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"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 IN ADVANCE FOR A VOLUME OF 26 NOS.

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

AN HOUR WITH GOD.

One hour with thee, my God, when day-light breaks
Over a world thy guardian care has kept,
When the fresh soul from soothing slumber wakes
To praise the love that watched me while I slept.
When with new strength my blood is bounding free,
The first, best, sweetest hour, I'll give to Thee.

One hour with thee, when busy day begins,
Her never-ceasing round of bustling care,
When I must meet with toil, and pain, and sins,
And through them all, thy cross again must bear;
O then, to arm me for the strife, to be
Faithful to death, I'll kneel an hour with Thee.

One hour with thee, when rides the glorious sun
High in mid heaven; and panting nature feels
Lifeless and overpowered, and man has done,
For one short hour, with urging life's swift wheels
In that deep pause my soul from care shall flee,
To make that hour of rest one hour with Thee.

One hour with thee, when saddened twilight flings
A soothing charm o'er lawn, and vale and grove,
When thee breathes up from all created things
The sweet, thrilling sense of thy deep love;
And when its softening power descends on me,
My swelling heart shall spend an hour with Thee.

One hour with thee, my God, when softly night
Climbs the high heaven with solemn step and slow,
When thy sweet stars, unutterably bright,
Are telling forth thy praise to men below;
O then, while far from earth my thoughts would flee,
I'll spend in prayer one joyful hour with Thee!

WHEN WILL THE NATIONS BE DASHED IN PIECES?

(Continued.)

Objection. Christ is a priest after the order of Melchisedec; but Melchisedec was both a priest and king, at the same time: therefore the priesthood of Christ will not cease at his coming, but will continue while he is a king on the throne of David.

Paul to the Hebrews says the earthly priests "serve unto the example and shadow of heavenly things;" [chap. viii, 5;] but there were certain things which were not exemplified by the priests of the order of Aaron, and there were other things in their ministration to which there is nothing corresponding in the antitype. Therefore it is evident that Aaron and his sons, or the priests of that order, were not complete types of the Minister of the new covenant in the heavenly Sanctuary. They offered a multitude of offerings "year by year;" but he offered but one. Heb. vii, 27, ix, 25, 26, x, 1, 11, 12. Some have endeavored to follow the types so strictly that they have lost sight of this fact, and imbibed opinions subversive of some of the most important truths on this great subject. The points of difference in the ministration of the two orders are specified by the Apostle in his letter to the Hebrews. They could not continue by reason of death; but he ever liveth to

make intercession for us. With them the priesthood descended from father to son; his is unchangeable. Heb. vii, 23-25. The reckoning of their genealogy was essential to their being admitted to discharge the duties of their office; but no priests were reckoned of the tribe from which he sprang. Chap. vii, 13, 14. They did not unite royalty with their priesthood; but he is both King and Priest.

As Aaron could not typify the character and priesthood of Christ in these respects, Melchisedec is presented in the Scriptures to make up the deficiency, says Paul. "For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the king and blessed him: To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. vii, 1-3. The record in Genesis would give us to understand that Melchisedec was a real personage, as such as Abraham who gave tithes to him; and he can only be said to have been without parents, descent, &c., as contrasted with Aaron and his sons, whose genealogy had to be carefully preserved, otherwise they were not permitted to fill the priestly office. That this method of expression was common among the Hebrews, who were very careful in preserving such records, we have the very best authority to show. Says Dr. Clarke: "He who could not support his pretensions by just genealogical evidence, was said by the Jews to be without father." . . . This sort of phraseology was not uncommon when the genealogy of a person was unknown or obscure. Now the record in Genesis gives us no information in regard to Melchisedec, further than that he was king of Salem and priest of the Most High God. Many have conjectured relative to the identity of Melchisedec, and some suppose he was Shem; but all such conjectures must be vain and fruitless, as it is evidently the design of the author of the Scriptures that it should not be known. If it were possible to ascertain who Melchisedec was, further than the simple statement of Gen. xiv, 18, he would no longer stand a type of Christ's priesthood according to the declaration of Heb. vii, 1-3. All the conditions specified in that Scripture regarding Melchisedec are fulfilled in the priesthood of Christ in the heavenly Sanctuary, and no where else. He has neither father nor son; that is, he has neither predecessor nor successor in that office; for it is in regard to his priesthood that these terms are applied. He has neither beginning of days, nor end of life; that is, his office did not come to him because he was born of a certain line—it was not of lineal descent; neither does death cause a cessation of his ministry, as was the case with all of Aaron's order.

But the particular point at which the objection aims is that of his *kingly priesthood*. We have seen that all the other points specified in the type of Melchisedec apply to the ministry of Christ, at this present time, where he is officiating even in "heaven itself, now to appear in the presence of God for us." And is this point an exception? I think not, for several reasons. In the argument of the Apostle to the Hebrews he proves that Christ

is superior to Aaron, constituted a priest by the oath of God after the order of Melchisedec. He points out the characteristics of his priesthood, including its royalty, and sums up in chap. viii, 1, thus, "Now of the things which we have spoken"—concerning the priesthood of Christ—"this is the sum: We have such a High Priest"—What kind of a High Priest? Such a High Priest as has been described; to wit: a priest who is holy, harmless, and undefiled; not subject to death; whose priesthood is unchangeable; not of the order of Aaron, but after the order of Melchisedec—King of Peace, and Priest of the Most High God. And where have we such a High Priest? on the throne of David?—"Who is set on the right hand of the throne of the Majesty in the heavens." He goes on to teach that the heavenly Sanctuary, where Christ ministers, must be purified with blood; also that he makes but one offering; that he offers it but once; and enters once into the perfect tabernacle to make an atonement. From these facts it is evident that the atonement must be fully made when he leaves, or ceases to minister in, the Sanctuary and true tabernacle; and not a declaration of the whole argument will admit of his performing this work a second time in heaven, or resuming it somewhere else. The above statements of Paul relating to the Melchisedec order of priesthood, are general; and as generals comprehend the sum of the particulars unless exceptions are directly granted, each particular must be included in the summing up of the argument, as no exception is noticed.

But again, the Scriptures prove that that particular specification is now fulfilled by the Minister of the new covenant, in heaven. See Zech. vi, 12, 13, which has been quoted (I might say perverted) to prove that Christ will be a priest on the throne of David. It reads, "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

It is altogether impossible to make this scripture apply to the reign of Christ on the throne of David. It will be perceived at a glance that two persons are introduced by the prophet: the Branch, which is Christ, the Son of God, and the Lord, or Jehovah. The Father and the Son. Now if we substitute these names for the pronouns in verse 13, it will read, "And the Son shall build the temple of the Father; and the Son shall bear the glory, and shall sit and rule upon the Father's throne; and the Son shall be a priest upon the Father's throne; and the counsel of peace shall be between them both;" that is, between the Father and the Son. This scripture is fulfilled in the position of our Melchisedec priest, "who is set down on the right hand of the throne of the Majesty in the heavens." Jesus himself testifies to his position in Rev. iii, 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Some will, perhaps, be ready to start in astonishment at the idea that Christ is a King at this present time, and has been during his whole ministry in heaven. But the word of God clearly teaches it, and therefore I believe it. Not on the throne of David, in the Kingdom of Israel, (which is cast down during his priesthood,) but on the throne of God, in the kingdom of the uni-

verse. We are taught that if we suffer with Christ we shall also reign with him; and Jesus promises a seat on his throne to the overcomers. Then if we reign as kings with Christ, sitting upon his throne, is it too much to believe, that Christ reigns as a King with the Father, while sitting on the Father's throne? It may be contrary to our ideas of Christ's position during the present dispensation, but if our ideas conflict with such plain teachings of Scripture, let them be discarded at once. The Word says he shall rule and be a priest on the throne of the LORD; and as the *counsel of peace* is "between them both" during his *priestly rule*, therefore he is at once "King of Peace and Priest of the Most High God." When I read the words of the risen Saviour to his disciples, that *all power in heaven and earth* is given to him; [Matt. xxviii, 18:] that men should honor the Son even as they honor the Father; [John v, 23:] and learn that the Father hath *highly exalted* him, even to a seat on his own universal throne. My soul rejoices at the thought that "we have such a High Priest" to make intercession for us. Surely they that put their trust in such a Saviour shall not be ashamed.

It is greatly to be feared that we have not considered the Apostle and High Priest of our profession, in all respects, in the light in which he is presented in the Word. It is necessary that we recognize his exalted position, in order that we give him that honor which the Father requires we should bestow upon the Son while in the joint occupancy of the throne of universal dominion.

Another point claims our attention, which is this: As Christ is a royal priest, or king and priest at once, these offices being united in Melchisedec, it is necessary, to fulfill the type of Melchisedec, that there be no genealogical reckoning in regard to either his priesthood or kingship. We should search in vain to find who was king before Melchisedec, or who succeeded him, or from whom he, as king descended. What is applicable to him as priest, is true of him also as king. And so it is with Christ in regard to that kingship which is united with his priesthood. He is exalted to the throne of God, not by right of descent, but to fulfill his priestly work there, in which descent was not reckoned. And as he is the "one mediator," having neither predecessor nor successor in that office, so he is the only one that ever will enjoy the high privilege of sharing the power and honors of the throne of the Most High. This fact alone would render it certain that Christ's kingly priesthood is not upon his own throne, or on the throne of Israel, for when he takes that throne it is as the *Son of David*; and it is as necessary that his genealogy be traced to David in order for him to occupy that throne, as it was for the sons of Aaron to prove their descent from Levi, or from Aaron, in order to be permitted to minister in the sanctuary on earth. The objection urged on the priesthood of Christ, is clearly invalid. A correct understanding of his priestly work confirms the view that every case is decided at, or before, his coming; and that his saints will be redeemed, and his enemies, including all the unredeemed, will be "dashed in pieces" at that time.

J. H. W.

(To be Continued.)

"YE MUST BE BORN AGAIN,"

JOHN III, 7.

(Concluded.)

We pass to show

WHEN THIS BIRTH TAKES PLACE.

