

# Advent Review,

## AND SABBATH HERALD.

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

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### THE REVIEW AND HERALD

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BY

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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REVIEW AND HERALD should be addressed to URIAH SMITH,  
Battle Creek, Mich.

#### CALL ME NOT BACK.

SPEAK not to me of honors now :  
Speak not of things so vain—  
I've parted with them all, nor would  
I take them back again.  
They all are gone—though once so dear,  
How worthless now to me !  
Since soon in judgment to appear,  
My God, I turn to thee.

Speak not to me of fortune now ;  
Speak not to me of fame—  
I ask no laurels on my brow,  
No earthly, empty name ;  
The shame alone I now would bear  
Of him who died for me ;  
That when again He shall appear  
I may remember'd be.

Speak not to me of those who loved  
Me when in folly's maze ;  
Nor of the hours of sinful mirth,  
We spent in other days :  
We've parted since—a long farewell  
I've taken of them all ;  
Then hail me not—in vain t'will be ;  
I cannot heed the call.

O, tell me of that brighter shore ;  
That promised, better land ;  
Where they who meet will part no more,  
A happy, shining band.  
But tell me not of earthly toys,  
So fleeting, and so vain ;  
I've parted with them all, nor can  
I take them back again. [Sel.]

#### Watch Night.

In times gone by, it became a custom among a pious class of persons to meet together for watching and prayer and religious exercises on the evening of the last day of the year, and continue the exercises till the midnight hour was past, thus ending the old year and beginning the new in the worship of God. This was certainly much better than to spend the same hours in carnal festivities and giddy mirth, and doubtless God was pleased with, and smiled upon those godly persons who thus chose his worship in preference to the fleeting pleasures of a vain and thoughtless world. The Holy Spirit came into these assemblies and the saints were refreshed and feasted by faith on the enduring joys and festivities of the heavenly country to which they were bound, and in view of which, they confessed themselves pilgrims and strangers on the earth.

Those times are past; we are amid the perils of the last days, Babylon is fallen, and is fast becoming the hold of every foul spirit. Yet men are disposed to hold on to the form, though the power is wanting. They are disposed to follow the beaten track of tradition and venerate the customs of their fathers, while they will not yield to the clearest

truths of God's word, if those truths do not harmonize with the "traditions of the elders." Consequently the watch night is still observed, and the watch meeting held, by those that esteem the form.

To watch and pray is always right, and to begin the year aright is always commendable. Yes, it would be well to commence every day with the exercises of devotion. But the enlightened mind cannot have any great veneration for the commencement of the Roman year. Still the end of the year brings to mind the rapid flight of time, and it is a good time to try to renew our diligence in the cause of God, and resolve, in the strength of the Lord to make greater progress during the remainder of our probationary time.

But the day ends, and another begins at the setting of the sun. Hence it is easy to commence each day with the worship of God. We need not watch for the midnight hour in order to hail the first moments of the new day. Consequently darkness still rests upon those minds that begin the day at midnight. And thus in the darkness of night, and the still greater darkness of their minds they watch and wait for the new day which had already commenced ere their watching began.

We are repeatedly admonished to watch in reference to the coming of the day of the Lord; but it is greatly to be feared, nay, it is positively certain, that, to those that walk in the path of blind tradition, that day will come as a thief. Before they are aware and ere they begin to watch, that day of recompense will have begun. But to those that watch, that day will not come as a thief. The pathway of the just is as the shining light, that shineth more and more unto the perfect day; but the way of the wicked is as darkness, they know not at what they stumble.

The Lord help the writer and the reader to watch and walk as children of the light. To watch now, and not defer it till the vengeful day is begun, and we then find that we are too late! R. F. C.

#### Hewing.

"Therefore have I hewed them by the prophets." Hosea vi, 5.

WHEN a man has timber to hew for building or other purposes, he sends his workmen to the forest to select the proper material. The hewers having put a sharp edge upon their axes, being provided with line and rule, proceed to cut down the chosen trees. The rough bark is then taken off to enable the line to be drawn in so plain a manner that it can be easily seen. Next the scorers cut notches in the timber just to the line, and split away the blocks between, and then score the uneven places to make it possible for the hewer to smooth the side with his powerful broad-axe. But mark the hewer as he speaks to one, You, A., cut too deep; to B., you do not score to the line; to C., your work is not level. Thus he trains his hands, until a flat surface is obtained upon two sides, when the stick is laid upon the other side, and the line is again drawn, the same process is repeated, and a noble piece of square timber is produced. Still the hewer is perhaps displeased at the marks left, because of the want of skill in scoring, though it will answer the purpose designed.

Or perhaps allusion is made to quarrying and hewing stone, which is first selected from the solid rock, free from fracture, and having been cut away from the mass, it is hewed, smoothed and polished for its designed place.

So we, blocks from the quarry of nature, or as trees of the forest, are cut down by the axe of conviction, are now being hewed and polished by the grace of God in Christ, are being fitted for a place in the glorious temple above. Are we willing to be hewed by the prophets? Perhaps we are only cut down and the line drawn. Will we shrink now just as the work has commenced, and lose the labor already laid out? or as the block from the quarry, just broken from the ledge. Can we stop here just as the work of hewing has begun?

Or perhaps the block is hewn, but not fitted for its place, not polished, and now is the time to exercise patience and receive those finishing labors which are necessary for our final perfection and triumph. Ah! says one, When will this hewing process be over? We keep the commands of God. Let us bear in mind so long as we are in this mortal body, the work of hewing and polishing must go on, and not till this mortal puts on immortality, will the work be finished.

Beware of inaction and sloth. We must grow in grace. Here a knot of impatience, there a corner of vanity, must be removed. Thus the polishing progresses, and while life lasts there is something to do rectifying the disorders into which sin has thrown us.

Those who are hewing will take care to work to the line, not a blow beyond. Many a piece of timber has been ruined by bad workmen. We find this spoiled timber almost everywhere. Every part of the human forest is strewn with ruined timber. Some merely cut down and decaying, some hacked or hewed without rule or line, thus rendered unfit for use. Hardly a tree but the false prophets have injured.

The quarry is filled with shapeless, unsightly blocks, hewed without regard to rule. They are at present wholly unfit for the building, with few exceptions. Oh, what reckless waste! Let the prophets beware. Rather let the material alone, than work to its ruin. But mourning alone will not give shape to these materials. The hewers will find enough to do. O for patience to hear the hewing.

J. CLARKE.

#### The Sabbath Question.

[The Israelite, at whose office we procured the translation and stereotyping of our German Sabbath Tract, speaks as follows concerning the Sabbath Institution and its supporters:]

It is a stubborn fact, that ever since the reformation, the Church is more or less powerfully but constantly active, to purify herself from the Heathen elements and embellishments, which amalgamated with her original spirit in the days of her worldly dominion. Also this is a fact, that the United States of America is the land emphatically, where this great work must be accomplished; for here for the first time since Christianity has existed, liberty of conscience has become a practical truth. Every man has the privilege to think for himself in matters of religion, or even to establish a sect of his own. We just begin, as it were, to think for ourselves, and we have gone pretty far already. This is especially the land for the development of the religious ideas and sentiments, because in Europe the oppression to which the Church lends an aiding hand, and the hypocrisy of the priests have rendered religion odious, while here a due deference toward it is maintained. It cannot be denied, that many blunders are made in this process of develop-

ment, a great many ridiculous theories and doctrines come to light, extravagant and futile creeds are set into the world; still, on the whole, this struggle of theories, ideas, creeds and sects, as it goes on in this country, leads to truth.

When the Church purifies herself of her Heathen elements, she must come back to her origin—Judaism. This will be done perfectly. The constitution of the U. States has already embraced the leading principles of the political laws of the Mosaic dispensation, even to such an extent that it excluded the Church from any and every participation in the popular government. Previous to this event even in the very infancy of this country the Puritans, adopted the Mosaic law as their sole guide in political government.

As regards the sects of the Church, the Unitarians, many Universalists and New Presbyterians deny the doctrine of the Trinity, and adopt the Mosaic dogma of the Unity. The Universalists like the Hebrews, believe the final salvation of all men without distinction of creed. Many eminent divines and sects deny the resurrection of the body and the last judgment day, and maintain the resurrection consists of the immortality of the soul, and the judgment day is perpetual. The original sin and hence also the redemption by the death of Jesus is boldly denied by all the reform organs. The Seventh day Baptists and a large and respectable sect, whose organs are the *The Review and Herald*, at Batt e Creek, Michigan, and other papers, keep the Mosaic Sabbath.

The friends of this latter sect have issued a tract in English and German in favor of the Mosaic Sabbath, and against Sunday keeping. We believe we render a welcome service to our readers, in reviewing the principles arguments of the tract.

This tract sets out with the religious axiom (if we are allowed this term.) that the divine Law must be the sole guide of man in all his actions, and this will be the standard of judgment at the judgment day. It quotes the words of the Apostle, "by the law is the knowledge of sin." The next premise is, that the ten commandments are God's law, the law of the Covenant. From these two premises it follows, that every man believing in the revealed religion must observe the seventh day of the week as the Sabbath of the Lord.

