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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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THE WARNING VOICE

-OF-

TIME AND PROPHECY.

BY URIAH SMITH.

Part II.

[Concluded.]

ONCE did the Saviour come, lowly and meek,
To pay the penalty for guilty man,
And point the way to never-ending life.
Once more he comes; but not as then he came;
He comes a king, to whom all power is given
In Heaven and earth, and all dominion given;
With honor crowned, and in the glory of
His Father, clothed with heavenly majesty;
For flaming vengeance on the nations, armed;
And all Heaven's holy angels him attend;
He comes victorious, he comes to reign;
To rule the nations with a rod of iron;
Descending with the loud Arch-angel's voice,
The trump of God, and trembling earth shall reel,
And quick before the lightning of his eye,
The wicked perish and consume away.

The dead shall hear his voice, the righteous dead,
Who living served, and dying, sleep in him,
Shall hear and rise, with immortality
Then clothed upon, and with the living saints,
Immediate changed, corrupt to incorrupt,
By shining angel bands be gathered up
To meet the Lord, and realize their hope.
Then shall this mortal, immortality
Put on; then shall the Lord, the righteous Judge,
To all who his appearing love, first give
The crown of life; and all the saints receive
Their harps of gold; and on the sea of glass
With fire commingled, standing, sing the song
Of Moses and the Lamb, and sound the notes
In one triumphant strain, of victory.
Then through the massy gates, each gate a pearl,
Enter the City, bright, for them prepared,
Decked with the glory of its maker God;
And like a jasper stone, the light thereof,
As crystal clear; and all whose holy streets,
With purest gold, even like transparent glass,
Are dazzling paved; which ever fair reflect
Bright back again the living gorgeousness;
And never-fading splendors ceaseless glow;
And beauty answers beauty, deep'ning still,
And grandeur, grandeur, ever leading on
Through scenes of glory, new, ineffable.
There stands the throne of God and of the Lamb,
With light encircled, unapproachable;
Whence rolls its ever pure and crystal stream,
The river of life, on whose eternal banks,
From either side, and high o'erarching stands,
Bright in possession of its living bloom,
The tree of life, in fadeless majesty:
Whose golden fruit with silvery-blended hues,
Twelve kinds it monthly yields, freely for all;
Of glorious immortality, sure pledge.

Radiant in light the holy City stands;
Nor hath it need of moon, or shining sun;
For God's surpassing glory lightens it,
And through its gates of pearl, night never comes.
And he who sat upon the throne, hath said,
Behold anew all things do I create:¹
Heaven hears the word, and earth, and blooms afresh
In all its Eden beauty, as when first,
At the Almighty's will, it sprung to life;

¹Rev. xxi, 5.

Ere man's revolt had breathed a blight upon
Its pristine glory and its vernal bloom.

Once wert thou fair, O Earth, in loveliness;
Once full perfection bore through all thy forms;
And vigorous stood, and fresh in youthful strength;
But ah, not long; man in his rashness seized
The fatal fruit, and trespassed God's commands,
And broke the barrier of thy defense:
From hence thy history and thy life grew dark.
A visible pang of death through all the works
Of shuddering nature ran; all that was once
So fair, so good, so lovely, so adorned,
Beneath the scorching breathings of the curse,
Distorted, withered, faded, drooped and died.
Sky, once serene, with sombre tempests lowered,
And muttering, frowned on earth a gloomy frown,
And cast o'er all her works a dismal shade.
Among the beasts, peaceful, so late, and tame,
War sprung; and savage howls were heard; and blood
Thirsted for blood, and raged, and fought, and strove.
The birds their songs of harmony and joy,
Forgot; and at the eagle's piercing scream,
Tremblingly heard, and quick affrighted fled.
And Peace, and Loveliness, and Beauty, took,
With sad, reluctant step, their final leave;
And some few foot-prints, faint, some shadows, dim,
Were all they left on earth; thistles and thorns,
Where once they trod, in dread abundance sprung,
As if to mock their former, glorious reign.

Man opened thus the gaping flood-gates, wide,
Of Sin and Death, who inward rushed, apace,
With all their direful retinue, deformed;
Loathsome disease, with countless hideous shapes,
And keen and racking pains, and cheerless grief,
Misfortunes, and a thousand eating ills,
That eat the happiness of life away;
These, Adam thus let in; these him destroyed;
And these, on all his offspring down the stream
Of time, have ever busy warred, and fixed
Their deadly fangs, and worn and wasted down,
Till Death, e'er active on his ceaseless rounds,
Comes in at last to gather up the spoils.
Thus do they hasten on both man and beast,
And thus all living, and all lifeless things,
Down through the crumbling alleys of decay.
And must this ever be? Must ever thus
God's glorious design frustrated stand?
Not ever! for mankind's Redeemer, he,
The Son of God, the Second Adam, will,
What our first parents lost, doubly restore.
He Sin and Death will conquer and destroy,
And raze each vestige of their baleful reign;
And close, for aye, their flood-gates, wide, of wo;
And Nature's face renew, and far remove
The fetters of the curse from all her works;
And Peace, and Loveliness, and Beauty, call
Down once again from their abodes of bliss,
To range in glory o'er the earth renewed.