II. When does this change take place? I answer, At the second advent of Christ. For as He was born at his resurrection who is the HEAD, so also will his disciples at their resurrection, who are the MEMBERS of that same body of which he is the head. 1 Cor. xv, 23. "Christ the first-fruits; afterwards they that are Christ's." When? "At his coming." Again, [verses 50-53,] "Flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye." When? "At the LAST TRUMP: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this

corruptible must put on incorruption, and this mortal must put on immortality." Isa. lxvi, 14. After speaking of the birth or resurrection of Zion's children, and their being comforted in Jerusalem, he adds, "When ye see it, your heart shall rejoice, and your bones shall flourish like an herb; and the band of the Lord shall be known toward his servants and his indignation toward his enemies. For, behold, the Lord will come with fire and his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Read also chapters xxv, 8, 9; xxvi, 19-21, and compare with 1 Thess. iv, 15-17; 2 Thess. i, 7-10. From which scripture we learn it is at the last trump. When the Lord himself descends from heaven in flaming fire to take vengeance on the wicked, and with the voice of the archangel and the trump of God. Then shall we be born of the Spirit, and come forth into a new and eternal life. When God shall be glorified in all his saints! How glorified in them? By their birth when they receive immortal and glorified bodies like unto Jesus' glorious body. Every one reflecting the image and glory of Christ. Thus we see the birth of the Spirit, which is the resurrection, is at the coming of our God from heaven, instead of at conversion and a point in the past. And this is the only birth that will ensure us an entrance into the kingdom. As Paul teaches, [1 Cor. xv, 14,] "And if Christ be not risen, then is our preaching vain, and your faith is also vain." Verses 17, 18. "And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Again, [verse 32,] "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink: for to-morrow we die."

We see from this that conversion cannot be the second birth, neither can it insure us an entrance into the kingdom. For, although we may have faith, and suffer for Christ here, and die in its triumphs and sleep in Jesus; yet all is vain without a resurrection. With what power then comes thundering home the declaration, "Ye must be born again;" even by the Spirit of the eternal God that raised Jesus from the dead, or ye can in no wise see or enter the kingdom of God. And it gives new force to such passages as Phil. iii, 11, "If by any means I might attain unto a (*ex anastasis*) resurrection out from among the dead." And also, Rom. ii, 6, 7, "God will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor and immortality: eternal life." "For [Rev. xx, 6,] blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." And how this truth harmonizes, and lights up with new rays of glory the word of God. See 1 John, iii, 9. "Whosoever is born of God, doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God."

Now, although we may allow that men may live here, and sometimes do by the assistance of God's grace without sin for a season, yet are any prepared to take the ground that the best men that ever lived attained a state here that rendered it impossible for them to sin? I presume not. Then are they not born of God. But if any doubt lingers in your mind, this same writer settles it. Chap. ii, 1. "Little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father." Here John supposes we may sin after conversion. And provision he assures us is made for such. But in the other place he assures us that if born again we CANNOT SIN. I am aware many efforts have been made to pervert this passage by modifying its meaning to suit our theories. But there it stands a positive declaration, and eternal refutation of all such theories. They cannot sin because they are born of God. Then conversion we see clearly is not the new birth.

We will here notice an objection that may arise in the minds of some, in 1 John v, 1. "Whosoever believeth that Jesus is the Christ, is born (begotten) of God: and every one that loveth him that begat, loveth him also that is begotten of him." We are to remember that this translation was made in view

of the position that conversion is the new birth. Now in this sense the words born, begat, and begotten, are all from one and the same verb in the original—*Gennao*—the first definition of which is, to beget, generate, and the word here rendered born should be rendered begotten. This is evident, 1st, from the whole tenor of his epistle; 2d, from what follows in the same verse, "he that loveth him that begat, loveth him also that is begotten of him;" 3d, but still more so from his own explanation in the 18th verse of this same chapter, where he distinguishes between being born and begotten. "We know that whosoever is born of God sinneth not." How do you know? In chap. iii, 9, he tells you, "his seed remaineth in him, he cannot sin because he is born of God." "But he that is begotten of God keepeth himself, and that wicked one toucheth him not." Says Paul in 1 Cor. ix, 27; "but I keep my body under," &c., "lest I myself become a cast-away." By which teaching I understand that when we are born of God we are in a state rendering it impossible for us to sin. But when begotten of God we keep ourselves by the use of those means God has appointed for our salvation. Or in other words, by conversion; we are begotten of God by the truth when we receive the spirit of adoption, which is the first-fruits of the Spirit and pledge of our adoption. But we are not born until the resurrection; which is the order of nature and accords with the teachings of the sure word of prophecy, as we will endeavor now to show. James i, 18. "Of his own will begat he us with the word of truth." The word here rendered begat is *Apouka*. 1 Cor. iv, 15. "For though ye have ten thousand instructors in Christ, yet there are not many fathers: for in Christ Jesus I have BEGOTTEN you through the Gospel." See also Philm. 10. "I beseech thee for my son Onesimus, whom I have begotten in my bonds." Rom. viii, 15-23. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father." Here mark, we have not received the adoption, but the spirit of adoption; and in the 23d verse he tells us when we receive the adoption, for "ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for (for what?) the adoption; (what is the adoption, Paul?) to wit, the redemption of our body." From these passages and many others we might quote, we perceive that through the truth we are begotten sons of God but not yet born. But having the spirit of Christ, which is the earnest, the first-fruits and pledge of our adoption, we wait, groaning for the adoption; to wit, the redemption of our body in the resurrection morn, when we shall be born (born free) of the free woman; [Gal. iv,] born into the kingdom unto eternal life. Glory to God! Whom the Son maketh free is free indeed. "For as soon as Zion travailed she brought forth her children." Unto which we are sealed (made sure) by the spirit of adoption. For, says God in the next verse, [Isa. lxvi, 9,] (and I will quote the verse with the marginal readings, and I wish you to notice its power and glory and assurance of hope unto the end,) "Shall I bring to the birth, and not beget to bring forth? saith the Lord: shall I beget to bring forth and shut the womb? saith thy God." No! is the implied answer. Having of my own will begotten you through the truth, [Jas. i, 18, &c.,] I will not shut the womb. No. "I will open your graves and ye shall come forth out of your graves and I will put my spirit in you and ye shall live." Eze. xxxvii, 14. "Awake and sing ye that dwell in dust, for your dew is as the dew of herbs, for the earth shall cast out her dead." Isa. xxvi, 19. "For her children shall break forth on the right hand and left." Isa. liv, 3. So here, [Isa. lxvi,] after representing them as already begotten for the express purpose of bringing forth and assuring us that he will not shut the womb. He represents the children as nursing, [verses 10, 11,] "Rejoice ye with Jerusalem, and be glad with her all ye that love her: rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the brightness of her glory." And the reason follows, for [because, verse 12] "Thus saith the Lord, behold I will extend peace to her like a river, and the glory of the

(gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in JERUSALEM." For, says Paul, [Rom. viii, 11,] "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." This accords with the teachings of Christ in John i, 12-14. "The word was made flesh and dwelt among us. He came unto his own, and his own received him not. But as many as received him, to them gave he power (margin, right, or privilege) to become the sons of God, even to them that believe on his name: which were born not of blood." No, that life which we received from our first parent must be yielded, "the blood is the life of the flesh;" [Gen. ix, 4,] "nor of the will of the flesh;" no, that must be yielded, for the flesh lusteth against the spirit, and these are contrary the one to the other. See Rom. vii, 23; Gal. v, 16. No blood in that birth. There is flesh, but no will of the flesh, "nor will of man but of God." Not born of the first Adam, who was made a living soul, but of the second Adam who was made a quickening spirit unto eternal life. "For (says Jesus) I give unto them eternal life and they shall never perish." From this passage we learn that as many as received Jesus, believing on his name, to them he gave the privilege to become the sons of God. How? By giving them the spirit which is the pledge of adoption, by which spirit they are sealed unto the day of redemption. See 2 Cor. i, 22; Eph. i, 13, 14; iv, 30. As Peter also testifies, [1 Pet. i, 23,] "Being born again, not of corruptible seed, but of incorruptible, by the word of God which (who, says Macknight) liveth and abideth forever." This word is Christ, by whose voice the dead in Christ will be awakened and be born again. John v, 25. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; marvel not at this, for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth." The Father gives not the spirit unto him by measure but with him is the residue. And all who believe in him receive the spirit of adoption; and, says Jesus, [John vi, 40,] "This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

I will notice one more objection and leave the subject with you. You will find some passages relating to the birth in the past or present tense. Such passages are to be harmonized on the principle that it is no uncommon thing for Old and New Testament writers, in speaking of events in the future, to use the past or present tense. Isa. ix, 6. "Unto us a child is born," &c. This was 700 years before Christ's day. Again, [chap. liii, 4,] "He hath borne our grief," &c., past tense. So Paul, [Heb. xii, 22,] "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem," &c. This is not yet fulfilled.

I might notice other objections, but on a careful examination of the subject they will all disappear before the light of the Word. I ask you, my brethren, to examine this subject candidly and prayerfully, and you will find it full of glory. It will harmonize the Word and pour in a flood of glory into your soul that no other view of the subject will. And the Scriptures will open before you in the investigation, and such rays of glory be shed upon them as shall feast your soul and make you glad through the Word. And this view gives such an importance and glory to the new birth, that we shall not, like Nicodemus, any longer marvel that Jesus attached so much importance to the truth, "Ye must be born again." Have we the spirit of adoption? Let us then rejoice in the hope of soon realizing the adoption unto glory, honor and immortality. For blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Amen.

Seneca Falls, Sept. 20th, 1845.

A Thrilling Picture.

In perusing the early history of the church there is nothing that more forcibly arrests the attention and appeals to the mind, than the terrible sufferings which the early Christians endured, and over which they triumphed. Let us for a moment contemplate them.