The Sabbath, as commanded in the Decalogue, is not a national institution of the Israelites, because it was instituted prior to the existence of that nation, viz., after the creation of the world was finished, when God rested, blessed and sanctified this day as a day of rest for all men. In the fourth commandment reference is made to this very fact. "For in six days God made heaven and earth, and rested the seventh day." Here the author of the tract forgot to notice the passage of the Decalogue, [Deut. v, 15.] "And thou shalt remember, that thou wast a servant in the land of Egypt, and God thy Lord brought thee out from there with a strong hand and an outstretched arm, therefore God thy Lord commands thee to make the Sabbath-day." From this it would appear that the Sabbath was intended to be exclusively a national institute of the Israelites. But this passage gives not the cause for observing the Sabbath, this has been done before, it only intends to give a cause to the command of "That thy man-servant and thy maid-servant may rest like thee," with which the previous verse concludes.

The tract then sets forth, that the Sabbath is not a type of redemption, which as some Christian divines suppose, was superseded by the work of Jesus. For the Sabbath points not to a future but to a past event, to the finishing of the creation and God's rest. This event and the day instituted to commemorate it, would have remained the same, if Jesus had never come. The day itself remains the one blessed and sanctified by the Lord, even if none should observe it. For the same reason the Sabbath-day can never be changed; for the fact that God re-acted the seventh day and sanctified it as a day of rest to man can never be undone, and the divine law itself contains no provision, which entitles to a change of day. Here the author of the tract should have referred to the words of the fourth commandment — where the accusative —

and the definite — point to a certain well known day, which is applied in verse 10, to the seventh day again with the definite — so that the day is evidently fixed. Hence among Israelites the Sabbath-day could only then be changed, if the Old Testament contains a provision to this effect, which is not the case. Among Christians this change could only be made by the authors of the New Testament, who, as the tract before us proves, have not done so.

Jesus has not changed the Sabbath; for no mention is made of such a change in the New Testament, and he is reported to have said that he kept the Father's commandments. John xv, 10. "Sin is the transgression of the law." 1 John iii, 4. He maintained to have come not to abolish, but fulfill the Law. The author of the tract could have proved with certainty, that Jesus observed the Sabbath. For he not only had several controversies with the Pharisees whether this or that is lawful to be done on the Sabbath-day, but even taught his disciples a germ in regard to the Sabbath, "Man is not here for the Sabbath, but the Sabbath is for man." He justified himself when plucking ears of grain on the Sabbath. What better justification could he have than the change of the day which he made, if he had changed it? Finally when he was placed before the high priest, the gospel tells, that witnesses, even false witnesses, were sought, in order to condemn him to die. If he had changed the Sabbath-day, they would certainly have brought evidence to establish this fact, which would have been sufficient to condemn him to death, as the Bible ordains, "Whoever defies it (the Sabbath) shall surely be put to death."

The tract then examines the several objections of Christian divines to the Sabbath among which the chief point is that the alleged resurrection of Jesus took place the first day of the week. But the New Testament nowhere ordains that the day of resurrection should be kept holy, or that this day should supersede the day of the Lord.

If, indeed, the Sabbath day had been changed by the new dispensation, the Apostles and the early church should have kept the Sunday which is by no means the case. As regards the Apostles, it is evident from Luke xxiii, 56; Acts xiii, 14, 27, 42, 45; xvi, 13; xvii, 2; xviii, 1-4; that the Apostles always observed the Sabbath, nor had they a right to do otherwise, as their master kept the Sabbath holy. As regards the early church, there is plenty of historical evidence to substantiate the statement of the learned Wm. Tyndale, who writing in the sixteenth century said, the Sabbath was changed by men. Dr. Henry acknowledges that the first day of the week is not called the Sabbath in the Bible. Bishop Cranmer (born 1489) said, they observed the Sunday according to the judgment or will of the magistrates. Melancthon, the friend of Martin Luther, confessed, that the Sunday keeping was not founded on any apostolic law, but rested solely on tradition. Neander says, "The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the Apostles to establish a divine command in this respect; far from them and the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

It was not kept in England and Scotland till the thirteenth century, although Christianity was introduced and societies formed in Scotland as early as the fifth century, and in England, it is probable, in the first century. Parliament was held in England on Sunday until the time of Richard II, when at the instigation of the Roman church it was adjourned till the following day, and Sunday-keeping was established by law; and since that time many Sabbath-keepers have suffered severe persecutions because of their adherence to the Sabbath of the Bible. Laws for the observance of Sunday were, through the influence of the Pope of Rome, passed in England before that time, but on account of an aversion to the change on the part of the people, they were not effectual.

The American Presbyterian Board of Publication

in Tract 118, states that the observance of the seventh-day Sabbath did not cease till it was abolished, after the empire became christian, i. e., till the Bishop of Rome became omnipotent. Therefore, the Waldenses who never submitted to the authority of the Pope, according to the testimony of Mosheim, (Vol. I, p. 332.) of Robinson in the history of Baptism, and Jones in his Church History, they observed the Hebrew Sabbath as late even as Charles XII of France, and long afterwards.

It is evident that the Sunday is a Popish institution, and that there is no cause in either the Bible or the early history of the Church for the violation of the Hebrew Sabbath as we observe it. The whole Christian community with the exception of a few are Sabbath-breakers. "Remember the laws of Moses my servant," &c., is the last word of the last prophet, which none should forget.

## SELECTIONS.

### Censoriousness.

Do professing Christians exclude censoriousness from the catalogue of sins? We should judge so, from the extent to which some of them practice it, and their apparent unconsciousness, whilst indulging it, that they are doing any wrong. Some who make a loud profession, and are terribly scandalized at other people's sins, are sinning in this way all the time. It is the staple of their conversation. They can never talk about things, but only about people, and this to present their characters in the worst possible light. There are certain persons in almost every community, with regard to whom any one may positively conclude without any further information, that he is the object of their animadversions whenever he is so unfortunate as to be the object of conversation where they are present. They do it in his hearing as to the absent; why should he not share the same fate when his back is turned? The butcher knife is always in their hands; why should it not be thrust into him?

Unspairingly do they cut and mangle the good names of their neighbors. A word of praise spoken of any one, however meritorious, is but the signal for these vultures to bring out their tainted *morceau* as a set-off to the compliment. None escape their leprous touch, except the favored few whom they are pleased to regard as special friends. No presence can silence their busy tongues. The pent-up gall and acid must find constant vent. The unfortunate husband of a censorious wife is doomed to listen from day to day to doleful acrid diatribes on the stupidity of Mr. A., the extravagance of Mrs. B., the bad housekeeping of Mrs. C., the pretension and snobbishness of Mr. D., the frivolity of Miss C., the unruly children of Mrs. E., the dull sermons of Dr. F., the neglect of pastoral duties of Dr. G., or the ambition of the Rev. Mr. H. Even in the presence of her own children she cannot refrain from laying the lash on any and every body, and other guests are entertained with the same edifying conversation.—*Presbyterian*.

### Do a Little.

MANY a Christian destroys his peace and usefulness because he is not willing to do little things. He wants to speak and pray well, eloquently, edifying, or not at all. Because he cannot do some great thing he won't do anything. He must sit in the highest seat or nowhere. Now, no brother is fit to do large things unless he is willing to do little things. He must be faithful in the least, or he will never be useful in the greatest. Can you make a good minister out of a poor layman? or a good deacon out of a man who is unwilling to do the least honorable duties of the church? If all were willing to add a little to the interest of prayer-meeting, a Sabbath-school, or covenant meeting, or to the strength and influence of the church, there would not be so many praying to be excused. If we were willing to be weak, make simple prayers and speeches when we can do no better, we should pray oftener, better, and in every way do more good. Happy is the man who is willing to do a little, to be the servant of all, a door-keeper, bell-ringer, fire-builder, lamp-

lighter, anything that will serve Christ in the house of God.

#### The Kind of Holiness Needed.

An improved type of holiness is in demand to take the place of the effeminate, emotional, tender-footed, cowardly, parlor-holiness, so much in fashion in some parts of the country. We want a holiness which has in it some of the stern, earnest, self-denying, sin-hating, devil-fighting courageous spirit of the prophets, apostles and martyrs; a holiness that turns its back upon the blandishment of pride, that loves Christ's poor, pleads for the oppressed, and thunders the curses of the holy law in the ears of proud oppressors; a holiness that has fire in it to consume sin, mercy in it to weep over sinners, and love in it to bear them to God; a holiness that is full of the martial spirit, and is ready to march up to the strongholds of iniquity in the face of the enemy's fire.