In youthful freedom, then will earth again
Rejoice, its fetters broken, and its voice
Long choked by Sin and Death to notes of wo,
Shall rise in anthems loud of grateful joy.
All shall be Eden, all be paradise,
The garden of the Lord; abundantly,
With joy and singing shall the desert bloom,
And blossom as the rose, and Lebanon's
Bright glory share, and Carmel's excellence.
The solitary places shall be glad;

For in the wilderness, thus saith the Lord,
The cedar will I plant, the shittah tree,
The oil-tree and the myrtle, and will set
The fir-tree in the desert, and the pine
And box together, that they all may see,
And know, and understand, that I, the Lord,
The God of Israel, have created it.¹
The signet of the curse, thistles and thorns,
Now seen no more, shall be forgotten; and
Fair in their place the fir-tree shall come up.
And for the brier, the myrtle tree shall grow;
And streams of laughing joy, shall fresh break forth
Within the desert, and a smiling pool
Shall the parched ground become; the thirsty land,
Well-springs of living water gushing forth.
No poison-breathing swamps, nor marshes foul,
With noxious breath pollute the crystal air;
Nor dark sulphurous tempests rend the skies;
But all shall lovely be, all shall be pure.
The trees shall clap their hands, and fields shall smile,
Bright in the cloudless sunshine of their God,
And fear no blasting storms, nor fear decay.
No turbid waters in the streams shall flow,
But fountains, pure, make glad the face of earth.
All with abundance swells; in tree and flower,
And shrub, and creeping vine, and clustering fruit
And lawn and fertile field, behold no lack.
Thus to its primal purity restored,
Thus glorious and beautiful shall be
The earth renewed, the saints' eternal home.
And then shall be the tabernacle of God
With men; and he himself shall dwell with them,
And be their God and they his people be.
There shall all tears from every eye be wiped;
Sorrow and crying there are never heard;
There death comes not, and pain shall be no more,
Nor sin shall ever there an entrance find;
For lo, the former things are passed away.

Haste then, O Earth, haste and fulfill complete,
The appointed circles of thy gloomy course.
Time in his warning voice, proclaiming loud
That his last trembling sands are falling now,
Has a sweet tone for thee; it tells, thy years
Of mourning, wo and grief are closing fast;
It tells thee that the deep, dark stains of blood,
With which, from age to age, thy soil has been
Disfigured, shall be washed away; that thou
Shalt shortly lay aside thy garments old,
And stiff with gore, and stained with many a scene
Of man's foul deeds, iniquity and crime;
And soon 'mid crowning scenes of war and blood,
Of fire and smoke, thy dark career shall close.
Then Prophecy takes up her golden harp,
And rolls enraptured numbers o'er the theme,
The matchless glories of thy second birth,
When Christ shall reign and God be all in all.

Ye raging Storms, that rend the sky in wrath,
And hurl your thunderbolts of death upon
A world below—with all your strength rage on!
Soon comes the time when ye shall be no more.
Ye Earthquakes strong, gaunt Famine, Pestilence,
Disease and Death—perform your wasting work
Of desolation yet a little while;
For on you soon eternal night shall fall.
Ye blighting Breaths that creep o'er Nature's face—
Ye pestilential Airs, that fix your grasp
Upon earth's fairest spots, and rankle there—

¹Isa. xli, 19, 20.

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

So will earth's Great Restorer renovate,
And overturn and purify, till not,
In all his wide domain, one lingering scar
Of Death's defacement stays, or mark of Sin ;
They with their works for ever, now, destroyed,
And in the universe renewed, for them
Will ne'er a secret lurking place be found.
Thus will at last, the dire effects, in full,
Of man's first disobedience, be repaired,
And all that then was lost, doubly restored ;
God's great design fulfilled, that earth should be
The bright abode of man sinless and pure ;—
For then will all, all the redeemed of men,
Through Christ the Son, to God be reconciled,
And never more, in word or act displease ;
But crowned with songs, and everlasting joy
Upon their heads, reign with their glorious King ;
For in his beauty, as he is, shall they
Behold him there, and to his glorious form,
Fashioned, be like him then. Corroding fear,
On perfect joy that every bosom swells,
Wages no war ; for Peace, in heavenly garb,
Wide o'er the earth her holy wings shall spread.
Blood thirsts no more for blood, nor enemy,
Crouches to man in beast or serpent now.
The poisonous tooth and deadly sting, shall here
Be known no more ; and on the asp's den,
The infant child unharmed shall gleeful play.
Peace with her golden scepter rules the world :
The lamb fears not to see the wolf approach ;
The leopard with the kid shall calm lie down ;
The calf, the fawning, and the lion young,
Together ; and a little harmless child
Shall lead them all ; for nought shall there destroy
In all my holy mountain, saith the Lord.

Hail Earth renewed ! Celestial Paradise !
Fit dwelling place, with all thy loveliness,
Thy long reproach for ever wiped away,
And fairer now than when at first thy God
Pronounced thee good—fit dwelling place, so pure,
So beautiful, so adorned with smiling peace,
For all the saints, all the redeemed of men ;
Who through thy gates, immortal City fair,
Thy gates of pearl, will freely enter in,
Where violence and riot never come,
And walk thy bright and dazzling streets of gold ;
And to the stream of life, the crystal stream
Fast by the throne of God, have access free ;
And from the tree of life, high arching o'er,
Pluck the eternal fruit and eat and live ;
And in thy gladning smiles, O King of saints !
Glory unspeakable possess ; for in
Thy presence bright, there fullness is of joy,
At thy right hand, pleasures for ever more.