Go with me to the province of Bithynia. Its cities and villages are thronged with Christians. Every day witnesseth their increase, and the temples of the Roman gods are abandoned. Pliny is the governor of that province. An edict comes from the Emperor of Rome, demanding that Christianity be exterminated; that those who will not renounce it, who will not revile Christ and adore the heathen gods, be put first to torture and then to death. It is the command from Rome, and the arm of Rome, of appalling power, is raised to enforce it. It makes the blood run cold to imagine the conflict now to ensue, a conflict between the powers of bodily agony and the stability of regenerated hearts. A few of the timid and half converted sink from the terrible ordeal, and renounce the Saviour. The rest nerve themselves to endurance. They fast and pray, and pray and fast. They call upon Christ for help; they try to encourage one another, and look forward to the hour of trial with trembling hearts, for fear they should not be able to sustain the burden they are called to bear.

Go into the hall of judgment and witness the scene there; it is morning. Pliny is seated to judge and condemn. Ferocious Roman soldiers drag into the hall a Christian family. A father and mother, with their son and daughter, compose the trembling group. The hour of trial is come.

"Are you a Christian?" says Pliny to the father.

"I am!"

"Will you revile Christ, and worship the gods?"

"No!"

"Apply the punishment."

Bone after bone breaks beneath the dreadful wheel.

"Will you renounce Christ?"

"No!" groans the agonized Christian.

The glowing pincers are applied, and nerve after nerve is lacerated, till the whole frame is a mangled mass quivering with agony.

"Will you renounce Christ?"

"No!" feebly exclaims the exhausted sufferer.

"Take him to his death."

And as the father is hurried to the yard to be beheaded, he turns his languid eye to his fainting family, and says, "They that endure to the end shall be saved." He forgets himself and his own agony in his solicitude for his wife and children—and as the axe falls upon his neck, his lips are moving in prayer that they may be sustained.

And now the mother stands before the judge! And now will woman's nerves endure this trial? The mother's heart is a tempest of anguish for the trembling daughter at her side. And as the wheel crushes her limbs, and the flesh is torn from her bones, her only cry is, "Oh, God of mercy, help my children."

The soldiers, maddened with rage, drag her rudely to the block, and the next moment her headless trunk lies by the side of that of her husband.

And now the daughter takes the stand; trembling, fainting, praying, she clings to her Saviour. But as the wheel performs its dreadful work, and the pincers tear her youthful limbs, one dreadful shriek pierces every ear, and a frantic cry of the renunciation of Christ escapes her lips.

But the cry was but the delirium of her agony. For ere the tormenters have time to stop their work, she renounces her renunciation—she cries for forgiveness—she clings to her Saviour, and in contrition for her momentary and almost unconscious denial, forgets her pain, and terrifies her executioners by the calm, the unearthly determination with which she invites them to finish their work. They do finish it; terribly they finish it.

But let us leave this dreadful scene, not forgetting that for days, and weeks, and months, this bloody persecution raged with unsparing rapidity; and that these very sufferings, by the fortitude with which they were endured, multiplied converts to the Saviour.

Let us go from the province to the capital. It is a Roman holiday. Let us go to the Coliseum. A hundred thousand spectators crowd its vast amphitheatre, rising rank upon rank, almost to the clouds; lank, half famished lions are growing along the avenue, flashing their fierce eyes upon the multitudes beyond their reach; the impatience of the countless throng is manifested by loud murmurs, like the noise of many waters, as the expected sport is delayed.

An iron door is cautiously opened—every eye is fixed upon it. A female is thrust in, and the door closed. There is a growl and a rush, and her limbs are torn into a thousand pieces, and crumbling beneath the teeth of the contending lions. One shout from the vast multitude, louder than the ocean's tempest, rends the air—when again the door is opened, and another victim thrust in for their sport. What is the crime of the sufferers? They are Christians. They have renounced the idol gods of Rome, and have become the disciples of Jesus.

But let us turn from this dreadful spectacle, and go to the gardens. It is a lovely evening. Every tree is spangled with many colored lamps. Through the foliage, the illuminated palace turns night into day. All that Rome can give of splendor or of elegance adorns the walks. Statues crowd the corners and hover around the fountains, and music of enchanting melody is breathed as if by magic, from every bower and grove.

But what mean those shrieks which now and then rise above the murmur of the multitude, and with awful discord pierce through the harmony of Nero's most accomplished bands?

What mean those bonfires blazing so brightly, resembling the human form convulsed as if with pain, and emitting their mysterious shrieks! They are living Christians wrapped in sheets, smeared with tar and pitch, and bitumen, and fired to light the pathway of Nero's chariot, and to give a brilliance to the rejoicings of the population of Rome.

These were the trials of early Christians. The young man who then became a Christian, went to be mangled on the wheel, and to be beheaded at the block. Young man, why do you not become a Christian? Associates will revile me, you reply. If I give my heart to Christ, and consecrate my life to his service, I cannot mingle in gayety, and flutter through life in pleasure. The Roman youth who joined the church of Christ, must endure the utmost bodily agony, and lay down his life. If you, in sincerity of heart, join the friends of Jesus, you have nothing to fear but the jest of the wicked.

A day of judgment is coming. And the pleasure-loving young man of these privileged days must stand by the side of the youthful martyrs of Rome. The youthful females of the present day, who now neglect the Saviour, must stand in the judgment by the side of their Roman sisters, who so loved the Saviour, that for his sake they would lie upon the torturing wheel, and feed the famished lion with their bodies. How will you meet the contrast!

ELLIOT.
[Boston Recorder.]

He Knows Best

COULD the Christian at all times, and in all seasons, believe with the heart that which he must believe with the head, that "God knows best," how much more happy and contented, how really blessed he would be! He who created the universe, also clotheth the lilly and feedeth the sparrow; and while nothing is too great for his power, so nothing is too insignificant for his notice. "Our heavenly Father careth for us." Surely the thought of this should be sufficient to suppress our every feeling of discontent, and unable us to pray from the depths of the soul, that our desires may be granted, only so far as may be expedient for us. "In quietness and in confidence" our true strength must lie; and when we "know even as we are known," we will understand the meaning of much that we now vainly endeavor to pry into. Until then, like little children, we should rest in our Father's arms, knowing that all things shall work together for our good.

The soul for worth, life for brevity, eternity for duration, the judgment for awfulness, hell for misery heaven for happiness, and Christ for condescension, have no equals.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, MAR. 20. 1856.

A RARE VIEW OF THE 2300 DAYS.
OPINION OF A MILLENNIALIST.

THE last view of the 2300 days we have ever been called to consider, lately came under our observation in a tract entitled, "Pius Ninth, the last of the Popes." Commenting upon Matt. xxiv, 34, the writer says:

"Verily, I say unto you, this generation shall not pass away until all these things be fulfilled." Christ is here prophesying as to the destruction of Jerusalem by Titus, and calls it the abomination which maketh desolate, spoken of by Daniel the prophet. This certainly gives us the time from which to commence the period of 2300 years. Titus destroyed the temple in the year 70 of the Christian era, within the lifetime of the generation to whom our Saviour foretold this terrible event. Therefore the 2300 years shall not have elapsed until the year 2370, which is 516 years from this present time. At that time the Jewish temple will be rebuilt, and all their former glory return to them again. They will never thereafter wander from the ways of God. He will receive them again into favor, and taking from them their hearts of stone, will give them hearts of flesh, and they shall believe."

We do not present this view for the sake of entering into any particular reply, or because we think it worthy of any, but to show our readers to what monstrous conclusions mind may be led which is not guided by the light of present truth. It is one of the concomitants of that theory which supposes that the Jews according to the flesh, are entitled to peculiar privileges above all people, and that there are glorious prophecies yet to be fulfilled in them, in their restoration to their native land, and to more than their former glory. And whenever the advocates of future Jewish national blessedness wish to set a time for their marvelous predictions to be fulfilled, we recommend to them the theory under consideration; as it is the best we know of on the subject, and it so well corresponds, as far as both reason and scripture are concerned, to their belief on other portions of this question.

But to return: the destruction of Jerusalem, in the words of the writer, "certainly gives us the time from which to commence the period of the 2300 years." We rarely meet with a declaration concerning scripture subjects, which compares with this in bearing upon its very face so little regard to the event concerning which it is spoken; so little regard to the context; so little regard to the prophecies which must harmonize with it; and so little regard to all laws of harmony and reason.

"This certainly gives us the time from which to commence the period of the 2300 years!" How do we know? How are we ever to know when the 2300 years commence? What event is to mark their commencement? Now we must know when this period commences and ends, or it follows that the Holy Spirit has numbered the sacred page with a revelation which is useless and absurd; namely, that at the end of the 2300 days a certain event is to take place, but no mortal is to know when the period commences!

Dan. viii, 14, is the only mention we have of the 2300 days; but that text is silent as midnight about their commencement, or the events that mark it; hence Daniel says at the end of the chapter, that he was astonished at the vision, and none understood it. We must therefore look further for an explanation. The time mentioned in chap. viii, alone remained unexplained; hence when an explanation is given, it will be on time. We accordingly find in chap. ix, 20-25, when Gabriel comes to Daniel again, to give him "skill and understanding," and tells him to "consider the vision;" (the same vision of course which before he understood not, Dan. viii, 27.) he commences upon the *time* the very point, and the only point, before left unexplained.

Another period is now introduced to our notice. "Seventy weeks," says the angel, "are determined," otherwise rendered "cut off," upon thy people, &c. Events to mark the commencement of this period are plainly described in verse 25. "Seventy weeks are cut off." Cut off from what? From the connection of the two visions of chaps. viii and ix, and from Gabriel's own explanation, we learn that this is spoken of the 2300 days. Seventy weeks, or 490 days, are cut off from the 2300 days; hence the two periods must commence together. But the seventy weeks commence from the "going forth of the commandment to restore and to build Jerusalem;" [Dan. ix,

25;] therefore the 2300 days must commence there also.