#### The Peace of God.

How very few attain and preserve in their consciences, the sense of God's being perfectly at peace with them! It ought to rule there always and by all means; but, for want of it, they afford continual occasion for a legal and unbelieving spirit to rob them of their peace, and thereby distress them in their hearts. As guilt comes in love goes out. What weakens the cause must also weaken the effect. Love with its fruits must decrease in proportion as the believer withdraws his heart-dependance from God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—*British Messenger.*

#### Sympathy for the Erring.

Of how much of our indignation against even a deliberate wrong would we be disarmed, if we could know for ourselves a tith of all the sorrow, and trouble, and disappointment the poor erring heart had passed through! What efforts are made in youth to stand up against the pressure of the world, and how, when fallen, from miscalculation, or an over confiding nature, or want of tact, it bravely rose up and tried again; and when hard necessity came and drove it to the wall, how it looked around for help, and waited, still striving to stand upright, and felt while striving; and even when fallen, how it yearned for one more chance to rise and be a man, how loth at last to give up all for lost!—could we but see a thousandth part of these struggles, as they rend our brother's bosom, and almost break his heart, how should it disarm us of our vindictiveness, and incline us even, to run to him, and raise him up, and stand by him, and with god-like forgiveness bid him, "Try, try again!"—*Arthur's Home Magazine.*

#### Weighing The Evidence.

A CLERICAL correspondent of the Presbyterian relates an account of a recently deceased jurist, which is interesting. This man had been for many years a Judge of the Supreme Court of a southwestern State. His learning, sagacity, integrity, and morality gave him a very high position in the community. But, while an attentive hearer of the gospel, he was not a professor of religion. On one occasion the clergyman who had had some previous acquaintance with him, having concluded his call, was about to withdraw, when the Judge said to him, with emotion, "Sir, I have good news for you. Although I feel myself the unworthiest of them all, I am, I trust, one of the children of God." As he spoke, his eyes filled with tears, and he proceeded to give me a narrative of his case. He had been for years unseided, if not sceptical in regard to the Bible. Feeling himself advancing in age, he determined to decide the case for himself once and forever. He gave one year to an investigation of scripture, and the evidence for and against it exactly as he would have done a complicated and important case laid before him as Judge of the Supreme Court. After a full, calm, impartial examination, he deliberately decided that the Bible was from God—was all it professed to be. He then felt the clear obligation to believe and to act upon its teach-

ings. A little while he hesitated in regard to what was faith in Christ—puzzled by its very simplicity. But the Holy Spirit completed his work by opening his eyes to see and acknowledge Christ as his Saviour; and after some months of serious consideration of that part of Christian duty also, he became a member of the Presbyterian Church in the place in which he lived. If all sceptics would only thus weigh the evidence, how surely would they attain the like precious faith of God's elect!—*Christian Intel.*

#### A Decrease.

THE editor of the Presbyterian, at Philadelphia has been looking over the records of the Congregational Association in Connecticut for the last year. He remarks:

"But what is still more surprising, the whole number of church members reported in 1849, was 41,070; and the whole number in 1857, only 37,929, or an actual decrease, for the eight years, of 3,041, and this, notwithstanding the fact, that within that time, 6,606 had been added by letter—thus seeming to show a decrease, so far as additions by profession are concerned, of 9,647, or no less than 1,205, per year for the eight years! And further still, the baptisms of children reported for every one of these years averaged less than three to each church in the state!"

#### The Last Chance.

A TRAVELLER who was pursuing his journey on the Scotch coast, was thoughtlessly induced to take the road by the sands as the most agreeable. This road, which was safe only at low tides, lay on the beach, between the sea and the lofty cliffs which bound the coast. Pleased with the view of the in-rolling waves on the one hand, and the abrupt and precipitous rocks on the other, he loitered on the way, unmindful of the sea, which was gradually encroaching on the intervening sands. A man, observing from the lofty cliffs the danger he was incurring, benevolently descended, and arresting his attention by a loud halloo, warned him not to proceed. "If you pass this spot, you lose your last chance for escape. The tides are rising. They have already covered the road you have passed over, and they are near the foot of the cliff before you, and by this ascent alone you can escape." The traveller disregarded the warning. He felt sure he could make the turn in the coast in good time; and leaving his volunteer guide, he went more rapidly on his way. Soon, however, he discovered the real danger of his position. His onward journey was arrested by the sea. He turned in haste, but to his amazement he found that the rising waters had cut off his retreat. He looked up the cliffs, but they were inaccessible. The waters were already at his feet. He sought higher ground, but was soon driven off. His last refuge was a projecting rock; but the relentless waters rose higher and higher—they reached him—they rose to his neck—he uttered a despairing shriek for help, and no help was near, as he had neglected his last opportunity to escape. The sea closed over him; and it was the closing in upon him of the night of death.

An incident like this has its pregnant moral. How many travellers are there on the coast of time, amusing themselves with the surrounding scenery as they pass along! They are beset with dangers of which they are wholly unmindful. They are warned and importuned against proceeding in their present course. One only narrow way of escape is pointed out to them, which they are besought to take before it is too late. They laugh at the predicted danger, and pursue their way. The crisis at length comes—inevitable ruin stares them in the face. Worse dangers than a roaring sea, inaccessible cliffs, and a relentless tide, surround them. They have disregarded and passed by the cleft rock in which they might have taken refuge; and now, surprised by the sudden and surrounding death, they shriek for help in their bewilderment, and sink hopelessly in the raging flood.—*Sel.*

#### Preaching to the Point.

PASSING along one Wednesday night—for even-  
ing at the South, is our afternoon—in Montgomery,

Alabama, I stepped into the Presbyterian lecture room, where a slave was preaching:

"My bredren," says he, "God bless your souls, 'ligion is like the Alabam river! In spring, come fresh, an' bring in all de ole logs, stabs an' stick, dat hab ben lyin' on de bank, an' carry dem down in de current. Bymeby de water go down—den a log catch here on dis island, den a slab gets cotched on de shore, an' de sticks on de bushes—and dare da lie, with'rin' and drin' till come 'nother fresh. Jus' so dare come 'vival of 'ligion—dis ole sinner bro't in, dat ole backslider bro't back, an' all de folk seem comin', an' mighty good times. But, bredren, God bless your souls; bymeby 'vival's gone—den dis ole sinner is stuck on his ole sin, den dat ole backslider is cotched where he was afore, on jus' such a rock; den one after 'nother dat had got 'ligion lies all along de shore, an' dare dey lie till 'nother 'vival. Beloved bredren, God bless your souls, *keep in de current.*"

I thought his illustration beautiful enough for a more elegant dress, and too true, alas! of others than his own race.—*Christian Herald.*

#### Selections from—Provisions for Passing over Jordan.

Nor only am I sensible of the deficiency of my affection for my Jesus, but I feel the deficiency of my affection for my fellow-men. I need more of that long-suffering and gentleness, and meekness, which are equally the fruits of the Spirit with love, joy, and peace. That thou my soul, mayest hereafter through grace be constrained to act a more consistent part, remember that the least violation of these graces, especially that the least species of resentment towards those who have injured thee, though it may be unmixed with ill-will, and though it amount only to the withdrawing of thy good feelings from them, will prove a great hindrance to thee in making thy provisions for passing over Jordan. With such a spirit, thou canst not ask thy Father to forgive thee thy trespasses, as thou forgiveest those who trespass against thee; for this prayer in appropriate words, would be, Lord, be pleased to treat me in the same manner that I treat those who have injured me. If ever, my soul, thou feelest the least spark of resentment, or if thou art in danger of acting contrary to the long-suffering, and the gentleness, and the meekness of the gospel, flee to Calvary. Hear thy Saviour, under the severest provocations from his enemies, crying out, "Father forgive them, for they know not what they do," and learn from this prayer to hush every angry passion to peace.

Welcome afflictions, welcome trials, welcome pains, so that they do but lead me to my Jesus.

O what a precious fountain is the fountain of my Redeemer's blood.

"Bethesda's pool is not like this,  
Ner heals nor cures such leprosies,  
Nor Siloam's stream, nor Jordan's flood,  
Could to my heart seem half so good:  
'Tis Jesus' blood, that crimson sea,  
That washeth guilt and filth away.

To this dear fountain I'll repair  
With all the wounds and pains I bear;  
I'll keep my station near its side,  
And wash and drink and there abide;  
Nor from the sacred streams remove  
Till taken to their source above.

O that I might plunge into the fountain of my Redeemer's love, be covered over with it, and drink in its fullness.

Hell, earth and heaven all tried the strength of the love of thy Jesus to thee, my soul; and all thy sins and imperfections and ingratitude and thy forsaking and forgetting him have tried it; but they have never been able to quench it.

Dwell much, my soul, in Gethsemane. Dwell much at Golgotha; for nothing is so powerful to work a lively faith, and a joyful hope, as an attentive consideration of thy Lord's unutterable merits. Nothing has so great a tendency to wean thee from an undue attachment to a vain world, as the habitual remembrance of his extreme agonies.

## THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JAN. 21, 1858.

## SYNOPSIS OF THE PRESENT TRUTH, No. II.

## THE 70 WEEKS AND 2300 DAYS (CONCLUDED.)

We have now examined the four grants that were made by the kings of Persia in favor of the Jews, which are the only events to which we can look for the decree to restore and to build Jerusalem. We have seen that the first second and fourth do not contain the essential features necessary to constitute that decree; but that the third, the decree to Ezra, harmonizes with the conditions of the prophecy in every particular:

1. It contained all the elements necessary to constitute such a decree, and when carried out, resulted in the thorough restoration of the Jewish state. It answered to the prophecy fully in this respect.