Lift up your heads, and shout aloud for joy !
Ye heirs of glory ! your redemption comes !
Your day of glorious triumph draweth nigh !
Ye on whose brow already care has worn
His furrows deep, fresh courage take ; for soon,
A crown of life shall shed its lustre there.
Let hope spring up anew to cheer you on ;
For you are taking now the last sad steps
Within this wilderness of darkness drear.
O Church of Philadelphia ! Christ hath said,
Before thee have I set an open door, ¹

¹ Rev. iii, 7-13.

And none can shut it ; for thou yet hast left
A little strength, and thou hast kept my word
And not denied my name ; Jo I will make
Them of the synagogue of Satan, who
Profess that they are Jews, while they are not ;
And they shall come and worship at thy feet.
And that thou hast my word of patience kept,
Therefore will I preserve thee from the hour,
The strong temptation hour, which soon shall come,
On all the world to try the sons of men.
Lo ! I come quickly ! Hold fast what thou hast
That no man take thy crown ; for unto him
That overcometh, will I grant to be
A pillar in the temple of my God.

Then lift your voices loud and sing ye saints !
Sing honor, praise, and glory unto God,
Who gives us foretaste of the coming joy
To cheer our weary way ; who grants so great,
So precious prize to crown so short a race.
Soon in the holy City shall we strike
Our golden harps, to glory's anthems tuned.
Earth's toil will then be done, earth's care all o'er,
Its woes, its griefs, its passions and its tears,
All gone and all forgotten ; while we raise,
With seraphim and high arch-angel joined
In silver tones our hallelujahs, loud,
Wide o'er the fields of bliss ; and Heaven shall ring
With high hosannas, and sweet notes of joy ;
While we ascribe, glory, and power and might,
All power, all glory, and all majesty,
Blessing and honor to our God, and to
The Lamb, who hath redeemed us by his blood,
To reign with him in glory evermore
And share his blessing, ages without end.

Rochester, N. Y., 1853.

SIGNS OF THE TIMES.

BY THE EDITOR.

"CAN ye not discern the signs of the times?"—Matt. xvi, 3.

Our Lord asked the Pharisees and Sadducees this question, at a time when they came to him tempting him for a sign from heaven. It was a reproof to them for their unbelief in the signs mentioned by the Old Testament writers, which they professed to believe, and which were actually fulfilling before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time. "When it is evening, ye say it will be fair weather, for the sky is red ; and in the morning it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times."

We will here name some of the signs which the Jews had as evidence of Jesus being the true Messiah.

SIGNS OF THE FIRST ADVENT.

1. The star that appeared, to guide the wise men to the place of the infant Saviour, [Matt. ii, 2, 9.] prophesied of in Num. xxiv, 17.
2. He was born of a virgin, [Matt. i, 18-25.] spoken of in Isa. vii, 14.
3. Bethlehem was his birth-place, [Matt. ii, 1.] mentioned in Micah v, 2.
4. Herod slaying all the children in Bethlehem, from two years old and under, [Matt. ii, 16-18.] prophesied of in Jer. xxxi, 15.
5. His forerunner, John. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, &c. Isa. xl, 3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt. iii, 1-6.
6. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, [Isa. lxi, 1,] "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel," &c. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke iv, 16-21.
7. His humility when on trial. "He was oppressed, and he was afflicted ; yet he opened not

his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii, 7.

8. The manner and circumstances of his death. "They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax ; it is melted in the midst of my bowels. . . . They part my garments among them, and cast lots upon my vesture." Ps. xxii, 13-18. This prophecy had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Read Matt. xxvii, 35.

9. The fulfillment of the seventy weeks of Dan. ix, 24-27. The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself, but being high priest that year, he prophesied [or taught the prophecies,] that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John xi, 49-52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Ghost on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding all this scripture was fulfilling before the faces of the rulers of the Jews, and all these signs were actually accomplished in a little more than thirty years, and they themselves had to acknowledge that notable miracles had been done, yet they believed not.

Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But how is it with the professed people of God at this day ? Do they believe in that Word which they blame the Jews for rejecting ? The Jews were looking for a temporal kingdom, and overlooked the signs of Christ's first advent. The nominal church, as a body, is looking for a temporal millennium, and overlook the signs of his second advent, which are, as we shall show, more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are doubted and rejected by the professed people of God of this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

SIGNS OF THE SECOND ADVENT.

1. *The dark day of May 19th, 1780.* "Immediately after the tribulation of those days shall the sun be darkened," &c. Matt. xxiv, 29. The first question to be settled is, what days of tribulation are referred to ? We answer, the 1260 days [years] of tribulation on the church, prophesied of in Dan. vii, 25 ; Rev. xi, 2 ; xii, 6 ; xiii, 5, which commenced 538, and ended in 1798. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Verse 21. For the following reasons, we apply this to the tribulation of the church, which closed with the 1200 years of Papal persecution, and not of the destruction of Jerusalem.

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

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

(3.) If this tribulation be applied to the Jews, or

any other class of unbelieving men, it cannot be harmonized with Dan. xii, 1, which speaks of the time of trouble such as never was, when Michael shall stand up. Certainly, there could not be two times of trouble, at different periods, greater than ever was, or ever would be. Therefore we apply the "tribulation" spoken of in Matt. xxiv, 21, 29, to the saints during the 1260 years, and the "trouble" mentioned in Dan. xii, 1, to the unbelieving world, to be experienced by them in the future.

