. What is the third commandment?

Ans. Remember that thou keep holy the Sabbath day. Six days shalt thou labor and do all thy work; but on the seventh day is the Sabbath of the Lord thy God, thou shalt do no work on it, thou nor thy son nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor thy stranger, that is within thy gates, &c. Ex. xx. 8, &c.

Ques. Why does God command this commandment by the words, Remember, &c.?

Ans. To remind the Jews that this commandment is only a confirmation of one that had been always observed by his order since the beginning of the world. Gen. ii. 3; Ex. xvi. 23.

Ques. What does God ordain by this commandment?

Ans. He ordains that we sanctify in a special manner this day on which he rested from the labor of creation.

Ques. What is this day of rest?

Ans. The seventh day of the week, or Saturday; for he employed six days in creation and rested on the seventh. Gen. ii. 2; Heb. iv. 1, &c.

Ques. Is it then Saturday we should sanctify in order to obey the ordinance of God?

Ans. During the old law, Saturday was the day sanctified; but the church instructed by Jesus Christ, and directed by the Spirit of God has substituted Sunday for Saturday; so we now sanctify the first and not the seventh day. Sunday, means, and now is the day of the Lord.

Ques. Had the church power to make such change?

Ans. Certainly. Since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal, and perpetual tradition of all ages and nations, attest the antiquity of, and consequently the divine assent to, this change. Even the bitterest enemies of God's church, admit and adopt it.

Ques. Why did the church make this change?

Ans. Because Christ rose from the dead upon Sunday, and rested from the work of redemption, and because on this day the Holy Ghost descended on the apostles, and on the church.

Reader, believest thou all this? We have here briefly set forth the two prophecies concerning the Son of God and the Papacy, with the fulfillment of each. The Son of God was to make the law "honorable," and the Papacy was to "change" it. The testimony of the apostles proves that the Son of God did make the law honorable; and the testimony of historians, together with the admissions of the Catholic Church, prove that the Papacy did change the law of God.

Do you want to "be called a repairer of the breach, a restorer of paths to dwell in? If you do, the Prophet tells you what you must do in order to be called a repairer of the breach. The breach is made in God's law by destroying the Sabbath.

Therefore "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," &c. [Isa. lviii, 13.] then thou shalt "be called a repairer of the breach." Verse 12. Choose ye this day whom ye will serve. "If the Lord be God, follow him; but if Baal, then follow him."

J. M. McLELLAN.

Hastings, Mich., Jan. 1st, 1856.

COMMUNICATIONS

From Bro. Edson.

BRO. SMITH:—I would say to you and to the brethren and sisters scattered abroad, that I am striving by the grace of God to keep all his Commandments and the Faith of Jesus. I praise the Lord for what he has done for me, and what he is doing for the little remnant in these last moments of time. The Lord is calling out and separating a people from the world, and fitting them for the heavenly garner. He will have a holy and a pure people that will be ready to meet him when he comes.

Dear brethren and sisters, the Lord has not called us out here in these perilous times of the last days to sit down and be silent whilst the enemies of truth are doing all they can to draw souls astray. Let us gird on the whole armor, and have our loins girt about with truth, and we be like those that wait for the Lord when he returns from the wedding.

Let us be at work in the vineyard of the Lord. We all have something to do. Let us be up and doing, and be more awake in his cause, and stand up and defend the truth, and stand upon the word of God, and so live and walk before the world that it may plainly be seen of us that we believe what we profess: that the Lord is soon to come; that we are having the last message of mercy. Do we realize the solemn position that we occupy as we should?

We are truly living in a solemn moment of time, when Jesus is in the Most Holy. His work is almost done. Soon he will take his seat on the white cloud. How holy and pure we must be to stand in that day.

I rejoice and praise God for the way that he has led me; and he will lead me through to the kingdom, if I put my trust in him. I mean by the grace of God to strive to overcome, that when he comes I may be numbered with that little company that John saw stand on mount Zion. No guile was found in their mouths. What a pure company that must be. I want and mean to be there.

Your brother striving for the kingdom.

MARSHALL EDSON.

Franklin Co., Mass., Dec. 23d, 1855.

From Bro. Hasselback.

BRO. SMITH:—I am convinced that it is my duty to observe and keep the Lord's Sabbath. I also believe that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord, to be given the saints at the resurrection of the just. And as I embrace this precious hope of the soon appearing of our blessed Lord and Saviour Jesus Christ, I am constrained to thank our heavenly Father that he has taken the scales from mine eyes, and that he led me out of darkness into his marvelous light.

The *Review* is indeed a welcome messenger to me. I have been deprived of labor for nearly a year, on the account of sickness. It is encouraging to me to read the epistles of the dear saints scattered abroad, who have like trials and afflictions, for whom I also pray that God our heavenly Father will sustain and bless; that they fight on the good fight and hold out faithful to the end; so that when the morning appears we may rejoice and receive a crown of everlasting life.