2. From the commencement of the work by Ezra, to the last act of reformation by Nehemiah were just forty-nine years, which is the exact period allowed in the prophecy to this work.

3. As this decree went forth b. c. 457, the sixty-nine weeks or 483 years which were to extend to the Messiah the Prince, reckoned from the commencement of the work in the Autumn of that year, bring us to the Autumn of a. d. 27, when our Lord was baptized by John in Jordan and went forth preaching "the time is fulfilled." Mark i. Three and a half years from this, to the midst of the seventieth week, bring us to the Spring of a. d. 31, where it has been demonstrated that the crucifixion took place. Three and a half years more, the last half of the week, terminate the 70 weeks or 490 years in the Autumn of a. d. 34.

Here then we stand at the end of this great period which Gabriel in his explanation of the 2300 days, told Daniel was cut off upon Jerusalem and the Jews. There is this one grand fact yet to be noticed: If the first 490 years terminated in the Autumn of a. d. 34, the whole period ends in the Autumn of a. d. 1844. For 490 taken from 2300, leave 1810; and 1810 added to a. d. 34, where the 490 terminate make 1844.

Previous to 1843 the light concerning the going forth of the decree in b. c. 457, had been clearly set forth. The end of the 2300 days was therefore confidently expected in 1843; for 457 years before Christ, and 1843 after, make just 2300 years. But the fact was overlooked that it takes 457 full years and 1843 full years to make 2300; and that, consequently, if the period had commenced with the very first day of 457, b. c. it would not end till the very last day of 1843, and that therefore, if a portion of the year b. c. 457 had elapsed before the 2300 days commenced, they would cover, before they terminated, a corresponding portion of the year 1844. And when it was taken into consideration that the midst of the seventieth week was marked by the crucifixion, which was in the first Jewish month in the Spring of 31, and that the 70 weeks would therefore end in the seventh month, Autumn of 34, it was at once seen that the days began, not with the starting of Ezra from Babylon in the Spring, but with the commencement of the work at Jerusalem, which it is not probable could be earlier than the seventh month, Autumn, of 457; and commencing at that point they must extend to a corresponding point in the year following 1843, and consequently end in the seventh month, Hebrew reckoning, in the Autumn of 1844.

Such was the chronological argument upon which the preaching of the Advent doctrine of 1844 was based. It was good then; it is good now. Notwithstanding all the efforts that have been made to remove the dates, Honesty is at last compelled to let them stand as they were then placed. There are no Sampsons in the land who can pluck away these pillars of the temple of truth.

With the great fact before us that the 2300 days would end in the Autumn of 1844, we reasoned as

follows: 1. The Sanctuary, according to the prophecy, is then to be cleansed. 2. The earth, or the land of Palestine, is the Sanctuary. 3. Its cleansing is to be by fire at the revelation of the Lord Jesus. 4. In the "example and shadow of heavenly things," the high priest on the tenth day of the seventh month, entered the holiest of the earthly sanctuary, to make an atonement and came forth to bless the people. We therefore confidently expected that our great High Priest would descend from heaven in flaming fire and bring deliverance to his people, on the tenth day of the seventh month of that year in which the 2300 days should end.

We need not mention how painful was the disappointment, or how the hopes of God's expectant people were as effectually crucified as were those of the early disciples when they beheld their Master bleeding upon the cross. There had been a mistake somewhere: where or how was it? was the mystery to be solved? Not a few made a precipitous retreat into the world again; and some flew off in the line of a tangent into the most extravagant fancies. But independent of these, three general divisions have arisen from the body of believers as it then existed, each claiming to give a reason why we did not at that time realize our hope.

1. The reason offered by the first class is that the seventy weeks are no part of the 2300 days; that the two periods have different starting points; and that the former affords no key to the explanation of the latter. It requires but a glance to see that this view sets aside entirely the important period of the 2300 days; for if the seventy weeks do not mark its commencement, we challenge the world to tell us where it does commence, or of what possible use it can be on the Sacred Page. So much then of revelation, yet remains unrevealed.

2. The second class have attempted to re-adjust the 2300 days by tearing up the original dates, astronomy and history to the contrary notwithstanding, and so arranging them as to make the point for the cleansing of Palestine or the burning of the earth fall in the future, as it is quite evident that neither of these events have taken place in the past.

3. The third class take the position that the conceptions at first entertained concerning the Sanctuary and its cleansing were incorrect.

The *Advent Herald* has from time to time since 1844 been putting forth unanswerable vindications of the original dates. But its position hereby became extremely embarrassing; for to admit that the days had ended, and that the earth was not burned, would, according to its own premises, involve the word of God in a positive failure. In order therefore that the days may be indefinitely extended to the future, it has denied the connection between them and the seventy weeks, by which alone we have any clue to their commencement, and thus set them adrift. We learn this from a series of questions addressed by a correspondent to the Editor of the *Herald*, and his answers as follows:

"Question. In your 'Chronology' the cross is placed in a. d. 31. What are the principal objections which bear against its being placed in a. d. 39?"

"Answer. 1. The absence of any evidence placing it there. 2. The contradiction of the wonderful astronomical, chronological and historical coincidences which show beyond the shadow of controversy that the 7th of Artaxerxes was in b. c. 457-8, that the birth of Christ was b. c. 4-5, that the thirtieth year of Christ was 483 years from the 7th of Artaxerxes, that the crucifixion was in a. d. 31, and that that was the point of time in the last week when the sacrifice and oblation should cease.

"Ques. If the 70 weeks of Dan. ix do not commence in the 20th of Artaxerxes, how can the 2300 days begin at the same time with them, and yet terminate in the future?"

"Ans. They cannot.

"Ques. Must we not henceforth consider that they have different starting points?"

"Ans. Yes."—*Advent Herald*, May 22d, 1852.

We must now call the reader's attention to that

portion of the "original Advent faith," which once formed a part of a standing notice in the Advent papers, under the head of "Points of difference between Us and our Opponents." It is as follows:

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. *Our opponents deny this.*"—*Signs of the Times*, 1843.

The *Herald* itself has now denied this, and thus abandoned its original position, and gone over to the ground of its opponents.

Again: "The grand principle involved in the interpretation of the 2300 days of Dan. viii, 14, is, that the 70 weeks of Dan. ix, 24, are the first 490 days of the 2300 of the eighth chapter."—*Advent Shield*, p. 49. *Art., Rise and Progress of Adventism.*

"If the connection between the 70 weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation; if it does exist as we suppose, the system must stand."—*Harmony of Prophetic Chronology*, p. 38.

From these extracts it will be seen how serious a departure from the "original Advent faith," is this denial of the *Herald's*, and of how grave a character. It is taking the position of the opponents of the Advent faith; it is ignoring the "grand principle involved in the interpretation of the 2300 days;" it is yielding a point by which "the whole system is shaken to its foundation." Thus has the *Herald* turned traitor to its first principles, and ignominiously abandoned the Gibraltar of the prophetic periods to the hands of the enemy. And yet, "We are the Adventists," is the presumptuous claim which it still puts forth. And what are the reasons for all this? Simply these:

"We have no new light respecting the connection between the 70 weeks and the 2300 days. The only argument against their connection is the passing of the time. Why that has passed is a mystery to us, which we wait to have revealed."—*Ad. Herald*, Sept. 7th, 1850.

Conclusive testimony to show the connection of the 70 weeks and 2300 days has in its place been offered; and we submit to the judgment of the reader if the reasons above alledged are sufficient to disprove it, or to justify so glaring a departure from just rules of interpretation. Even the seeming objection against their connection has been since 1844 thoroughly removed, as will in due time be noticed.

Another class have attempted to re-adjust the reckoning of the days by assigning a later date for the seventy weeks. They took the commission of Nehemiah, in the twentieth of Artaxerxes, as the starting point, and gave it such a date as to make the whole period terminate in 1854. This was the basis of the recent excitement on time that has existed in some parts of the land. The merits of Nehemiah's commission have been already examined. We have seen that it will neither answer the import of the prophecy, nor harmonize with a single date. But 1854 has passed; and even allowing the 20th of Artaxerxes its proper date, b. c. 444, the 2300 days reckoned therefrom could only extend to 1857, which is also passed. That theory therefore has fallen; and those who have rested upon it have been doomed to failure and disappointment which they might have avoided. And now that the utmost limit has passed to which the days can possibly be extenuated, we may hope that some will be willing to view the matter in its true light and admit that the mistake must lay, not in the original reckoning of the time, but in the event to occur at the end of the days.

We have seen the desperate position adopted by the *Herald* on account of the passing of the time in 1844: we must call attention also to the position assumed by the *World's Crisis*, so far as we have been able to ascertain it, since the passing of the latter time. We had supposed that the majority of its supporters might as a last resort adopt the conclusion of the *Herald*, that the periods were not connected. How many of them privately entertain this view we cannot say; but we have not seen it publicly advocated: a prudent silence having for the most part

been maintained concerning the prophetic periods. The last that has come under our notice on the subject is an article from I. C. Wellcome, in the *Crisis* of Oct. 28, 1857, in which he says:

"That those periods are intended to enlighten our minds and direct our faith in regard to the end of the gospel age, I fully believe. But not that we should so locate their commencement and terminus by historic events as to form a basis for full faith, such as we are required to have in the statements of the gospel. Gospel truths are clear and certain requiring our implicit confidence. But human calculations and historic applications, as connected with prophetic times (though important and useful when used modestly and carefully) may not demand such confidence."