Then, "immediately after the tribulation of those days" of Papal persecution, the sun was to be darkened. Mark this: It does not say, *after those days*; but "after the tribulation of those days." The days reached to 1798, eighteen years this side of the dark day; but the tribulation of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Verse 22. "The reformation under Martin Luther modified this tribulation and continued to restrain the rage, and consume the power of Papacy until 1700; since which time, according to all church history, there has been no general persecution against the church." Mark xiii, 24 makes this point very plain. - "But in those days, after that tribulation, the sun shall be darkened." That is, before the 1260 years shall close; but after the tribulation, or martyrdom of the saints shall cease, "the sun shall be darkened."

"A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door."—*Martin Luther*.

In May 19th, 1780, there was a remarkable fulfillment of the predicted darkening of the sun; and in reference to the facts and date, there can be no doubt; for, besides the historical accounts, which all agree, there are many now living who witnessed it, and can testify to it.

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man; for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of Am. Tract Society—Life of Edward Lee*.

"The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, but being unable to transact business adjourned."—*President Dwight, in Ct., Historical Collections*.

"Dark day of May 19th, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by 10 o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day."—*Gage's History of Rowley, Mass.*

"Anniversary of the Dark Day.—The Dark Day, May 19th, 1780, is thus described by Mr. Stone, in his History of Beverly:

"The sun rose clear, but soon assumed a brassy hue. About ten o'clock, A. M. it became unusually dark. The darkness continued to increase till about one o'clock, when it began to decrease.—During this time candles became necessary. The birds disappeared and were silent, the fowls went to their roosts; the cocks crew as at day-break, and everything bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens, was great."—*Portsmouth Journal, May 20th, 1843*.

"In the Dark Day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours During this time, the clouds were

tinged with a yellowish or faint red, for hours, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end."—*N. Webster, L. L. D.—New Haven Daily Herald*.

"The following description of the extraordinary dark day was given by Dr. Adams, on the 27th of May, 1780, eight days after it occurred. He writes:

"We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy till about 9 o'clock, when the clouds broke away and the sun appeared, but very red. After nine the clouds grew very thick, with the wind from south-west in breezes: at half past ten it was uncommonly dark, the clouds appearing of a yellow hue. At eleven, the public school was dismissed, it being so dark that no person could read or write. It continued to grow darker till twelve, when it was so dark we could not tell one person from another in a room with three large windows in it. In short, it was midnight darkness at noon-day. . . . Thousands of people who could not account for it from natural causes, were greatly terrified; and indeed it cast a universal gloom on the earth. The frogs and nighthawks began their notes."

Says D. T. Taylor, as published in the *Advent Herald* of April 9th, 1853, "I have conversed with two individuals, men of veracity, one a native of Scotland, the other of England, who both testify to the occurrence of this darkness throughout their native countries. All the phenomenon described as attending that memorable day in New England was also witnessed in Great Britain, producing also the same effect and being regarded as a sign of the coming judgment-day. In Scotland it is remembered and referred to as the 'Black Saturday.'"

In the same *Herald*, the Editor gives the following note:—"The dark day in New England was Friday. There was no record that that darkness was seen in England. The dark day there was on Saturday."

"From Robert Sears' *Guide to Knowledge*, published in New York, 1844, we extract the following: 'On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great, that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.'"

2. *The night following the dark day, May 19th, 1780.* "And the moon shall not give her light." Matt. xxiv, 29.

"The moon shines with a borrowed light, and therefore if the sun from whom she borrows her light is turned into darkness, she must fail of course and become bankrupt."—*Matthew Henry*.

"The night succeeding that day (May 19th, 1780) was of such pitchy darkness, that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal, May 20th, 1843. Extract from Stone's History of Beverly*.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."—*Mr. Tenney of Exeter, N. H., quoted by Mr. Gage, to the Historical Society.*"

Dr. Adams, speaking of the dark night, says:—"At nine it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night, as it was in the day, as the moon had full the day before."

3. *The falling stars of Nov. 13th, 1833.* "And the stars shall fall from heaven." Matt. xxiv, 29.

We are aware that some view that phenomenon an exhibition of meteors, and not of stars, and therefore no fulfillment of this sign. But what kind of a star guided the wise men to the birth-place of the Saviour? Surely, no planet, or fixed star. And how many planets think you, could fall from heaven on to this earth without producing its destruction? It is evident that this sign must have a shower of meteors, or small stars for its fulfillment. And that the falling stars of 1833 fully exhibit the sign, the following extracts will show.

The first, from Henry Dana Ward of New York, published in the *Journal of Com.*, Nov. 15th, 1833.

"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder saw the East lighted up with the dawn and meteors. The zenith, the North, and the West, also, showed the falling stars, in the very image of one thing; and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed; 'see how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek, and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell towards the earth.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire!' says one—another, 'it was like a shower of fire!' Another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain, before a shower.' I admit the fitness of these for common accuracy; but they come far short of the accuracy of the figure used by the prophet. 'The stars of heaven fell unto the earth:' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars,' and one speaking to his fellow, in the midst of the scene, would say, 'see how the stars fall!' And he who heard would not pause to correct the astronomy of the speaker, any more than he would reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one: those which appeared in the East fell towards the East; those which appeared in the North fell towards the North; those which appeared in the West fell towards the West; and those which appeared in the South (for I went out of my residence into the Park) fell towards the South. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure, it does break its hold, it

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THE REVIEW AND HERALD.