This is the only reasonable and scriptural explanation of this important period. It is the only one on which the honest student of prophecy can conscientiously base his faith; for the moment we endeavor to separate the two periods of the seventy weeks and the 2300 days, we destroy them both. We then become most as bad as some others, who believe that these days must extend to the coming of the Lord, and as the Lord has not yet come, they cannot commence with the seventy weeks; since commencing them at that date, (457 B. C.) they expired in 1844; and hence that they do not know where they do commence, and therefore they must wait till the Lord comes to find their termination, and then count back to find their commencement! How brilliant these prophecies must be to such minds! and how much strength and comfort they must derive from perusing them in God's book of revelation! The course of such does not furnish an illustration of that cheering declaration that "the path of the just is as the shining light, that shineth more and more unto the perfect day;" for theirs has been growing darker and darker, and bids fair to end in eternal night! Brethren, our only safety is in clinging to the sure word; in standing firm in that position which harmonizes with the declarations of prophecy, establishes the past, and sheds light on the present and future; a position, which, though many have apostatized from, they cannot refute.

If the 2300 days do not commence with the 70 weeks, no man knows, or can know, when they commence; and we may as well set them aside at once; for they become a mere cipher in the prophetic chain for which no place can be assigned. Now did not the writer above quoted know that the 2300 days must date from a commandment to restore and build Jerusalem? and did he think any such command went forth in the year 70? and does he think that Titus fulfilled the command to restore and build Jerusalem, when he destroyed the city, and razed it to the ground? Or how shall we account for this singular position? We can only do it by taking into consideration its intent, which is very evident. The writer appears to have made up his mind to have the Jews return at all events, and being settled upon this, he forgot to take into consideration what the Bible had to say upon the subject: very much like others at the present time, who have got their eye fixed on an *ignis fatuus* in the future, and have forgotten present truth, and present duty. He seems to have had a faint recollection that there was a prophetic period of 2300 days somewhere mentioned in the Bible, and doubtless thinking it gave an air of sanctity to his disposition of imaginary events, he claps it in with the most reckless disregard for all truth or propriety.

We will notice one more point before dismissing this subject. At the end of this period of 2300 days the Sanctuary is to be cleansed. Now what is the Sanctuary? and what is its cleansing? These are questions which have a vital connection with this prophetic period; and whoever would attempt to show when it terminates, must of course show that an event will then take place which the Bible recognizes as the cleansing of the Sanctuary. Unless he does this, he omits the most important portion of his subject and entitles his views to no notice or credence. But this writer says, "At that time the Jewish temple will be rebuilt, and all their former glory return to them again!" Is this then the cleansing of the Sanctuary? Surely it would be hard to conjecture whether he had ever read the book of Hebrews, or ever raised his thoughts from earth to heaven. But then, that glorious land of Palestine, that "inheritance incorruptible, and undefiled, and that fadeth not away," (everything but reserved in heaven! 1 Pet. i, 4.) must be the Sanctuary of course! and the restoration of the Jews there, and the rebuilding of the temple, &c., must be its cleansing! Of course it must!

In contrast with these absurdities, let us look for a moment at the true position; a position sufficiently in harmony with itself and with the word of God, to command itself to every man's conscience; a position which is in harmony with all our past experience, and the more it is contemplated the more it will lead us to lift up our hearts in gratitude to God for the way in which he has led us, and the work he is doing for us.

The 2300 days (years) commence with the 70 weeks, in the 7th of Artaxerxes, king of Persia, B. C. 457; for then the decree went forth for the restoration and building of Jerusalem. Ez. vii. That this is the true date is sufficiently attested by the fact that it is the only one which will harmonize with all those prophecies given in

Dan. ix, concerning the Messiah. The days therefore ended in A. D., 1844. At that time Christ our great High Priest, the minister of the heavenly Sanctuary, entered from the Holy into the Most Holy, of the true Tabernacle above, there to commence his last act of ministration, which is the cleansing of the Sanctuary, according to the teaching of Leviticus and Hebrews. Consequently the last work for man's salvation is now being accomplished. Most of our readers are well acquainted with the plain Bible testimony for these truths; and those who are not, will find it set forth in our publication.

Brethren, it will be well for us if we keep our eye fixed on present truth, and strive to know present duty, and remember the interest we have in the heavenly Sanctuary, the closing ministration of which is now going on, and prepare ourselves for that final sentence which is soon to go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is holy, let him be holy still." Bev. xxii, 11.

THE "AGE TO COME."

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand." This is the message which Inspiration enjoins upon us; but for sounding this alarm the Advent people have been called by the careless of the world, and by temporal millennialists, Alarmists, or those who were exciting in the minds of the people needless fears of coming evil. But the time has come that a certain portion of professed Adventists themselves may call us such, if the theory which they have of late years drifted into, be correct. For if it be true that the day of the Lord is not "a day of darkness and of gloominess, a day of clouds and thick darkness;" [Joel ii, 2;] if it be true that the seven last plagues in which is filled up the wrath of God will not waste the inhabitants of earth with destruction; [Rev. xv, 16;] if it be true that the Man of Sin will not be consumed with the Spirit of the Lord's mouth, nor destroyed by the brightness of his coming; [2 Thess. ii, 8;] if it be true that there will be space yet left the sinner for repentance after the changeless fiat shall have gone forth, He which is filthy, let him be filthy still; [Rev. xxii, 11;] if all this, we say, be true, where is the cause for fear and trembling? There is none; and he who would raise an alarm among the people in view of the day of the Lord, is wasting his strength in a useless mission.

This is the teaching and the spirit of the doctrine called "Age to Come;" and if it be true, the scoffer and the infidel, and the careless professor, may for the present rest contented, as far as the day of the Lord is concerned, and the living Christian even may lay aside his armor and cease to run, for they can all say together, "Soul, thou hast no need to fear. The destruction from the Almighty will not come nigh thee; and even after the Lord has come, there will be time enough to repent: eat, drink and be merry." Such we say is the spirit of the Age to Come; and it is against this that we would lift up our voice like a trumpet: against this opiate to living religion we would cry aloud and spare not. Though I believed the Lord was coming in a few years, but yet was persuaded that it was to the land of Palestine only, attended with a moderate degree of glory, there to commence a gradual work of bringing the nations to his rule, no man could say but that I would be wise and prudent to wait and see if the event took place; and when I learned that it had, I would be acting understandingly, then to seek repentance, and become a subject of that kingdom; then I should not have to walk by faith wholly as Christians are now required to do, and which to some seems very difficult.

But the Prophet bids us sound an alarm. Why? Because the day of the Lord cometh! There is perhaps no point on which the Scriptures speak out more plainly than on the great destruction, and awful scenes attendant upon the coming of the Lord, and the utter hopelessness of all those who then are unprepared to meet him in his glory. Then let us not deceive ourselves with a vain hope, and imagine that there will be probation when all cases are forever decided. If we miss the mark once we miss it forever. If we lose eternal life once, we lose it forever. It is not as though, if we failed the first time, we could try again. Hence the importance of this subject. Hence the importance of being on the sure side now and having safe views of the events of the future. Hence we would not be slow to denounce an error which has a tendency so fatal. It is with error as such that we have to do, and not with its advocates. We would not indulge in any severity or harshness against any individual, but when we see an error advanced which we can but

regard as pernicious to the salvation of souls, and by which some are liable to be deceived and lost forever, we feel no disposition to pass by it lightly.

We again call the attention of the brethren to the *arguments* which have appeared on this subject in the *Review*, among which we will mention, "The Second Advent; its manner and objects considered," "The Word," "Letters to H. V. Reed," and "When will the Nations be dashed in pieces?" Let none pass by this article on account of its length. Truth is worth studying for; and we must have a correct theory, in order to have a consistent hope.

One brother has suggested that we do not give both sides of this question; but it must be that he fails to distinguish between an objection and its refutation. When a writer presents the scripture evidence for a certain theory, and then takes up all the objections by which the other side is supported, and utterly demolishes them, what more can consistency require? They misapprehend the question entirely who think, because we do not present some long-winded effort from those who hold opposite views, that we are therefore presenting only one side of the question. The *Review* has not yet rejected any article on the "Age to Come."

Remarks on the Sabbath and the First Day of the Week.

[The following we take from a tract, with the above title, published by John Butchart, Sen., of Canada, and kindly forwarded to us. The views on the Sabbath here advocated he embraced and began to disseminate among the people, according to his statement, before he learned that there was such a people as the Seventh-day Baptists, or Advent-Sabbath-keepers, in the States. As far as we know, he was influenced by nothing in arriving at these conclusions, but the plain teachings of the Word. We therefore cite him as an illustration of a plain truth which we have often repeated; namely, let a man divest himself of all prejudice and the influence of human teaching, and take the Bible alone for doctrine and duty, and he would never dream of a First-day Sabbath, from any of its teachings. The seventh day as the Sabbath of the Lord our God would be impressed upon him from Genesis to Revelation; nor would he arrive at any other conclusion so long as he searched the sacred Volume for the truth's sake, and followed the teachings of the Holy Spirit.—*ED. REVIEW.*]

THE observance of the Sabbath is one of the ten precepts which are denominated by God as his laws, as may be learned from Ex. xvi, 28. "How long refuse ye to keep my commandments and my laws;" and again, [Hosea viii, 12] "I have written to him the great things of my law, but they were counted as a strange thing." The Sabbath being established on the second day of Adam's existence, [Gen. ii, 3,] and he not having then sinned, is sufficient evidence that it is an institution required by Adam and all his posterity, even though he had not sinned; and the record of its commencement bears all the solemnity that so important an event required. It is true that the circumstances attending its announcement were not so imposing, nor associated with that glory and demonstrations of power which attended the delivery of the laws from mount Sinai; but it should be borne in mind that in the former case, God directly communicated his will to two perfect and holy beings; whereas in the latter, there was a medium between God and man, and there required a demonstration to command the attention of a vast multitude of fallen and degenerate creatures. These facts unquestionably prove that the seventh day was holy to the Lord, and was therefore the Lord's day.

That the Sabbath has been changed from the seventh to the first day of the week is unquestionable; but such change cannot be binding but by the authority of God, and to prove that authority the record must be found wherein his sanction is given to it. For my own part I know of no such record. But let us examine for a little the grounds on which this is founded. The writings, sayings and doings of the apostle Paul are the authority upon which both those who have changed, and those who have abolished the Sabbath, have proceeded: let us investigate them as recorded in the Scriptures.