He then proceeds to throw out some suggestions in regard to the prophetic periods in the form of questions, as follows:

"*First.* Is the definite year of Christ's advent clearly revealed in the Scriptures alone?

"*Second.* Can all intelligent Christians understand the principle of prophetic reckoning and arguments by which to determine confidently and certainly at what point of time the periods end?

"*Third.* Can all Christians accurately compute sacred chronology and definitely determine the age of the world?

"*Fourth.* Are all Christians in circumstances which will permit them to gain access to historical and chronological works, and have capacity and time to study them and gain all the light which may be obtained by able and energetic students?

"*Fifth.* Are children, young converts, and believers of small capacity required by the gospel to put full confidence in the deductions of more able men on prophetic times and historic research?"

The import of these questions none can fail to perceive. It is to throw an uncertainty over prophetic reckoning; to foster the idea that the periods cannot be understood; and hence to discourage their study, and take the edge from those great truths that are built upon them. It is akin to that popular idea, that much of the word of God is beyond our comprehension and cannot be understood; or, in other words, that revelation is *not* revelation; which is infidelity. Of what use is a prophetic period with both ends in the fog? For what were they given, if there is no definiteness to be attached to them? No: all Scripture is profitable; and those prophecies and periods of years which leads us down to scenes connected with the end, are within the easy comprehension of all "able and energetic students," of whom there are not a few, and they can bring them within the comprehension of every child. So it is with the 2300 days. With the data which the Bible gives, and the plain records of history, which are entitled to universal confidence, there need be no hesitation in the application. It is easy, natural, clear, harmonious and definite. There stands that great period in the past like a monument of truth; and no efforts have been able to shake its foundations or to overthrow its structure. Beware then of those who would endeavor to obscure or remove the ancient landmarks. It is a fearful thing to err from truth. If the light in you become darkness how great is that darkness. It is not strange, after all the wild work that has been made by those who have compassed themselves with sparks of their own kindling, that some should have but little confidence in anything. But truth is not responsible for all this, and it is none the less clear, and the prophetic periods are none the less definite and certain on this account.

The idea that if the termination of the prophetic periods is known, the time of the second advent is also known, is a conclusion drawn without warrant; for there is no prophetic period that reaches to the coming of the Saviour as will be hereafter proved. But yet they do bring us to events which it is not safe to lose sight of.

Perhaps some are ready to remind us here that we have not yet explained what did take place in 1844,

nor accounted for the passing of the time. The patience of such we must request a little further, as, previous to that, there are other prophetic periods which we wish to notice and apply.

(To be Continued.)

#### MEETINGS IN ALLEGAN, MICH.

DEAR BRO. SMITH: I wish to say a few words respecting our meetings since we left Battle Creek. The first Sabbath, which was Jan. 2nd, we spent in Monterey. On going to the new meeting house at 10 A. M., one half hour before the appointment, we found it crowded to overflowing. Quite a stir had been made in adjoining neighborhoods by one who had been a professed infidel, who had heard lectures on the prophecies at the time of our meetings in Monterey five weeks before and had been led to lay down his war against the Scriptures, and pursue an investigation of the truth. Deep interest was manifested by those who came to hear. More came than could find even a standing place inside of the doors, even on the Sabbath, and many stood near the windows, anxious to hear all that was spoken. Deep solemnity pervaded our meetings while in five discourses we tried to show them the work of preparation to meet Christ, the faith necessary to stand in these times, and the two-horned beast with which the saints of God are soon to have a conflict. And in our last discourse, conviction seemed to fasten on the people as we traced through the fulfillment of the seven trumpets, and showed that we were standing in the time when great voices were about to be heard in heaven, even the voice that will come out of the temple from the throne saying, "*It is done.*"

The church in Monterey are striving to arise, in heeding the counsel to the Laodiceans and the strait truths connected with it, and while they strive to heed these truths, God blesses. In no way can God's people arise, but to rise with the light. Two were baptized during this meeting; seven were baptized also by Bro. White five weeks before. After our meetings closed in Monterey, we found we could not commence meetings in Allegan as soon as we had anticipated, and so decided to visit the churches in Waverly and Otsego before commencing here.

We were led in these meetings to reflect on the awful danger of those who are not keeping pace with the counsel of the true Witness, and do not zealously repent of their sins. Although these meetings were scenes of trial, yet the Lord gave us the victory, especially in the last mentioned place, where wrongs were reprov'd, and to all was it outwardly manifested that God's Spirit was present. Bro. White joined us at this meeting, and spoke on the Sabbath with freedom, on the Unity and Gifts of the Church.

Yesterday morning, meetings commenced here in the new court house, with good interest. The congregation increased in the after-noon, and in the evening the room was filled more than in the daytime, although it rained smartly. There seem to be hearing ears in this place, and we hope there will be many understanding hearts that will receive and obey the truth.

J. N. LOUGHBOROUGH.

Allegan, Mich., Jan. 11th, 1858.

P. S. I would say to those brethren in Wisconsin who have written me of late in regard to my laboring this Winter in that State, that circumstances are such that I cannot visit them at present; but the way may open for me in the future, to visit that State. I would say the same respecting the calls from Ohio.

J. N. L.

#### MEETINGS IN WARREN, ILLS.

Our meetings in this place, held in Platt's Hall, were very well attended most of the time; and we believe good has been done, notwithstanding all the opposition both open and secret, and the inclemency of the weather and going, most of the time.

Many acknowledged the truth and several decided to obey it. A good number there will read the *Review*, and we hope that many more will follow the

light in Warren. A Methodist minister sent off to Chicago and ordered a "little book on Chronology" to come by express, by which, as he told the people he would prove that Sunday is the true seventh day. In this of course he would overthrow the general position of all denominations. Our confident declaration that there was not a text in the New Testament to support the change of the Sabbath, prompted some ladies to occupy the time at their society-meeting in searching for testimony, which resulted as we were informed, in convincing some of them that the seventh day was the Sabbath. In Warren, as in most other places, the majority even of those who acknowledge the truth, refuse to obey because of the cross.

I am now at Bro. O. Cheney's, in White Rock, where I have been confined for ten days with lung-fever. I am at present some better, and by the blessing of God I hope soon to be in the field again. Bro. Cheney's family have done all in their power to make me comfortable during my affliction. May the Lord reward them is my prayer.

From Bro. Cheney I have learned something about the distracted state of the professed Advent churches in Illinois. Three or four years ago, there was a church of about eighty members in this vicinity, and now there are only two or three families left. Eld. Marsh and others have been here with their "Age to Come," "Return of the Jews" &c., and "souled the residue with their feet." Selfishness seemed to characterize their efforts, and death has been the result. Thus it has been in most parts of the State.

I can see no gathering, healthy influence except where the Third Angel's Message is preached. I bear of many hungry, starving souls that are waiting to hear our message, and will gladly receive it. They are disgusted with what has gone before, and want meat in due season. O Lord speed our way on to these honest waiting ones. Amen.

M. E. CORNELL.

White Rock, Ills., Jan. 11th, 1858.

#### MEETINGS IN LA PORTE, IND.

BRO. SMITH:—I stated in my last that our meetings commenced here the 2nd inst. We gave seven lectures in the Hall before it was wanted for other kinds of meetings, since which we have been holding meetings in private houses. A few have come out decidedly for the truth, and some others are persuaded to unite with us, but are yet held back by unholy influences. The 10th inst. (First day) eight were baptized. One Bro. as he was going to be buried with Christ said, I have lived forty-seven years and have heard all kinds of preaching but I never heard the truth until now.

In the evening we attended to the ordinances of the Lord's house, and were much strengthened and encouraged. One Bro. while telling his simple story about the way, said, When Bro. (George) Smith came here some little while ago, and wanted some one to go with him, he came and found me and showed me the truth, and then he found another, and still others. A sister then spoke and said, Sr. Place came after me again and again, she would come and read the books and the papers and the Bible to me, and I was unwilling to believe. But now I bless God she ever came to give me the light I now see. O Lord, inspire Brn. and Srs. in other places to go and do likewise. Bro. Smith has bought and circulated many books and papers in this vicinity. This should be done wherever our Brn. have the means to do with, that the light may spread throughout the wide harvest field. Soon they will be richly rewarded for all their labors of love. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

By invitation I have appointed to hold a series of meetings on Stillwill Prairie, ten miles south of this, after which I expect to return here and hold more meetings and baptize others who are about ready to go forward. O Lord, still lead thy people onward to the coming crisis.

JOSEPH BATES.

La Porte, Ind., Jan. 14th, 1858.

## WHAT IS CHARITY?

'Tis not to lead the erring on  
Through error's darkest maze,  
Or when we see one going wrong,  
To fellowship his ways.

'Tis not to say if they're sincere  
'Tis naught what they believe,  
We cannot be united here,  
Or all the truth receive.