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

ROCHESTER, FIFTH-DAY, AUG. 11, 1853.

THE SEVENTH-DAY SABBATH
NOT ABOLISHED!

A REQUEST!

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches, "without note or comment," that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

THE FIRST DAY OF THE WEEK
NOT THE SABBATH!

ANOTHER REQUEST!

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the REVIEW.

The Sabbath Law in the New Testament.

THE no-Sabbath men take the position that they are not under obligation to observe the Sabbath, because the commandment enforcing it is not repeated, or given over again by Christ. But would they be ready to observe it, if they could find in the New Testament the fourth commandment repeated by our Lord? We think they would not. And we have good reasons for so thinking; for when we quote to them the words of Christ to the young man, "If thou wilt enter into life, keep the commandments," [Matt. xix, 17,] the usual reply is:—"That was spoken by Christ during his ministry, while the law was in force. The commandments were all binding then; but were afterwards abolished at Christ's death." Now, supposing that Christ had, for the benefit of these men, given the fourth commandment over a second time, would they then be ready to keep the Sabbath?—And if we should then present to them this second edition of the Sabbath law, given by Christ for their benefit, would they be benefited by it? Certainly, they would not; for they would be as ready to reply, "That commandment was given a second time by Christ during his ministry. It was afterwards abolished at his death, and is not binding on us."—Think of this, you who call on us to show the fourth commandment from the lips of Christ!

That the ten commandments are referred to by our Lord, [Matt. xix, 17,] is evident from the fact that he quotes five of them. But is it said, that he does not here name the Sabbath commandment, therefore it is not binding? We reply, that he does not name the first, second, third, nor the tenth. Shall these be violated, because Christ has not here repeated them? Why not be consistent, and let the Sabbath law stand on the same ground with the other commandments, not here named by Christ?

The second commandment is not repeated in the New Testament; and not one of the ten are given on a new account. Christ, Paul, John and James, refer to them as a whole, and have repeated some of them; but not as if giving a new law. They speak of them as the original law of God. And why require Sabbath-keepers to show the fourth commandment from the New Testament? We see no reason why it should be given a second time, unless it can first be shown that it was abolished at the cross; and even then, the second edition of the Sabbath law would have to be given by the apostles, after the death of Christ. The absence of New Testament testimony that the Sabbath law has been abolished, and the fact that our Lord has said, "till heaven and earth pass, one jot or one tittle shall in no wise pass from

the law," entirely supersedes the necessity of its being given a second time.

Christ, and the apostles who have written, taught and enforced the commandments of God, as standing on their original basis. They never removed one of them. We teach the Sabbath, as standing on that same basis; and these no-Sabbath men ought to know that it is not their part to object to our position, and oppose the Sabbath cause, till after they have presented plain testimony from the epistles of the apostles that the Sabbath has been abolished. We want none of their inferences from 2 Cor. iii; Rom. xiv; Col. ii, 14-17. They should not be allowed in a case like this. God gave his law in the plainest language possible; and no man should be convinced that it has been abolished, unless he can find testimony as positive and plain, coming from as high authority.

Rom. xiv, does not mention the Sabbath. 2 Cor. iii, speaks of two ministrations of the law of God.—That the ministration of death could be abolished, and give place to the ministration of the Spirit without affecting the law, is evident. Col. ii, 16, reads "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-days." That these sabbath-days, or sabbaths, here associated with meat, drink, holy day and the new moon, are the annual sabbaths of the Jews, associated with the same ordinances in Lev. xxiii, is perfectly plain. The text has no reference to the Sabbath of the Lord our God. But admitting that the seventh-day Sabbath is meant, then what is gained? Verily nothing; for not a word is said about its being abolished. Men may infer that the Sabbath is included in the "hand-writing of ordinances," mentioned in verse 14, or that it is referred to in verse 16; but such an inference should not be considered of the least weight in such a case as this, in the absence of plain and direct testimony.

If these no-Sabbath men have nothing better than their inferences, which they have a hundred times repeated, they should hold their peace and let God's Sabbath alone, or "keep the commandments." If they have the plain word of the Lord, without note or comment, for the abrogation of the Sabbath law, they would greatly oblige us to point it out.

Behold the display of the Divine Power at the giving of the ten commandments. The smoke ascended from Mount Sinai as the smoke of a great furnace; the lightnings flashed, and the thunders of Jehovah rolled down its base. God had descended upon it in awful grandeur, to speak in the ears of all the people the ten precepts of his holy law. These precepts were of such a character, of such vast importance, that the great Law-giver did not leave them for man to write; but with his finger engraved them in tables of stone. Behold them placed in the beautiful ark, overlaid and inlaid with the purest gold. Mark well the victories won by Israel, when, with the ark of God, they crossed Jordan, marched around Jericho, and went forth to battle. And see it put in the Most Holy of the earthly Sanctuary. It was the centre of their religious system, it was the glory of Israel. The fourth commandment was in that ark; and for its violation, the greatest curses are pronounced by the prophets; and for the observance of the Sabbath, the greatest blessings are promised. And how preposterous the idea that the Almighty, through his Son Jesus Christ, has abolished his Sabbath, and has not given one plain testimony to the fact in the Book of Inspiration. And how awfully presumptuous for men to go on in violation of the fourth commandment, and risk their eternal salvation upon mere inferences drawn from a few texts in the epistles of St. Paul! May God help the reader to feel the force of the truth we are here stating.