Paul in six separate places preached on the Sabbath as may be learned from the following quotations:

"But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. Acts xiii, 14. And when

the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Acts xiii, 42. And the next Sabbath day came almost the whole city together to hear the word of God. Acts xiii, 44. And on the Sabbath we went out of the city by a river-side where prayer was wont to be made. Acts 13. They came to Thessalonica where was a synagogue of the Jews, and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. Acts xvii, 2. And he reasoned in the synagogue and persuaded the Jews and the Greeks. Verse 11. And he continued there a year and six months, teaching the word of God among them. * * *

As the foregoing sufficiently demonstrates that St. Paul, neither by word nor deed, made any change in the day on which the Sabbath was observed—whilst he strictly revered it—it ought to prove conclusive evidence on the question. But further to elucidate the subject, I will present one more evidence, which ought to satisfy any one who venerates the word of the Lord. Matt. xxiv, 20. "But pray ye that your flight be not in the winter, neither on the Sabbath day." This proves beyond dispute, that not only did St. Paul observe the seventh day, but that Christ himself, in his predictions of the future, gave his sanction to its continued observance.

Paradoxical as it may seem, it is frequently asserted that the Scriptures contain no command from God to Adam to observe the Sabbath, yet it is written that "God blessed the seventh day and sanctified it." What do our Lord and his apostles mean, by saying "it is written"—undoubtedly that a revelation from God is recorded, for it could neither be written nor communicated whilst it remained in the divine mind alone. And not only did Adam receive oral instructions from God to reverence the Sabbath, but we read that the divine Being sanctified it by his own example, as we read that "he rested the seventh day from all his work."

Were it necessary to demonstrate that the instructions of the Most High to Adam were much more full and complete than the very abridged history which we possess of the creation and the earlier ages of the world, reference might be made to the character of the sacrifices of Cain and Abel. "The Lord had respect to Abel and to his offering, but to Cain and his offering he had not respect"—not being in accordance with the law. Again, when Noah came forth from the ark, and consecrated the post-deluvian world by an act of sacrifice, as recorded in Gen. viii, 20. "And Noah builded an ark unto the Lord, and took of every clean beast, and of every clean fowl and offered burnt offering on the altar"—had there been no fuller revelation than that referred to, how could Noah have discovered which were clean and which were unclean? But even in the giving of the law from mount Sinai, there is evidently reference to principles already laid down for the guidance of the people, when God himself says, "Remember the Sabbath day to keep it holy." Remember what? That I blessed and sanctified the seventh day when I instituted it, therefore keep it holy—for what God does is perfect and durable as himself.

Having showed the grounds that exist for believing that the appointment of the Sabbath on the seventh day was positive and irrevocable, I will next take up the arguments generally adduced in favor of a change to the first day of the week. First, Acts xx, 7. "And upon the first day of the week when the disciples came together to break bread Paul preached unto them." From this sentence of Scripture the inference is attempted to be drawn that Paul concurred in and acted upon a change in the Sabbath; but to support this supposition it is necessary to show that Paul did not preach nor break bread on any day but the first day of the week, or that at least he abstained from so doing on the seventh day; whereas the scripture informs us that it was Paul's "manner" to preach or reason every Sabbath. It also appears that it was the custom of the church at Troas to break bread on the first day of the week, so that Paul's preaching unto them was not necessarily connected with the breaking of bread. Nor is the celebration of the Lord's supper confined to any day of the week—"And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts ii, 46. It is believed by some that the breaking of bread from house to house by the first Christians was not eating the Lord's supper; but whatever it was at Jerusalem, it was the same at Troas, for the same distinction is made in both places between

breaking of bread and eating a common meal. The untenableness of the argument in favor of a change from the acts of St. Paul, at Troas, is at once shown by the foregoing quotation; for the same principle would support the doctrine of every day as a Sabbath, from the proceedings of the first converts to Christianity. But the object of the historian in mentioning St. Paul's service on the first day of the week, was not to convey the idea that he regarded it as the Sabbath, but for the purpose of mentioning the miracle which the Apostle performed on that occasion by the recovery of Eutychus, as may be plainly seen by reading the context.

Another inference in favor of a change in the day is drawn from St. Paul's writings to the Corinthian church, where he says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 2. The idea that the laying up of money for a special purpose out of the week's profits, should mark the Sabbath, is rather too far-fetched to require any argument in refutation; but in juxtaposition we may remind the reader that the same Apostle, "reasoned in the synagogue [at Corinth] every Sabbath, and persuaded the Jews and the Greeks;" "and he continued there a year and six months, teaching the word of God among them."

But, say objectors, when Paul left the synagogue he ever after preached upon the first day of the week, and by that signified that the Sabbath was changed; yet the Scriptures are altogether silent on this subject. Moreover, when Paul preached in the synagogue he gave the Jews and the Greeks to understand that he believed the seventh day to be the Sabbath. And what would Justus and Crispus and all his house, with the believing Greeks, think of Paul's practicing such dissimulation as preaching a different doctrine from that he had preached in the synagogue. How heavily would his own anathema have fallen upon himself; [Gal. i, 8, 9;] and would not such conduct be very inconsistent when contrasted with his reproving Peter before them all for using dissimulation, Gal. ii, 14. But St. Paul was not a dissembler.

The Holy Ghost falling on the apostles on the first day of the week is made use of as another argument in favor of an alteration of the Sabbath. Granting that it was likely that God would permit such change under the new and vastly more important dispensation; or supposing that the epoch of the gospel dispensation being ushered in by a change so important on the death and resurrection of our Lord and Saviour Jesus Christ; to establish it as an act of the Divine Being, or giving the change such an impress as would authorize his creatures not to "remember the seventh day to keep it holy"—or the expunging of any portion of the decalogue and the retention of the remainder—it is absolutely requisite that authority should be shown, or the period so definitely and distinctly marked that his creatures could have no doubt on the subject. For instance, had the death of our Saviour produced the change, or his resurrection have sanctioned it, the period must have been definitely marked by the acts of the apostles themselves, have been part of their teaching to the Jewish converts, and the reason for it have been pointed out as distinctly as in the case of the change in the Levitical law. Until this is done it is clearly a violation of God's commands not to "keep holy the Sabbath day;" and yet St. Paul scrupulously kept the seventh day thirty years after the first promulgation of the gospel, there was no command ever given to the contrary, and the alteration is a device of man and not the act of God!

SIGNIFICANT CONFESSION.

MR. O. SCOTT, Wesleyan Methodist, says; "The plainest principles of the gospel have slumbered for ages.

"The Church is as deeply infected with a desire for worldly gain, as the world. At least there is no perceptible difference. Professors of religion are emphatically worldly minded.

"The Church are making a god of this world.

"Most of the denominations of the present day might be called Churches of the world, with more propriety than Churches of Christ.

"The Churches are so far gone from primitive Christianity that they need a fresh regeneration—a new kind of religion.

"They have gone over to the world and have opposed what the world opposed.

"The world will never be converted by such a religion.

"Christians pray for the union of the Churches, but fight against it.

"The fact cannot be disguised that the ways of Zion mourn."

New York, Aug., 1846.

Sunday not in the New Covenant.

BRO. SMITH:—There are some in this place that believe that the Son of God abolished the Sabbath of the fourth commandment, and taught the observance of Sunday in the place of it. If Sunday is now a part of God's holy law, and the Son of God has thus "honored" it in his teachings, I have nothing to say against it. But this cannot be, for various reasons. The first reason why I do not believe that Sunday, the first day of the week, has taken the place of God's holy Rest-day, the Sabbath, the seventh day of the week, and has been thus particularly honored by the Son of God in his teachings will be found in Ps. xl, 8, "I delight to do thy will, O my God; *yea thy law is within my heart.*" By reading verses 6 and 7, it will be seen that the Psalmist is speaking of the Son of God: "Sacrifice and offering thou didst not desire. Mine ears hast thou opened; burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me. I delight to do thy will, O my God. *yea thy law is within my heart.*"

By turning to the New Testament, in the epistle of Paul to the Hebrews, [chap. x, 6-9.] we will find that Paul quoted these very words of David, and applied them also to the Son of God. "In burnt offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come; in the volume of the book it is written of me to do thy will O God."

Says David, in speaking of the same illustrious personage, *The law of his God is within his heart.* Now as God never had any other law by which he governed the world, than the one which he himself spake and wrote upon two tables of stone, [Deut. v, 22; Ex. xxiv. 12; xxxii, 15, 16.] David must certainly have had reference to the written law of God, the ten commandments, which law David in another psalm, [xix. 7.] calls "PERFECT." And as the days were drawing near when God would make a new covenant, [Jer. xxxi, 31.] with his people in which he would write his LAW in their hearts, [verse 33; Heb. viii. 10; 2 Cor. iii. 3.] might we not reasonably expect that he who was to confirm this covenant [Dan. ix. 27] "for one week," with the houses of Israel and Judah, would have the law in his heart that when he should be engaged in the work of ratifying the covenant with his people, he might firmly plant in their minds the eternal perpetuity of the law of God; for, says he, "from the abundance of the heart the mouth speaketh;" and in his sermon on the mount, [Matt. v, 17-19] in fulfillment of Isa. xlii, 21, we find him magnifying the law and making it honorable, and teaching its eternal perpetuity; for "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

O when will men "cease to pervert the right ways of the Lord?" When will they forsake the commandments and traditions of men. [Mark vii, 7, 8.] for the Commandments of God? When will they cease to catch at straws? When will they leave off building upon a sandy foundation. [Matt. vii, 26, 27.] and begin to build on the rock foundation, "Jesus Christ himself being the chief corner-stone," that they may not suffer loss, but receive a reward, an eternal inheritance in the city and kingdom of God. Rev. xxii, 14; Matt. xix, 16, 17.

J. M. McLELLAN.

Hastings, Mich., March 9th, 1856.

An Appeal to the Impenitent.

[BRO. SMITH:—I send you the following letter written to a friend. If you think it worthy of a place in the columns of the *Review*, you can publish it.