In hope of immortality. B. HASSELBACK.
Sullivan Co., Ind.

Extracts of Letters.

BRO. C. H. BARROWS writes from McKean Co., Pa.:—"I feel that I have been deprived of a great treasure, a long time: that is, the *Review and Herald*, which I don't feel satisfied to do without any longer."

BRO. DAVID CHASE writes from Columbia Co., Wis.:—"I arrived here Oct. 12th, and have found some that like to hear the reasons for keeping the seventh day, and I have had much liberty in conversing with them in their families, and I fondly hope some in this region may yet become trees of righteousness, the planting of the Lord, that he may be glorified. I fondly hope that some of those whose duty it is to go out into the high-ways and hedges, will find their way into the interior parts of this country."

BRO. B. M. ADAMS writes from Philadelphia, Dec. 30th, 1855:—"I am, most truly, glad to see in a late

No. of the paper, that Bro. J. N. Andrews, and the other brethren, have, at last, reached the definite Scriptural time of commencing the Sabbath: at the evening, sunset, instead of 6 of the clock; which latter view I never could see had any Scripture ground. Well, may 'the Lord of the Sabbath' lead and guide 'into all truth, and show us things to come,' is my prayer for you all, beloved children of Zion, as well as for my own guidance."

BRO. AND SR. AYERS write from Cumberland Co., N. J., Dec. 30th, 1855:—"We wish to say that we are striving to overcome our selfishness and the world, and be found in Christ when God makes up his jewels, and with those who love his appearing be crowned with eternal life.

We are alone here in the present truth. Many have read the *Review* and books of a kindred spirit, and say they wish some preacher would come here and teach them. The Seventh-day Baptists have offered us their house of worship to talk in. Brethren, send one or two here if you can this Winter. We are praying for it."

BRO. AND SR. HOSTLER write from Chenango Co., N. Y., Dec. 23d, 1855:—"It is now two years since we embraced the present truth, and we feel to bless the Lord that we ever heard the Third Angel's Message. We are striving to keep all his Commandments that we may have right to the tree of life, and enter in through the gates into the city, at the resurrection of the just.

"Dear brethren and sisters, let us put on the whole armor of God, for we are living in perilous times. Satan and the world are trying to lead the remnant astray from God, but he that endures to the end the same shall be saved. O let us watch and be sober; for the coming of the Lord draweth nigh; that he may not come upon us as a thief, but that we may rejoice and say, This is our God, we have waited for him. We are glad to hear from the dear brethren, and pray that many more may be brought into the truth."

BRO. WM. GOULD writes from Dearborn Co., Ind.:—"I am in a lonely place here where we have no preaching. The paper is the only medium by which I can hear from those of like precious faith. I feel as though I will not be burdensome to you long: death is fast preying upon me; and in the language of the Apostle, if in this life only we have hope, we are of all men most miserable. But, thanks be to God! if we live in obedience to the Commandments of God, we shall have an abundant entrance into the everlasting kingdom. May this be our happy lot, is the prayer of your brother in tribulation."

BRO. H. G. BUCK writes from Buck's Bridge, St. Lawrence Co., N. Y., Dec. 31st, 1855:—"The cause in this place is rising some at present, though the Enemy has worked powerfully of late; but I hope he may be defeated in every case. The Lord help us all."

Be Steadfast.

BEWARE how you trifle with temptation. The first step from God may fix your eternal destiny. Declension generally begins in the closet. Be instant, therefore, and earnest in prayer. Make no Saviour of your feelings, or solutions, or past experiences, and have no confidence in the flesh, but abide in Christ, the living, personal, and ever-present Saviour. Be firmly persuaded that he knoweth your frame, and the things that you stand in need of, and that he will supply every want of soul and body in the fullest measure, at the best time, and in the best way, consistent with your greatest good, and therefore with your deepest peace and joy. Accept all things from him, enjoy all things in him, return all things to him, "and go on your way rejoicing." But think not that when you please to depart from Christ you may at any time please to return, or that, should you return, the loss which you have sustained by so sad a departure, can ever be so made up in this world as that it shall not be a constant deduction from that sum of character, of usefulness, and of joy, which otherwise would have been possessed by a "patient continuance in well-doing."

EASY TO BE LOST.—Oh how many ways there are to be lost, while there is but one to be saved. It is the easiest thing in the world to be lost. If the sinner does not like one way, he may take another—he may take his choice of a hundred. Or he may just sit still, and fold his arms, and float down the current towards the bottomless pit, and he will certainly be lost, and that forever—as certainly as if he were to ply the oar with all his might. But to be saved is