But we should not expect that such a momentous event as the abrogation of God's law, or even the Sabbath precept, would take place without being foretold by the prophets. God by the prophets has not only revealed the great events connected with his people, or in which his people have a special interest; but has by them pointed out those events which are more minute.

The time and signs of the first advent of Christ were revealed to the prophets. The seventy weeks revealed to Daniel were there fulfilled. The star that guided the wise men to the place of the infant Saviour; his being born at Bethlehem, and of a virgin; Herod slaying the young children; his forerunner, John, his humiliation, and the manner and circumstances of his death, even the parting of his garments and casting lots, were revealed to the prophets. Also, the "blotting out of the hand-writing of ordinances," spoken of by St. Paul, is named by the Prophet as follows:—"I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts." Hosea ii, 11. The phrases, "your sabbath," and "her sabbaths," apply only to the annual sabbaths of the Jews, associated with feasts, new-moons, &c., as in Lev. xxiii; Hosea ii, 11; Col. ii, 16; while the Sabbath of the fourth commandment, associated with nine moral precepts, is called "the Sabbath of the Lord thy God."

Now, if the Lord's Sabbath has been abolished, where have the prophets foretold the event? "Surely the Lord God will do nothing, but here revealeth his secret unto his servants the prophets." Amos iii, 7.—As none of the prophets have foretold the abolition of the Sabbath, and as none of the apostles have recorded such an event, we are certain that no such event ever occurred. And to trample under foot the fourth commandment because a second edition of it is not found in the New Testament, and to teach its abolition, with nothing but unwarrantable inferences from a few texts, is the very height of presumption.

Resolution of the Seventh-day Baptist Central Association.

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

MR. JAMES WHITE, DEAR SIR:—At the sitting of the Seventh-day Baptist Central Association in Scott, last month, it was "resolved that we instruct our Corresponding Secretary to correspond with the Seventh-day Advent people, and learn their faith."

As Corresponding Secretary of that body, I know of no more proper person to correspond with upon that subject than yourself, as I understand that you are the Editor of the *Advent Review and Sabbath Herald*, the organ of that people. If you will afford me the desired information, you will greatly oblige.

De Ruyter, N. Y., July 28, 1853. J. C. ROGERS.

REPLY—DEAR SIR: My limited time and space will not allow me to enter into an extended statement of the faith and hope of that portion of the Second Advent people who observe the fourth commandment. Our publications give our general views in full.—These I forward to you, and shall be happy to furnish you with new Works when published.

It is now a little more than eight years since the Sabbath was first introduced among the Advent people; and as a people, they rejected it. A few stood firm amidst violent opposition. The Sabbath cause did not advance with us but very little up to 1849. At that time it began to rise, and its progress has been steady and firm till the present; and within a few months, the interest among us to extend the light of the true Sabbath to others, and the readiness of the people to investigate, has greatly increased.

As a people we are brought together from divisions of the Advent body, and from the various denominations, holding different views on some subjects; yet, thank Heaven, the Sabbath is a mighty platform on which we can all stand united. And while standing here, with the aid of no other creed than the Word of God, and bound together by the bonds of love—love for the truth, love for each other, and love for a perishing world—"which is stronger than death," all party feelings are lost. We are united in these great subjects: Christ's immediate, personal second Advent, and the observance of all of the commandments of God, and the faith of his Son Jesus Christ, as necessary to a readiness for his Advent.

With Seventh-day Baptists, we agree in the institution, design and perpetuity of the Sabbath. Though

the pioneers of the Sabbath reform with us, investigated the subject, and entered the field before they saw our publications, yet the writings of the Seventh-day Baptists have been a great comfort and strength to us.

As a people, we hold that it is the design of Heaven that the Sabbath should be extensively published, especially just prior to the Second Advent; and that in the fulfillment of the prophecy of Rev. xiv, 6-14, in the Second Advent movement, the "commandments of God" hold a place, as the last great testing truth, just before the Son of man takes his place on the white cloud to reap the harvest of the earth. And here we adore the wisdom of God, in giving a truth so simple that every accountable person can learn it, yet so mighty, as the last great testing truth preparatory to the coming of the Son of man.

Your Brother in Christ, JAMES WHITE.

Opponents in confusion on the Sabbath Question.

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

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

We shall ascertain whether we have been correctly informed in this matter, and if we have not, we shall be prompt to let it be known. And if the Editor of the *Herald* has published views against the Lord's Sabbath, which he did not believe, it ought to be known.

To the Brethren.

DEAR BRETHREN AND SISTERS:—As error is fast progressing, we should seek to be awake in the cause of God, and realize the time in which we live. Darkness is to cover the earth, and gross darkness the people. And as nearly all around us are being enveloped in the thick darkness of error and delusion, it becomes us to shake off stupidity, and live near to God, where we can draw the divine rays of light and glory from the countenance of Jesus. As darkness thickens, and error increases, we should obtain a more thorough knowledge of the truth, and be prepared to maintain from the scriptures the truth of our position.