D. E. ELMER.]

DEAR FRIEND:—Feeling impressed with a sense of the time in which we live; the near approach of that day in which the "righteous Judge" shall descend "in flaming fire," attended with a retinue of "holy angels," to awake the sleeping saints, to change the righteous living, and to destroy with the brightness of his coming "the ungodly, who will then vainly call for the rocks and mountains to fall upon them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb; feeling impressed with a sense of the awful doom which awaits the finally impenitent, who while here despise proffered pardon reject offered mercy, and regardless of the claims of a merciful Creator and a merciful Redeemer upon them for obedience, persist in a course of high-handed rebellion, of sin and folly; feeling impressed with the importance of a speedy preparation to meet a coming King, and that soon the doom of the ungodly will be fixed unalterably, I wish you to "suffer the word of exhortation."

What of all earthly things is of sufficient importance to occupy our thoughts, to engage our attention?

Honor? Wealth? Learning? These are all uncertain. "Honor holds a fluctuating seat." The honor of this world is opposed to God and his truth. How can ye believe which receive honor one of another, and seek not the honor that cometh from God only. It shuts out from the mind the glorious truths of divine revelation. The mind occupied in this way is unfit for the Divine teachings and guidance.

"Riches profit not in the day of wrath." How vain to trust in riches. "He that trusteth in riches shall fall." And how uncertain! they "make themselves wings and fly away."

All learning is but a mere maze of folly, if separated from Him who has said, "Learn of me;" if independent of him "in whom are hid all the treasures of wisdom and knowledge."

The objects of time and sense are vain, transient, delusory, unsatisfying. How seldom do we experience fully our anticipations, how seldom do we realize fully anticipated happiness. 'Tis not in man to find in earth that which can fully satisfy the longings of the soul: he was created for a higher purpose, a nobler end.

There is that which can satisfy the hungry soul; there is that which can impart joy and peace to the heart; there is that which can buoy up the spirits amid trials, afflictions and disappointments; there is that which can afford true happiness when friends forsake and earthly prospects fail: 'tis found in the religion of Jesus: 'tis found in pardoning grace. Jesus has paid the price of our redemption. He died that we might live. He spilt his precious blood for you and me. What condescension! What wondrous love! A being of immaculate purity and holiness leaves the realms of glory, the joys of paradise, becomes of no reputation, takes upon himself "the form of a servant," dies an ignominious death, upon the cross, all, all for rebel man!

"O for such love let rocks and hills
Their lasting silences break,
And all harmonious human tongues,
Their Saviour's praises speak!"

Salvation is free for all. "Ho every one that thirsteth come ye to the waters." The invitation is to all. O that any should despise the offer of pardon and finally perish; that any should spurn the calls of mercy and sink down to utter woe!

Will you not heed the invitation and accept of offered mercy? Jesus now calls you! and must he call in vain? Shall that lovely voice meet with cold indifference? Will you requite with ingratitude what the Saviour has done for you? Will you persist in a course of disobedience and thus dishonor Him who died for you? Why longer live with "no hope and without God in the world?" Can you bear, for a few days of seeming pleasure, of vain glory here to lose the joy of the eternal world? to lose an interest in that eternal felicity which is promised to all the faithful; to be shut out from the realms of glory; to be cast off with the ungodly, and to suffer the pain of the second death?

Our days here are but few at most. Life is but short. And what are the pleasures of this life compared to endless joys: for all herein is vanity.

"Vain are all terrestrial pleasures;
Mixed with dross the purest gold;
Seek we then for heavenly treasures,—
Treasures never waxing old."

The treasures of heaven are not subject to change. Time but adds to their glory. The joys of that heavenly world are ever new. There happiness is real. There,

"Sickness and sorrow, pain and death,
Are felt and feared no more."

O who would not desire a home in heaven? Who would not willingly forego the honors and pleasures of this vain and inconstant world, for a home in that better land.

From the "sure word of prophecy whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawn;" from the past and present fulfillment of events therein predicted; from the present state of the religious, moral, and political world, exactly corresponding with their sad condition as represented in that sure word, just prior to the Second Advent, we are assured that, that fearful day of wrath, that "day of darkness and of gloominess," that "day of clouds and of thick darkness," when "the slain of the Lord shall be from one end of the earth even to the other end of the earth," when the Lord shall pour out his indignation "upon the ungodly; when he shall execute wrath upon the rebellious," is nigh at hand. What means this general awakening of the nations? this spirit of war which is now so prevalent throughout the world? the waking up of "the mighty men," the vast preparation for "war," the gathering of the "nations," are not these precursors of that day?

"Solemn voices now are calling,
Ask you what those voices are!
Raging winds and waves appalling,—
All presage the final war."

While the nations of the Old world have been in a state of commotion, while they have been engaged in bloody contests, our nation has seemed to partake of the same spirit. The elements of war have long been at work, and now seem destined like the pent-up elements of the fiery volcano soon to burst forth with sudden and irresistible fury. Each nation seems to be preparing to act its part in the last great conflict. "The Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword saith the Lord." Jer. xxv, 31. "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zeph. iii, 8. "And the nations were angry, and thy wrath is come." Rev. xi, 18. Who can fail to see in the present movement among the nations the fulfillment of prophecy?

COMMUNICATIONS.

From Bro. Dudley.

BRO. SMITH:—Our hearts are made glad by the cheering communications of the *Review*, and inasmuch, too, as it does not handle the word of God deceitfully. I believe with all my heart that we have got the truth of God, and that it will, if we live it out, abide the coming of the Lord. It has been about one year since I commenced to serve God and keep his Commandments. My wife professed religion in her youthful days, and was baptized in Richmond, by Bro. White; and we feel to say in the language of Paul, Having obtained mercy, we faint not; having renounced the hidden things of dishonesty, not walking in craftiness, nor handing the word of God deceitfully, but by manifestation of the truth, commending ourselves to the consciences of all men in the sight of God.

We feel to rejoice in the truth of God; for it is the truth that makes us free, and we believe that the Lord will work for his people, if they are humble and faithful, and none can hinder. Although Satan may hurl his fiery darts, yet the Lord has promised to be a shield to those that trust in him.

O may the Lord enable his children to have on the whole armor of the Lord, that they may be able to stand in this evil day, having their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the gospel of peace. Above all taking the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked.

Yours in hope of immortality at the coming of the Lord.

JOSEPH DUDLEY.

Somerset Co., Me.

From Bro. Marsh.

BRO. SMITH:—I would like to say a few words to the dear brethren scattered abroad in these times of trial. In this place there are only myself and daughter who are professing to keep the Sabbath of the fourth commandment, but we do not feel discouraged about it; for the work is the Lord's and he will help. We are poor in this world's goods, but I bless the Lord I am looking for riches in the world to come.

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

but I trust that by keeping the Commandments of God and having the Faith of Jesus, that I shall soon have an inheritance on the restored earth where moth cannot corrupt, nor thieves break through and steal. Should any of the preaching brethren come this way, will they call and give us one or two lectures. Some I am persuaded would come out to hear, and perhaps some might embrace the truth, and so be numbered with the 14000 who shall be redeemed from the earth.

our brother in the blessed hope.

ZEBINA MARSH.

Northfield, Feb 24th, 1856.

From Bro. Frisbie.

BRO. SMITH:—I have lectured forty-four times since I left home. I closed my lectures in Portland, since I wrote last to you. Some at that meeting were deeply interested, and have commenced to keep the Sabbath, as I understand; but I do not know how many. One Methodist woman told one who was interested that if she had the power, she would have all these Advent folks put to death. Well, says the other, now I believe the doctrine more than ever; for that is the dragon spirit. I understand she is now keeping the Sabbath.

I went from Portland to Green Bush, about 30 miles, to Bro. Richmond's. I lectured in three different places some two weeks. Some gave good attention to the word preached. A goodly number ap-

peared to be convicted that we have the truth. I believe the Lord has children there who will obey him by keeping his Sabbath. I closed lectures in a neighborhood north from Bro. R.'s, where they had never heard anything before on the subject. There were large congregations and good interest manifested. What the result will be, I cannot tell.

If I should do like the Methodists in their excitements, put down all that come to the anxious seats as converts, as I learn some do; we might report many. But six months might not find them. Truly "many are called, but few are chosen." No one can know of the trials of a messenger, except those who go to proclaim the Third Angel's Message, and feel its wearing cares and responsibilities. To think and know that God has entrusted souls to their care, for which they must give account. It gives me bad feelings when I find any one discouraged or bewildered by the enemy. How many cunning and artful snares are set to entrap the feet of the honest and unsuspecting to turn them out of the way. If God had not a great care for his children I should be clear discouraged. But best of all we can know that God is for us, and who can be against us. The Lord be praised, who knows our hearts. Glory be to his name!

Your brother in Christ, J. B. FRISBIE.

From Bro. Porter.

BRO. SMITH:—I consider it the duty of every sincere lover of God to stand as a living witness for him and his truth; therefore I will write a few lines to let you know that I have chosen the service of the Lord, and am determined, by his help, to keep his commandments.

I feel truly to thank the blessed Lord that the *Review* ever has fallen into my hands. I seldom read its pages without raising my heart to God in thanks anew for the glorious truths that it presents. Scriptures that looked dark to me, it has brought to the clearest light. What child of God could doubt for a moment but that the Holy Spirit has a hand in its publication?

I love the cause in which you are engaged; and my daily prayer is, that God may pour out his richest blessing upon you; and may we be wholly given up to the service of God. Then we shall obtain immortality through Jesus Christ when he comes to make up his jewels.

MOSES W. PORTER.

Min. Ter., Feb. 25th, 1866.

Extracts from Letters.

BRO. E. EVERTS writes from Round Grove, Whiteside Co., Ill.:—"We find some who have ears to hear, some who acknowledge the truth as we present it, and some half dozen have decided to keep all the commandments. We find more who are looking for the coming of the Lord than we expected; and we find some who were keeping the Sabbath, who appear to delight in so doing; but O how deformed they appear with their errors, of the "Spirit-Land," the conscious, living dead, and a "Triune God." How incomprehensible to attempt to comprehend living dead men; and, Father and Son, one person!