'Tis not a brother's faults to hide  
Because 'twill him offend;  
With these true love is ne'er allied,  
It serves a nobler end.

'Tis free from every selfish aim,  
And wheresoe'er it goes,  
It seeks the wanderer to reclaim  
And feels for others' woes.

It joins not with the giddy crowd,  
Doth in the truth rejoice;  
It looks in pity on the proud,  
And makes a wiser choice.

It joins not in the syren song,  
But feels 'tis death to sleep,  
And as it points out every wrong,  
Goes forth to pray and weep.

It is of a celestial birth,  
Of heaven the noblest heir;  
'Twill guide us through this lonely earth,  
And seal our passport there.

SUSAN ELMER.

Buckland, Mass.

**"Why are Ye so Fearful? how is it that  
Ye have no Faith?"**

THESE are the words of Jesus, addressed to his disciples, while tossed on the waves of the raging sea. He rebukes them for their unbelief. Notwithstanding all the miracles they had seen, their faith was weak; and when the tempest arose, and the waves threatened to swallow them up, they feared lest they should perish. How sublime, how full of sweetness the words of the Saviour in that hour of peril, "Peace, be still." No wonder that they feared exceedingly and said one to another, "What manner of man is this, that even the winds and the sea obey him?"

How many in these last days are fearful and trembling, like those ancient disciples. They dare not trust their *all* in the hands of God. Though Jesus has left so many precious promises on record for the comfort and strength of his people, yet how few are willing to take him at his word. He has commanded them to take no thought for the morrow, what they shall eat, or drink, or wherewithal they shall be clothed. "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you." Why not take hold of this promise, walk out boldly upon it, prove the Lord, and see if he will leave you to perish? Think you that the God who sent the ravens to feed Elijah, and who rained manna from heaven forty years to the Israelites in the wilderness, cannot supply your every want? "Why are ye so fearful? how is it that ye have no faith?" Has the promise of the Lord ever failed? Has he ever spoken and been slack to fulfill his word? No, no. Fear not then to cast your bread upon the waters. Let go your grasp on the world. Sell all and buy the field, and you shall have treasure in heaven. O, blessed thought! a treasure in heaven. Will you not sacrifice to obtain it? If you would pass through the gates of the holy city, you must leave the world, and all your eager graspings for its treasures, its cares and vanities, and follow in the footsteps of the Son of God who had not where to lay his head.

It is but little to give all for eternal life. Those who refuse to do it, will not obtain it. It is but a step, as it were, to the immortal shore. O, heed the warning voice, ye slumbering ones. Awake! and clothe yourselves in the righteousness of Jesus, that you may escape in the day of the fierce anger of God. Now, *now* is the time to sacrifice. You have no promise of the future. Precious souls are perishing all around you. What are you doing to snatch them from everlasting ruin. Do not say that you can do nothing. If you have but a mite, you are as account-

able for that, as others are for their abundance. Let your idols go. Jesus is coming! Get ready! get ready! As you value your soul's salvation, leave all and follow Jesus. Just as soon as you resolve to sacrifice all in his cause, and do it, the sweet peace and love you will feel in your souls will ten thousand times repay you.

Brethren and sisters, let us go on together a pilgrim band to Mount Zion.

S. A. HASTINGS.

New Ipswich, N. H.

## Our Hope.

*"Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail,"*  
*Heb. vi, 19.*

WHILE pilgrims and strangers, despised by the world, surrounded by temptations and trials, subject to all the infirmities of this mortal state, daily exposed to the shafts of death, and often called to mourn the loss of those we dearly love, how dark would be our prospect, how miserable our condition, had we no hope of a future life, had we no bright prospect placed before us, as an object for which we may toil and suffer, to cheer our hearts under discouragements, and to sustain and comfort under affliction. Our heavenly Father well knew what most we needed, and has set before us a glorious hope, upon which we may lay hold as a refuge in every emergency, and which as an anchor to the soul will preserve us unmoved amid the stormy billows of life's tempestuous sea.

It is not the hope of worldly care and comfort, for Christ has said, In the world ye shall have tribulation. He has told us that we shall be hated of all men for his name's sake, and that all who will live godly in Christ Jesus shall suffer persecution. He has compared his people to sheep in the midst of ravenous wolves, who shall seek to devour and destroy them. It is not the hope of worldly riches, for we are forbidden to lay up treasure on earth. We are told that they that will be rich fall into a snare, and into foolish and hurtful lusts, which drown men in destruction and perdition; and our meek and lowly Pattern, though Lord of the universe, became for our sakes so poor that he had not where to lay his head. It is not the hope that we shall be freed (in this life) from the bodily pain and suffering incident to others, for we often see the most humble christian enduring sickness and distress, and we are told that whom the Lord loveth he chasteneth. 'Tis none of these, 'tis a hope which far exceeds them all. It is the blessed hope of the glorious appearing of our Lord and Saviour Jesus Christ. It is the hope of seeing Jesus, and being made like him; the hope of a glorious rest in his everlasting kingdom, when the present earth with all its treasures shall have passed away. It is the hope of dwelling forever with that lovely Saviour who has redeemed us by his own precious blood, who bore our sins in his own body on the tree, by whose stripes we are healed. It is the glorious hope of seeing him, whom having not seen we love, who is to us the chiefest among ten thousand, and the one altogether lovely. It is the hope of seeing those who sleep in Jesus break the fetters of the tomb, and come forth clothed with immortality, and with them be permitted to join in the universal song of praise to the Lamb, which shall resound through the wide expanse of heaven, and with immortal powers to adore his matchless grace to all eternity. O is not this a good hope? Not only is our hope a very cheering one, but it is sure and steadfast: it can never fail, for it reaches to that within the vail, where Jesus is for us entered. It is confirmed by the word of him who cannot lie, and as long as we hold on to it with an unyielding grasp we are safe.

What though the winds of adversity blow, and waves of sorrow roll around? What though at times we are almost overwhelmed by the foaming billows? our anchor is sure, and it is cast on good anchorage ground. 'Tis true that we must let go of every thing else in order to lay hold of it, but what of that? What else can we desire? Our hope embraces ev-

ery thing that we need. We have the promise of the life which now is, and of that which is to come. His word assures us that no good thing will be withheld from those who walk uprightly. Our Saviour watches over us with *more* than a parent's care, and what need of a child, who has kind parents who are able to protect him from every ill, and to provide for all his wants, being perplexed with anxious care?

Not only is our hope sure, but it is soon to be realized. The church of God in former days looked through a long vista of years for the realization of their hope, but we have the most unmistakable evidence that we are living very near the time when

"Hope shall change to glad fruition,  
Faith to sight, and prayer to praise"

Dear brethren and sisters, have we fled for refuge to lay hold on the hope set before us in the gospel? Are our hearts cheered by the bright prospect that opens to the view beyond this scene of suffering and conflict? Do Zion's glory-crowned summits rise to our view, and the hope of soon seeing them in all their unveiled splendor lift our hearts above the sorrows, and toils, and cares of this mortal life, and enable us to endure hardness as good soldiers of Jesus Christ? Does this hope have a purifying effect upon our hearts? Does it make us dead unto the world, and the world unto us, so that with Paul we can say, I live, yet not I, but Christ liveth in me? Do we cheerfully suffer the loss of all things and count them but dross that we may win Christ? If so, we may rejoice, knowing that soon the victory will be gained, and crowns of dazzling splendor will be given to adorn the beautiful brows of those who have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb. We shall doubtless have severe trials to pass through before we reach our journey's end; but if it be in the *furnace of affliction* that our kind Father sees fit to purify us and prepare us for the pilgrim's home, God help us not to shrink. O how perilous the moment, how fraught with weal or woe! O to be kept pure and unspotted from the world!

Brethren and sisters, let us awake, and show to the world around us by our daily walk and conversation, that we have Christ formed within the hope of glory. Let our affections be glued to earth no longer. Let us no longer live for ourselves, but for Him who gave himself for us, that he might purge us from all iniquity, and purify unto himself a peculiar people, zealous of good works. The battle is almost over, the victory almost won. Soon if faithful we'll hear from the lips of the Judge, Well done, good and faithful servant, enter into the joy of thy Lord.

"O what has Jesus bought for me!  
Before my ravished eyes,  
Rivers of life divine I see,  
And trees of Paradise."

Brethren and sisters, I'll try to meet you there.

SARAH M. SWAN.

Orwell, Ohio, Dec. 5th, 1857.

## LETTERS.

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

From Bro. Canfield.

BRO. SMITH: I have been deeply interested in what I have seen in the *Review* on the subject of the Laodicean state of the church. I believe it to be the truth, meat in due season for the remnant. I have long felt that something was wanting. While I read the cutting testimony to the Laodiceans, I will try to take it to myself. The truth is too plain that we have suffered cares and trials to shut Jesus out, and have not had that sweet communion with him that we once had. O that we may heartily repent of our lukewarmness, put away every thing that shuts Jesus from our hearts, and make speedy and thorough preparation for the coming of the Lord! I want my heart clean and filled with the love of God. My prayer is, create in me a clean heart, and renew a right spirit within me.