We must be sanctified through the truth, be wholly consecrated to God, and live out our holy profession, so that he can shed increasing light upon us, that we may have light in his light, and be strengthened with his strength. Every moment that we are not on our watch, we are liable to be beset by the enemy, and in great danger of being overcome by the powers of darkness. Satan has his angels, who are commissioned by him to be vigilant, and overthrow all he can; to find out the waywardness and besetting sins of those who profess the truth, and throw darkness around them, that they may cease to be watchful, and take a course that will dishonor the cause they profess to love, bring sorrow upon the church, while daily the misguided, unwatchful souls are growing darker, and the light of heaven is fading from them. They cannot discover their besetting sins, and Satan weaves his net about them, until they are taken in the snare.

God is our strength. We must look to him for wisdom and guidance, and with his glory in view, and

the good of the church, and the salvation of our own souls, overcome our besetting sins. Each individual should seek to obtain new victory every day. We must learn to stand alone, and depend wholly upon God. The sooner we learn this, the better. Let each one find out where he fails, and then faithfully watch, that his sins may not overcome him, but get the victory over his sins. Then can we have confidence towards God, and great trouble will be saved the church.

The messengers of God, as they leave their homes, to labor for the salvation of souls, spend much of their time in getting those right, and free from temptation, who have been in the truth for years, and still are weak, because they needlessly let loose the reins, cease watching over themselves, and, I sometimes think, tempt the enemy to tempt them. They get into some petty difficulty and trial, and the time of the servants of the Lord is spent to visit them. They are held hours and even days, and their souls grieved and wounded, to hear little difficulties and trials talked over. Each magnifying his own grievances to make them look as serious as possible, for fear the servants of God will think them too small an affair for them to notice. Instead of depending on the Lord's servants to help them out of these trials, they should break down before God, and fast and pray till the trials are removed.

Some seem to think that all God has called messengers into the field for, is to go at their bidding, and carry them in their arms. And that the most important part of their work is to settle their petty trials and difficulties, which they have brought upon themselves by injudicious moves, and by giving way to the enemy, and having an unyielding, fault-finding spirit with those around them, to ease their conscience.

But where are the hungry sheep at this time?—Starving for the bread of life. Those who know the truth and have been established in it, but obey it not, (if they did they would be saved many of these trials,) are holding the messengers, and the very object for which God has called his servants into the field, is not accomplished. The servants of God are grieved, and their courage taken away by such things in the church, when all should strive not to add a feather's weight to their burden; but by cheering words and the prayer of faith, should help them. How much more free would they be if all who profess the truth, would be looking about them and trying to help others, instead of claiming so much help themselves.—And as the servants of God enter the dark places, where the truth has not yet been proclaimed, they have a wounded spirit caused by the needless trials of their Brethren. In addition to all this, they have to meet the unbelief and prejudice of opposers and be trampled upon by some.

How much easier it would be for the servant of God to affect the heart, and how much more would God be glorified, if his servants were free from discouragement and trial, that they might labor for him more effectually, and with a free spirit, present the truth in its beauty.

Those who have been guilty of requiring so much labor of God's servants, and burdening them with trials, which belonged to themselves to settle, will have to give an account to God for all the time and means that has been spent to gratify themselves, and thereby satisfying the enemy. They should be in a situation to help their brethren. They should never defer their trials and difficulties to burden a whole meeting, or wait until some of the messengers come to settle them. But get right before God, have the trials all out of the way, and be prepared to hold up the hands of the laborers, instead of weakening them.

E. G. WHITE.

Rochester, August, 1853.

From Bro. Loughborough and Cornell.

DEAR BRO. WHITE:—We take this opportunity to make a few statements in relation to our success in Wisconsin. Some four weeks since, we arrived in this State. June 27th and 28th, held meetings in Alden, where we found considerable prejudice existing, on account of some past injudicious moves, made in presenting the message. During our meeting the prejudice began to give way, and the last evening, we were

favoured with quite an interesting congregation. They expressed strong desires for a conference which we have accordingly appointed.

Sabbath, July 2d, we spent at Koskonong. We here found some thirty brethren strong in the message, and had a free time in presenting the truth.—We had the privilege of meeting with Bro. Phelps at this place, who has been a faithful laborer in the field, and effectual in the hands of God of opening many dark minds to the glorious light of present truth.—His travels for the past two years have been mostly on foot, and many have been the trials through which he has been called to pass; but still his mind is engaged in the work of spreading the truth.

From this place we passed to Packwaukie, where Bro. Waggoner resides. He was absent from home proclaiming the message. We held meetings on Sabbath and First-day, July 9th and 10th. On First-day we had quite a large congregation to listen to the great truths connected with our present position.—Here we met with Bro. T. M. Steward, who is devoting his whole time to the advancement of the cause. He has traveled mostly with Bro. Waggoner and Phelps.

July 11th, drove to Metomen, where we met with Bro. Waggoner. This Brother has labored in the Northern part of Wisconsin for the past year, with great success. He has sacrificed friends, reputation and all, to advance the cause of present truth. Thro' his untiring zeal many have been led to rejoice in the third angel's message. His course is still onward, with a realizing sense of our present position. He has just stated that he is encouraged for Wisconsin, and believes a great work is to be accomplished here. He has passed through some dark hours, but now sees an interest awakening in every direction.