Yours, trembling at the thrilling word of inspiration, still hoping for salvation from coming troubles and for a crown with Paul."

BRO. J. M. LINDSAY writes from Olcott, N. Y.:—"We are glad the *Review* comes to us weekly, filled with matter so well adapted to the wants of the remnant. My heart is warmed and my eyes melted into tears when I read the cheering letters it contains. I am glad it is so well established. I hope it will be well sustained."

BRO. and Sr. AYRES write from Cumberland Co., N. J.:—"The God of our fathers has blessed us through the labors of those engaged in spreading the present truth of Rev. xiv, 9. We feel in some degree the importance of being awake to the subject. We see that the nations are angry; and that the judgment hour is slighted by the professed churches. The signs in the sun and moon, as Christ spake of them, and the falling stars, are not regarded as signs of the end.

We firmly believe them to be evidences of the Lord's soon coming."

BRO. J. DORCAS writes from Fremont, Ohio:—"Dear brother, press forward! The work is rising, and is onward. The *Review* is read with interest by all who take it here, beside some others who do not. It is richly laden with truth."

BRETHREN, be assured that nothing gives more courage to those who are engaged in the publishing

department of the cause of truth, than (1) to enjoy the blessing of God, and (2) to receive cheering news from the wide harvest-field. We need not faint nor be discouraged when we have evidence that the cause is prospering; that the Ark of God is with us, and the glory has not departed from Israel.—Ed.

SELECTIONS.

"What if I should Become a Christian?"

On the second evening of a protracted meeting in New-York, (says Dr. Spring,) a lady from the extreme South, opulent, of high connections, nursed in the lap of indulgence, the mistress as well as the votary of fashion, was induced to attend. As she went along, a sort of secret soliloquy took place. "What if I should become a Christian? Well, what if I should? It would be strange. What if I should? You must give up your worldly amusements. Well, that I can do. What if you should become a Christian? You must give up your gay companions. Well, I can part with them. If I become a Christian I must endure much ridicule and banter. Well, this is not intolerable. If I become a Christian, my southern friends, who have taken in me such kind and tender interest, will be wounded and grieved—will despise me." Here her feelings prevailed. The thought of home and early associates rushed upon her with overpowering sensations. "But," recovering herself "suppose they do? My Saviour will not despise, disown and forsake me. I'll go to Jesus." She went to the meeting, that night trusts she received Christ, and is now rejoicing in hope of his glory."

Reader, what if you should become a Christian? You must renounce such of the pleasures of this world as are incompatible with religion; and you will secure *eternal life*. What if you should *not* become a Christian? Why, you will have what the world call pleasure in this life, *perhaps*—but you will *lose your soul*. Will you be a Christian?—*Dr. Scudder.*

Importance of Little Things.

In the management of the temper, on which our own comfort as well as that of all around us so much depends, nothing effective will be done but by a watchful attention to *little things*. The temper is oftener ruffled by slight provocations than by great and serious injuries. It is in *small things* that brotherly kindness and charity chiefly consist. Little attentions; trifling, but perpetual acts of selfdenial; a minute consultation of the wants and wishes, tastes and tempers of others; an almost imperceptible delicacy in avoiding what will give pain: these are the small things that diffuse peace and love wherever they are exercised, and which outweigh a thousand acts of showy heroism.—*Jane Taylor.*

BE RESOLUTE.—"Sometimes," says an eminent saint, "I have intermitted, or deferred, the performance of duty, upon apprehension of some present indisposition and unaptness. I have thought, 'It is better not to set my hand to God's work, than, to spoil it; better to omit my offering, than to give the lame and blind in sacrifice; the next time I will make amends, when I am fitter to do it,' and the next time, perhaps, the task has been more irksome to me, and my plea of unfitness has seemingly had more strength than before; so that what before I did only defer, now I could be content wholly to neglect. 'Have I found thee, O mine enemy?' Here the serpent's head discovers itself. Hereafter, when this plea is put in, it shall be rejected without hearing. I will check the least thought of reluctance towards the performance of the work I have assigned to myself. A lame prayer may get to heaven: I may, by rubbing and chafing my heart, get warmth into it. If I put forth my strength, I may break asunder the cords with which I am bound. The Spirit may come, and fill my sails; and I may have the wind with me, though the tide be against me. That rule of physicians is well applied to practice, in such cases, which advises persons of weak stomachs to eat, though they have no present appetite, because they shall feel the effects thereof in their future increase of strength."

Memoranda written by Dr. Cornelius.

"How much more should we have done for Jesus Christ and his cause, if our hearts had always been in a holy, heavenly frame. How many ways of doing good would have been devised, which have been unthought of. How many opportunities improved that have been neglected. As to what has been done

by us, how much better done had it been, and how much more successfully, if our conversation, prayers and efforts had proceeded from a heart of overflowing love to God and men. And are we not bound to possess, to cultivate, and to maintain such a holy and heavenly frame? Are we not responsible to God for all the consequences of not having it? O then, how great is the guilt which will follow us to the Judgment! and how humble and penitent should be the holiest and most useful man that lives! Alas! what can those say who have never risen above the common level of piety and usefulness!"

"How and where do you expect to spend eternity? We shall certainly carry our *character* with us into eternity."

Gospel Privileges to the Highest Bidder.

The churches in Brooklyn have generally managed to do a good business in the way of renting pews, but Plymouth Church, of which the Rev. Henry Ward Beecher is pastor, seems to transact by far the largest share of business in the piety market. The reason of this is doubtless to be found in the fact that Brother Beecher is in the habit of "speaking right out in meeting" on certain theological points. The world is progressing on matters of religion as well as all other matters, and the hell-fire and brimstone doctrine has lost its charm for even the most rabid of the straight-laced gentry. The annual renting of the pews in Plymouth Church occurred on Tuesday evening last. The result was one hundred and seventy three seats were taken, the rent of which amount to \$10,785. The premiums paid were \$1,760, about thirty per cent, above last year. A large assembly was present, and the bidding was so spirited that the whole business was done in less than two hours. The aggregate receipts for pew-rents, the present year, is expected to be over \$13,030, a larger sum, perhaps, than in any other church in the country. The house is to be opened every morning through the week, and on Saturday evening, to rent the remainder of the seats, numbering over one hundred.—*Sunday Dispatch.*

When shall "the poor have the gospel preached to them?"

ALL IS VANITY.—The following is from the diary of the late Amos Lawrence:

"I have been extensively in business during the last two years, have added much to my worldly possessions; and have come to the same conclusion in regard to them I did in 1818. I feel distressed in mind that the resolutions then made have not been more effectual in keeping me from this *over-engagedness* in business. * * * Property acquired at such sacrifices as I have been obliged to make the past year, cost more than it's worth and the anxiety of protecting it is the extreme of folly."

Prejudice

THE following admirable description of prejudice is from the "Letter to the Abbe Raymond." It is not a little remarkable that the author of such a passage could have written "The Age of Reason."

"There is something exceedingly curious in the constitution and operation of prejudice. It has the singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are but thinly scattered among mankind, and find only here and there a fitness of reception. But prejudice, like the spider makes every place its home. It has neither taste nor choice of situation, and all that it requires is room. Everywhere, except in fire or water, a spider will live. So, let the mind be as naked as the walls of an empty and forsaken tenement gloomy as a dungeon, or ornamented with the richest abilities of thinking, let it be hot, cold, dark, or light, lonely or inhabited, still prejudice, if undisturbed, will fill it with cobwebs, and live, like the spider, where there seems nothing to live on. If the one prepares her food by poisoning it to her palate and her use, the other does the same; and as several of our passions are strongly characterized by the animal world prejudice may be denominated the spider of the mind.

Prayer.—Of how much happiness do Christians deprive themselves by praying so little! The command is, "pray without ceasing." O how precious is communion with God in the closet, when the soul becomes absorbed in heavenly contemplations! When the Christian really *prays*, there is a *tide* of holy rapture poured into the bosom that is like the raptures of the upper world. O Christian, pray! Do not let the world cheat you out of the precious hours that belong to the closet. Christ prayed, the Apostles prayed, and will you neglect it?

Gems of Thought.

HE with whom we have to do, will demonstrate to every conscience, soon or late, that his name is HOLY. He will bring forward to the conscience which he means to purify, its more refined as well as more gross offences. *Cecil.*

A lost affliction is an immense loss. *Philip Henry.*

Men are ignorant of God, and ignorant of Christ, ignorant of the way of salvation, ignorant of their own happiness, blind in the midst of the brightest and clearest light, ignorant under all manner of instructions. *Edwards.*

He is wretched indeed, who goes up and down in the world without a God to take care of him, to be his guide and protector, and to bless him. *Id.*

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., MARCH 20, 1856.

Our Subscribers will remember that one more number completes Vol. VII; and it will be necessary for those who have not already renewed their subscription for Vol. VIII, and who wish to do so, in order to have their money receipted in the first No. to forward immediately. The brethren will also notice that there is yet considerable behind on "Moving Office," &c. It is quite disagreeable to us, and we think it must be to the Church also, to have so small a sum so long being made up. We had hoped to see it all met at the close of this Vol., and we still trust it will be at an early date. We are also considerably in arrears on Vol. VII. A definite report in regard to this, showing the number of poor and free subscribers which we have on our list, also the number who have not paid for the current Vol., &c., will be given next week.

There are now pledged on the Book Fund, \$559.50, some have been hesitating to pledge, fearing the matter would not go. There is now no doubt but the object will be accomplished. Those therefore who would esteem it a privilege to aid in this matter, will move right forward. We hope all the pledges will be returned soon, that the business may all be arranged and settled here at the Office as soon as possible.

Will those who can conveniently spare the REVIEW, No. 23 of the present Vol., please return a few copies to the Office.

Communication from Bro. Ayres.

BRO. SMITH:—For about two years I have been an interested and I trust a profitable reader of the Review. For several years I have been of the opinion that important and solemn events were at hand; but never came in contact with anything that gave form and definiteness to those things like the light that has shone from the columns of the Review. Yea, praise the Lord! that in his good providence it was thrown in my way.