I believe that we must make haste or it will be too late. I am not alone in striving to keep the Com-

mandments of the Lord. My companion and her mother, an old soldier of the cross, are striving to keep the Commandments of the Lord. It is about six months since I and my companion embraced the true Sabbath. We are not blessed with the privilege of meeting with the brethren and sisters to hear the truth preached, yet we bless God that we have the *Review* to read. It is my earnest prayer to God that more light may shine forth in our hearts. I praise him that he has not cut me off as a cumberer of the ground, but has lengthened out the brittle thread of life, and given me time and space for repentance. O that I may be zealous and repent of all my past wrong doings, and be prepared to enter through the gates into the city.

Great trials await the remnant, but the grace of God is sufficient, and I desire strength and a willing heart that I may endure unto the end and be saved. I choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Yours in hope of heaven.

LEMUEL C. CANFIELD.

Milan, Mich., Jan. 2d, 1858.

From Sister Lawrence.

BRO. SMITH: I prize the *Review*. It is my comfort in my loneliness. I am alone in my belief in this place; but the hope I have bears me on, for soon the voice will be heard. Open ye the gates, that the righteous nation which keepeth the truth may enter in. O blessed! I hope to be one among those who enter.

And who are the righteous nation? God says by Isaiah his prophet, Hearken unto me, ye that know righteousness, the people in whose heart is my law. Fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth shall eat them like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, &c.

The good old prophet foresaw what we should have to bear, and has given us good advice not to heed them, for there is enough to crush the weak. I am trying to live for God, and to die daily, and though I feel I have many besetments yet to overcome, I mean by the grace of God to be an overcomer, and sit at the supper table with Jesus and all the happy ones.

O when I think what God has done for all mankind to save them, and yet how few are dying to sin and living to his glory, it makes me weep. We who have light in our dwellings ought to die, surely, to everything unlike God. If we will not be conformed to the world, but transformed by the renewing of our minds, we may know what God's perfect will is concerning us. Yes, this conforming to the heathen round about kills the life of religion, and God cut off his ancient people for it, of whom we are the antitype.

Psalms lxxviii is enough to make us weep to see the likeness so fulfilled in these days. God is truly of long compassion, or he would not bear. Jeremiah says, Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride. Jer. xiii, 16, 17.

God grant that I may live by every word of his mouth, and have an abundant entrance into his kingdom with his people. Only through the merits of his dear Son Jesus Christ can I obtain it.

Yours hoping for redemption at the coming of Christ.

P. D. LAWRENCE.

Falmouth, Mass., Jan. 3d, 1858.

From Bro. Kellogg.

BRO. SMITH: The *Review* is a welcome visitor to us. We look for the day of its arrival with much interest. Its columns are laden with precious truths which are meat in due season. I am strengthened many times in reading the spirited communications from the brethren and sisters scattered abroad. I

never realized more fully the importance of being devoted to God, and having a well grounded hope than since I read the "Testimony to the Church" in No. 8 of *Review*. I think I can realize in some degree the condition that I am in. The message to the Laodiceans, did not do a deep work in my heart; it was merely a superficial work, which lasted but a short time, and it appears that I sank right back again where the message found me. It seems to me now that I have but little time to prepare for the events just before us, and if I do not take heed to this Testimony I shall be left behind. O Lord, awaken me to a deeper sense of my true condition before it is too late. I do not want to be deceived. I want to know my own heart.

We have been somewhat strengthened by a visit from Bro. Frisbie. He gave us eleven lectures in the Episcopal house in this village; but could not get a hearing. The people had so much else to attend to that they could not attend to their eternal welfare; but a Spiritualist came here to lecture about the close of Bro. F.'s lectures, and he drew hundreds out to hear him. I could not help thinking how 2 Tim. iv, 3-4 was having a literal fulfillment in these times. Pray for me, brethren and sisters, that I may arise with you and meet you where we can sing the song of Moses and the Lamb for ever.

Your unworthy brother.

MILTON S. KELLOGG.

Ionia, Mich., Jan. 2d. 1858.

From Sister Kellogg.

DEAR BRETHREN AND SISTERS: AS I have not the privilege of meeting on the Sabbath as some of you have, and as we are commanded to speak often to each other, I desire to throw in my feeble testimony on the Lord's side through the *Review*. It is two years last Oct. since I commenced keeping the Sabbath of the Lord. At times I have felt cast down and discouraged in the way, but not of the way; for I know it is the true way. I made an effort to rise when the message came to the Laodiceans, but O it was nothing but surface work. I feel to mourn over my lukewarmness, and cry to God for mercy. I feel truly thankful that the Lord is so mindful of us. Sr. White's testimony is heart-thrilling. O the wondrous love of God in showing us our true condition. Who would wish to be left behind? Wake up brethren and sisters, the time has come to arouse and have something more than surface work. I am determined by the grace of God to be ready for the refreshing when it comes from the presence of the Lord.

Your unworthy sister.

ELIZABETH S. KELLOGG.

Ionia, Mich., Jan. 2d, 1858.

From Bro. Butler.

BRO. SMITH: The little band of believers at Gilboa are still firm in the truth; still rejoice in the blessed hope, which proves to us as an anchor to the soul, both sure and steadfast, and which Paul says, entereth into that within the veil, whither the forerunner hath for us entered. I think the brethren and sisters here, are all looking for, and hasting to the glorious appearing of the great God and our Saviour Jesus Christ. I think they are trying to deny themselves of ungodliness and worldly lusts, for as many as five brethren have overcome the filthiness of the flesh occasioned by tobacco, and are trying to live soberly, righteously and godly in this present world. We are firm in the conviction that the best way to exhibit faith is by works, and that the only way to exemplify unfeigned love to God, is by keeping his Commandments. We cannot think that our blessed Saviour in Rev. xxii, 14, pronounced his last blessing on a work of supererogation. The great enemy of all righteousness has issued many lies, and circulated many misrepresentations, but the Lord knows how to deliver the godly out of temptation. We ask an interest in the prayers of the faithful, that we may be able to stop the mouths of gainsayers, by virtuous living; and that we may have the whole truth, not only in theory, but also in prac-

tice, and that finally after having done all, we may stand as overcomers to welcome Jesus at his coming.

T. J. BUTLER.

Gilboa, Ohio, Jan. 8th, 1858.

N. B. ~~Z~~ Cannot Bro. and Sr. White, or Brn. Loughborough and Waggoner, or somebody else make an appointment for a meeting at Gilboa, and give notice of it in the *Review*. We have expected such an appointment at every mail for the last six weeks. Are there no bowels of compassion?

T. J. B.

From Bro. Weir.

BRO. SMITH: It is but a few months since I commenced keeping the Sabbath. It was from hearing Bro. West from Illinois reason on the subject that I saw the light clearly, and found I was trampling God's holy law under foot. I then resolved to keep the Commandments and have the Faith of Jesus, and enter through the gates into the city. It is very important that we keep God's word, run the race with patience, and endure to the end. The promise is, To him that overcometh and keepeth my works unto the end, to him will I give power over the nations. Rev. ii, 26.

When I see that sin and iniquity abound, I feel to thank the Lord that it is as well with me as it is. How careful ought we to be, lest the deceitful enemy draw us away. We should watch and pray that we enter not into temptation; for it is written, Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame. Rev. xvi, 15.

Brethren and sisters, let us all strive to keep our garments unspotted from the world, let us gird on the whole armor of righteousness, and fight manfully the battles of the Lord, that we may come off more than conquerors through him who hath loved us. Pray for me that I may at last overcome and meet you all in his everlasting kingdom.

Yours in hope of heaven.

JAMES WEIR.

Holowell, M. T., Dec. 27th, 1857.

Extracts from Letters.

Bro. A. G. Carter writes from Rubicon, Wis., Jan. 4th, 1858: "I believe if ever the *Review* was interesting, it is at the present time, and I pray the Lord to sustain you and all those connected with you in this great and last message of mercy. It is well calculated to reprove the erring, and encourage the way-worn traveler to the city of God. The Testimony in No. 8 is truly consoling to us. I fail to see how any lover of the truth can lightly speak of the Testimony for the Church.

"The little church here are striving to rise with the message. Three have embraced the truth here since the tent-meeting. Others have ventured to come in to our meetings. O may the Lord help every honest soul to see and understand the truth. I do believe the Lord will bless all honest souls. I think I can see that we as a little church in Rubicon are making some advancement in the present truth. The very atmosphere appears to be tainted with wickedness; but praise the Lord, the saints are striving to look up to Jesus that we may be protected from the evil around us. And although we are unworthy, the dear Lord is pleased to smile upon us with his blessing."

Sister S. M. Swan writes from Orwell, Ohio: "The paper is a great help to me, as I am entirely deprived of the society of those who keep the Sabbath. I love to bear of the progress of the cause in other places. It has been my prayer that the Lord would send some one here to proclaim his truth. Some of my neighbors who have read my papers have expressed a desire to hear more on the subject of present truth, and I think if they could hear, they might embrace it. I was in hopes when I heard of Bro. Ingraham's return to Penn. that he might visit us this Winter. We live only twenty-five miles from the western line of Penn."