I have been for several years an accepted minister of the Word among the Seventh-day Baptists, and although I believe they have much important truth, yet being convinced that as a people they are very far behind in regard to present truth, I have deemed it my duty to take a position which has necessarily separated me from them, and, by consequence, exposed me to many severe trials and privations; but thanks be unto God for that blessed grace which makes one willing to suffer for the truth's sake.

In order to explain myself, and also to show that we are already measurably under the iron rule of the Two-horned Beast of Rev. xiii, I have it to say that I have been cited to appear before the Council of the town of Westerly, R. I., composed of Seventh-day Baptists, charged, according to the words of the complaint, not with being guilty of dishonesty or intemperance, but possessed of a kind of religious frenzy calculated to injure my fellow-citizens and incapacitate me from being an inhabitant of said town. Without hearing, or even offering for any testimony to substantiate the above complaint, upon the day of trial, or rather, decision, the honorable Council proceeded to pass judgment against me, and in a few days sent their Officer with an instrument of writing, declaring that they had examined the above complaint, and the evidence relating thereto, and determined and adjudged, that I be ordered to leave said town, or suffer the consequences of not complying with the same. At this time my family were in no suitable condition to leave, I therefore endeavored to commit the case to the Lord and await the result: and praised be his holy name! he suffered no evil to befall us; but in due time, at the end of the year I obtained a house and left the town, where I had endeavored for a number of years to labor faithfully for the good of souls.

So far as I have light upon the various subjects treated of in the Review, I feel that my interests and sympathies are with you. I trust I love the Sabbath cause, and I do rejoice that the Lord is raising up a people to defend that holy truth,

together with other important present truth. O, may the Lord keep them humble! that his work may triumph in their hands gloriously.

The signs of the times indicate strongly to my mind that there are solemn and fearful scenes just upon us. O may the Lord help each one of us who are striving for the whole truth, to be in readiness to stand unscathed. I can say with others, that the Review is truly a welcome messenger! You are at liberty to make whatever use of this communication you deem proper for the good of the cause.

Yours in the hope of the gospel. *JACOB AYRES.*

The Believer's Hope.

BRO. SMITH:—The hope of eternal life is inexpressibly sweet to me. The hope of soon gaining the haven of endless bliss is a strong and unyielding inducement to me, to make every sacrifice which the gospel demands, and patiently endure every trial necessary, until glory completes the work which grace has begun upon the hearts of the followers of the Son of God.

It is a matter of no small encouragement to witness such a general increase of interest on the part of the remnant for the rise and spread of the Message of the Third Angel. I am firm in the belief that the cause of truth is now rising to fall no more. As I read the instructive columns of the Review I am constrained to believe that the resolution,

"Come let us anew our journey pursue," is sinking deep into the hearts of the meek, humble followers of Jesus. This is most certainly as it should be.

We should never rest without the abiding evidence that "the words of our mouth, and the meditations of our heart," are acceptable in the sight of the Lord; and that our ways are pleasing to him. "And besides this, giving all diligence: add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

A. S. HUTCHINS

Middle Grove, N. Y.

Meetings at Newark, Mich.

We commenced meetings in this place Tuesday evening, March 4th, and continued until Wednesday, March 12th, including ten lectures. Most of the time the house was crowded, and good attention was given to the word spoken: yet many were doubting the divinity of the Scriptures. They were ready to admit that we had the truth if the Bible was true. But after our investigation of the state of the dead and the destiny of the wicked, they seemed to view the Bible in a different light. That odium cast upon it by those who represent it as teaching the doctrine of "endless torture of the wicked" was removed, and they began to read the Scriptures with interest.

While a company were on their way to the meeting one evening engaged in very earnest conversation about the change in the minds of the people, we overheard the following:—"What do you think is going to happen! Mr. C. took down his Bible this morning and read two chapters!" At this the company expressed much astonishment.

Newark is a lake port and several vessels are wintering there, and two or three Captains of vessels became interested, and one I think decided to keep the Sabbath with his vessel the coming Summer. About \$10 worth of books were taken and seventeen subscribed for the Review. An opportunity was given for those who were decided to keep the Sabbath to manifest it by rising, and ten rose up: two or three others had been heard to say they should hereafter keep the Bible Sabbath. The friends kindly remembered our expenses and contributed for the same. May the Lord reward them all, especially those whose hospitality we shared while there. All seemed anxious that we should remain longer, but we deemed it expedient that we get out nearer the Rail-road before the breaking up this Spring. Our next appointment is in the town of Trowbridge, between this and Paw Paw station.

During our stay at Newark we had the opportunity of hearing a funeral discourse from Eccl. xii, 7. The occasion was the death of a young man, caused by the fall of a limb from a tree; his brains were thrown out and it was supposed that he had not time even to speak a word. He was called an honest, industrious young man; but he made no profession of religion at the time of his death; he had attended parties of pleasure and balls among the wicked, yet this minister declared without qualification, that his immortal soul was now praising God in heaven!! The discourse was entirely controversial, presenting as he supposed, hard arguments against what he was pleased to term the "annihilation view." He talked loudly about the "immortal soul leaving the body at death, and singing the song of victory," &c, and quoted Socrates for proof, but did not even attempt to prove it from the Scriptures. His sermon was reviewed the same day and the Bible view of the subject was presented. The darkness was driven away by the light of the truth.

This minister was like one that heard us in Allegan a few weeks ago, who—after listening an hour and a half to a dis-

course showing the Bible faith and hope, and the importance of consulting Jesus Christ and the apostles—got up and made an attempt to demolish our position by the "great swelling words" of some commentator, mixed with sarcasm and ridicule, and finally closed with the following, "I warn you against all such 'new lights,' and recommend you to examine diligently what was written just this side of the apostles by the early christians." He would not recommend the light (Bible) which would manifest his darkness.

I have just learned that the minister that had so much to say about the "wonderful luminary in Monterey," has given out word that he will show at his next appointment by a man in Illinois, that those who are keeping Saturday, are keeping the true first day, while those who keep Sunday, are keeping the true seventh day after all; and says he, "won't this make them feel rather cheap!" This seems almost incredible, yet those who heard him are sure he said it. "Surely your turning of things upside down shall be esteemed as potter's clay," says the Prophet. While men are "darkening counsel" with "words without knowledge," and "putting darkness for light," O let us "walk by the light of the fire that God has kindled," ever rejoicing in the truth. Amen.

M. E. CORNELL.

Allegan, Mich.

SUNDAY IN GERMANY.—A new law has been enacted in Brunswick, for the better observance of the Sabbath and other holydays. All labor out doors, and open traffic in shops, factories, and the like, are forbidden, except in the case of bad weather, during hay or other harvest, when mowing, earrying, and so forth, may be carried on. All places of refreshment and noisy recreation must be closed until after forenoon divine service.—Local police are to look to this. Exemptions may be accorded in special cases, such as work in smelting furnaces, traffic with public vehicles, railroads, the post, and the like. At Berlin, all shops must be closed, and no sale, or exposure of goods for sale, is permitted on Sundays and high festivals, until after evening church service is concluded, that is, until about 5 P. M. Places of refreshment and recreation are open after morning service.—Waggons, carts, and so forth, are not permitted to circulate after 9 A. M.; and, on passing churches, during divine service, all carriages must move at a foot pace, and in some cases are forbidden to pass. But, at the same time, no impediments are placed in the way of the middle and lower classes seeking recreation at places of public resort after the forenoon divine service.

There is no denying that the religious opinions of mankind are becoming rapidly modified. Orthodoxy is breaking up like ice in spring-time. And as the breaking up of winter often swells brooks and rivers to overflowing, so the breaking up of the long winter of theological darkness and superstitious frost must swell the streams of life and thought immoderately, sweeping away old institutions with sectarian icebergs. The old orthodox season has run its course and is passing away. The present theology has done its work, and become effete and inadequate to satisfy the growin; needs of the time. Hence men are looking elsewhere for support.—*N. Y. Dispatch.*

Business.

J. G. Post:—You can send twenty-five cents in specie in a letter safely.

Caroline D. Nieldley:—We have not received your first letter. Your last was forwarded from Rochester.

D. Chase:—Rubicon, Dodge Co., Wis.

S. S. Miller:—We cheerfully continue the Review to you free.

O. Davis:—D. Ford & J. M. Hall, were rightly credited in our book. We now rectify the other.

F. Wheeler:—Received.

J. Walker:—The Review has been sent to you regularly. We know not why you have not received it. We would say the same to E. A. & A. Z. Pond; also, in sending you book Nos. 22, we cannot supply you with No. 23, as all of that No. are gone.

I. Abbey:—Please send those papers to Hammondsport, Steuben Co., N. Y., and oblige.

S. Peekham:—We find the matter, upon examination, to be as you state. We make it right on book.

The P. O. Address of C. W. Sperry, is for the present, Vergennes, Vt.

The P. O. Address of J. Hart, is Round Grove, Whiteside Co., Ill.

Receipts.

E. Lothrop, (for H. Haskins,) F. C. Castle, Malinda Chapman, A. C. Kenter, Capt. R. Reed, J. Boman, D. Lee, M. W. Porter, (for S. P.) Mrs. S. A. Holmes, J. A. Wilcox, D. Rathbun, R. Spaulding, S. A. Howard, A. Z. Pond, C. Potter, F. Strong, Wm. Russell, R. Wason, L. Wilcox, L. Russell, L. Mann, D. Howard, E. Cobb, S. Peekham, L. Chase, each \$1.
H. A. Mead, J. P. Hunt, each \$2. S. Rice, \$0.25. H. Gardner (\$0.50 for S. H. G.) \$1.50.

To send Review to the Poor.—Sr Bryant, S. A. Howard, each \$1.

To move Office and pay for Printing Materials.

Amount to be raised	- - - - -	\$603.64	
Previous Donations,	- - - - -	305.12	
M. W. Porter,	\$11.00	J. Lamson,	\$5.00
A. A. Dodge,	1.00	E. Cobb,	1.00
E. Lothrop,	1.00	A. Everts,	2.00
A friend in Vt.,	1.00		

Remaining to be raised by the Church, **\$276.52**