Happy Day. L. M.

1 { O happy day! that bursts the tomb, And sets the joyful prisoners free; } CHORUS.  
That lifts the saints from death and gloom, To life and im-mor-tal-i-ty. } Hap-py day! hap-py day! For  
Hap-py day! hap-py day, For

2 { O hap-py day, when earth so bright, In Eden robes shall bloom again; } CHORUS.  
Her beau-ty no de-cay shall blight, Nor death e'er tread her wide domain, } Hap-py day, &c.

END. END WITH SECOND STRAIN

these we'll wait and watch and pray; We hid thy hours no more delay; O chase the shades of night away.  
these we'll wait and watch and pray.

3 O happy day! when far around,  
Through all this universal frame,  
One glorious anthem shall resound  
Of blessing to Jehovah's name.

4 O happy day! that knows no night;  
Nor sorrow with thy joy shall blend.  
No clouds shall e'er obscure thy light;  
Thy scenes of glory ne'er shall end.—En.

THE REVIEW AND HERALD.  
BATTLE CREEK, MICH. JAN. 21, 1858.

Progress of the Power of Darkness.

The following items we clip from the *Spiritual Age*:  
SPIRITUALISM IN DANBY, VT.—J. C. B. writes us from Danby that Spiritualism is progressing finely in that place.

A MEDIUM AMONG THE CATHOLICS.—The *Univers*, the leading organ of the Romish Church in France, thus speaks of a Roman Catholic medium—St. Cupertin:

"His feet disliked to touch the ground; and the slightest remembrance of heaven ended this unnatural state by detaching his spiritualized body from the earth. Many times was he seen elevated in the air to a considerable height in the presence of a crowd mute with awe. The sight of a tabernacle, or a crucifix, or an image of the Blessed Virgin; the name of Jesus, or of Mary, pronounced in his presence, was sufficient to bring out this extraordinary phenomenon."

SPIRITUALISM IN ITALY.—A belief in Spiritualism extends to every part of Italy, and is rapidly increasing; so states the leading Roman Catholic Journal of Europe.

Pungent Queries.

A CORRESPONDENT of the *American Missionary*, asks the following pointed questions:

"What shall be done with professors who are covetous, even to idolatry? Those whose penuriousness is a by-word with the world, and brings the church and religion into contempt. A rich Do-nothing, or Dead-head, has a paralyzing influence upon some who would otherwise do liberally.

"What per cent of Half-day members can a church afford to have? By Half-day members, I mean those who seldom, if ever come to meeting more than half of the Sabbath, and are unwilling to pay more than half their proportion for the support of the ministry, the Sunday-School, or any good object.

"What ought to be done with church members who indulge in the free use of tobacco?"

How Differently Received!

God has willed that the Third Angel's Message shall be proclaimed in the world as the closing message of probation. He has also pledged his word that it shall be given. He has dictated the terms of the message, and no man may add thereto, or take therefrom. It positively declares, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath

of God." This message must be, nay, it is being proclaimed.

But how differently it sounds to different individuals! To one it is only a horrible denunciation of unmixed wrath; to another it is the tender warning voice of sweet, long-suffering mercy. To the transgressor of God's holy Law who is determined to continue in transgression, it is a most unwelcome message, nay, it seems to such to be "perfectly savage." But to those who are willing to obey, who really desire to know their sins that they may turn from them, and thus be prepared to meet the Coming One, how welcome the message! Perhaps they have often wondered how it came, that while the Bible taught one thing, the Christian world were practicing another—while that taught the observance of the seventh day, and that only, the world were keeping the first day. How welcome to such the clear light that is now shining upon the subject of the change. They feel to thank and praise God that he has not left them to smother the slight convictions that they had, and go on in sin, but has sent a special message for their special help, in the perplexing circumstances they were in. Their language is, Let me see the light and know the truth, and, by the help of God, I will walk in it. The Temple of God is now opened in heaven, and while others would gladly close it, because the Ark is there containing the hated fourth commandment, these still desire to look in, because they see the Mercy-seat above the Ark, and a merciful High Priest standing before it. While those see nothing but lightnings and hear nothing but thunderings, indicative of the wrath of God against the transgressors of his Law; these see the Mercy-seat sprinkled with that blood that can take away sin, and hear the voice of Love in sweet and melting strains proclaiming: "Return unto me, and I will return unto you, saith the Lord of hosts."

Blessed be the God and Father of our Lord Jesus Christ.

From Bro. Everts.

DEAR BRO. SMITH: I would say a word to the scattered saints, if by any means to encourage them. While I am privileged with accounts from the various parts of the field, (and to me it appears a limited one as yet,) that the remnant are struggling for victory, and gain tokens of advancement by the presence of the Lord to raise up the bowed down, and restore the sick in answer to their cries in faith, I would say that I believe the church here is trying to arise. The power of the Adversary is manifestly great all around us in a multitudinous form. O how daring and blasphemous are the wicked! And where are the wicked? Are we not forced to cry out that the fallen churches are a cage full of them?

As I go about I meet with many who are the most re-

spectable of community, and in conversation ask them if they belong to a church? They say, We once did. Do you enjoy religion? The answer is, We once did. O how solemn are the reflections when I see how manifest that the love of many is waxed cold, and that the mighty are fallen. O what a thrilling experience some will relate to me of by-gone days. O how, say they, we pressed our way over these prairies to the log cabins with torch-light, through the dark and inclement weather, nothing hindering, to hear the word of the Lord and the coming of Jesus; and the power of the presence of the Lord would prostrate half a score in the meeting, and the shout of Glory! Glory! from the torch-lighted company could be heard in every direction as they trode their way to their homes.

I am made astonished by having pointed out to me this and that large prairie farmer, or this persevering speculator as ones who composed that humble, rejoicing company, but now can scarcely be stopped from their eager pursuits to listen to the truth that is to judge them.

How much I feel admonished to cherish the blessed, present truth in my heart, and strive to square my life by the same, and give all diligence to make my calling sure, by overcoming, that I may enjoy the peaceful reign of Jesus.

ELON EVERTS.  
Round Grove, Ills., Jan 12th, 1858.

Selected for REVIEW.

HELP THE ERRING.

Would'st thou an erring soul redeem,  
And lead a lost one back to God;  
Would'st thou a guardian angel seem  
To one who long in guilt hath trod?  
Go kindly to him—take his hand.  
With gentlest words—within thine own;  
And by his side a brother stand,  
Till thou the demon, sin dethrone.

Scorn not the guilty, then, but plead  
With him, in kindest, gentlest mood,  
And back the lost one thou mayest lead  
To God, humanity and good!  
Thou art thyself but man, and thou  
Art weak, perchance, to fall as he;  
Then mercy to the fallen show,  
That mercy may be shown to thee!

APPOINTMENTS.

PROVIDENCE permitting there will be a Conference in Roosevelt, Town of Selroepel, Oswego, Co., N. Y., to commence Sixth-day evening, Feb. 5th, and continue over the Sabbath and First-day, and longer if thought best. Brethren who may come by railroad will stop at Syracuse, and take stage for Central Square, four miles from Roosevelt.

Also a Conference in North Brookfield, Madison Co., N. Y., at the house of Bro. Ira Abbey, to commence Sixth-day, Feb. 12th, at 6 o'clock P. M., and continue over Sabbath and First-day.

We hope there may be a general gathering of the scattered saints at these meetings. Come up prepared to enter more fully into the present work of the "Remnant." It is probable that the subject of Tent operations for the coming season may come up for consideration at these meetings.

Bro. Ingraham and Cottrell are requested to meet with us at the above meetings.

In behalf of the Church. F. WHEELER.  
H. EDSON.

Watson, Lewis Co, N. Y., Jan. 8th, 1858.

Business Items.

L. M. Fish—What is A. Cole's P. O. address?

J. Bishop.—We send your questions to Bro. Pierce.

Wm. Prady.—We thankfully acknowledge the receipt of eighty-five of the one hundred dollars you propose to donate to this Office.

Receipts.

Annexed to each receipt in the following list is the Volume and Number of the *Review and Herald* to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

FOR REVIEW AND HERALD.

L. M. Fish 1,00,xii,1. E. Lothrop 2,00,xiii,1. Sr. R. Smalley 1,00,xiv,1. A. R. Morse 1,00,xii,1. D. T. Evans 1,00,xii,1. A. Barton 2,00,xii,1. B. R. Walworth 3,00,xii,1. H. Edson 1,00,xii,1. Mrs. A. Egbert 1,00,xii,1. S. A. Daniels, 1,00,xii,1. R. P. Prior 1,00,xii,1. Jno. Smith 2,00,xiii,1. J. S. Sawyer 100,xii,9. T. L. Waters 0,35,xii,1. D. H. Simons 1,00,xii,2. H. Trear 1,00,xii,15. N. L. Bond 1,00,xiii,14. I. C. Vaughan (for C. Kellogg) 0,55,xii,14. O. Chauncy 1,00,xii,1. Wm. Furrow 2,00,xii,1. M. Gleason (for J. M. Allen) 1,00,xiii,11.