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

July 16th, and 17th, held a conference at Metomen. Bro. Waggoner and Steward were with us. We had the privilege here of meeting with Bro. J. M. Stephenson and D. P. Hall, who have devoted their time for a few years past to the proclamation of the Second Advent doctrine, and are now strong in the message of the third angel. Bro. Stephenson has already left all to proclaim the truth, and Bro. Hall is determined soon to follow. Our interview with these brethren has been one of interest. We find them fully competent to present the truths connected with this message. May the Lord abundantly bless them. Our meeting continued until Third-day evening. Deep and solemn conviction rested on attentive audiences, which crowded the school-room to hear on the subject of the Sabbath, third angel's message and seven last plagues. While presenting the last named subject we felt the importance of our present position as never before. Many were led to tremble and weep at the awful condition of those who keep not God's holy law. Several have decided to keep the Sabbath.—Others are investigating. This place has the name of being the hardest one in Wisconsin, and has manifested the most opposition to the Advent doctrine; but their prejudice is gone, and they are now willing to hear candidly of these things, to see whether they are so.

From Metomen we came to Union, accompanied by Bro. Waggoner, Steward, Stephenson and Hall. Our meeting has been one of deep interest to the dear brethren and sisters in this vicinity. On First-day quite an audience listened to testimonies in relation to the message, and other truths connected therewith. Our meeting is still in progress. Undoubtedly, some here will take hold of the present truth.

We have been happily disappointed as to the state of the cause in Wisconsin. We did not expect to find much but opposition; but, praise God, we find honest souls all through the State, who are anxious to learn our views. We verily believe that the time has come for the spread of the message before the public here. Although there are, as we have stated, some four or five efficient laborers here, still there is a lack of help. O, let us cry mightily to the Lord of the harvest, to raise up and qualify those who shall go forth and labor in the field; for truly they are white already for the harvest.

J. N. LOUGHBOROUGH,

M. E. CORNELL

Union, Wis., July 25th, 1853.

[Continued from page 51.]

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

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

"The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the East, to the Pacific on the West; and from the northern coast of South America, to undefined regions among the British possessions on the North, the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the regions of space, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids.

"Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky, as seen by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth."

This is important testimony as to the vast extent of the falling stars, and also of their emanating from a single point in the heavens. It was the greatest display of celestial fire-works recorded on the pages of history. It was no atmospheric, or terrestrial phenomenon, common to the upper regions of the earth; but a display of the Divine Power, baffling the science of man.

After our Lord names these three signs; first, the sun darkened; second, the moon not giving her light; and, third, the stars falling from heaven, also the scenes closely connected with his second advent, [Matt. xxiv, 29-31.] he gives the parable of the fig-tree.

"Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh. SO LIKEWISE YE, when ye shall see all these things, KNOW that it [margin he] is near, even at the doors."—Verses 32, 33.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is never to know anything of the period of Christ's second advent. Then we inquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest christian to look for Christ's coming, when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church might know when the event should be near, even at the doors, is sufficient proof

that it was the design of Heaven that the church should understand the period of the Second Advent.

It is true that our Lord has said, "of that day and hour knoweth no man." Mark adds, [Chap. xiii, 32,] "no, not the angels which are in heaven, neither the Son, but the Father." But if this proves that all men are to be perfectly ignorant of Christ's coming till he suddenly descends from heaven, then it also proves that the angels who are to attend him, and Christ himself, will have no knowledge of the event till it takes place, and they find themselves in this world. This makes the text prove too much; therefore we must take another view of it. The text does not state that man shall never know the day and hour of Christ's coming. Rev. iii, 3, is good evidence that even the day and hour will be known by the watching ones. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

The testimony of the Apostle is also to the point. "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh [on the unbelieving world] as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them.— . . . But ye, brethren, are not in darkness [as to the time of Christ's coming] that that day should overtake you as a thief." 1 Thess. v, 1-4.

We do not profess any knowledge of the day and hour of the Second Advent, neither the year; but from the signs, we know that it is near, even at the doors. It is the opinion of critical scholars that the text should read, "of that day and hour maketh known no man," &c. It would then teach that no man, neither the angels, nor the Son is to make the day and hour known; but the Father will do it. This is in perfect harmony with Rev. iii, 3; 1 Thess. v, 1-4. Read also Eze. xii, 21-28, and mark particularly verse 25.

Reader, do you doubt the fulfillment of the signs in the sun, moon and stars? If you do, then how would you have them fulfilled? It is sometimes stated that "when these signs are fulfilled, they will be so plain that no doubt will remain respecting their fulfillment. All men will then believe." But if this should be so, then how could it be as it was in the days of Noah? "As it was in the days of Noah, so shall it be also in the days of the Son of man." Noah knew the period of the flood, and preached it to the world, and prepared the ark.— In doing this, he condemned the world, and saved himself and family. But the people doubted and scoffed, and were destroyed. "So shall it be also in the days of the Son of man."

God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word, have ever found a wide field in which to doubt, and a broad road to perdition. While those who have wished to believe, have ever found everlasting rock on which to base their faith.

The parable of the fig-tree, is probably the most forcible one that could be employed by our Lord. When the trees of the field begin to put forth their leaves, and the tender grass begins to spring up, and the ground is being covered with its green velvet carpet, we know that Summer is nigh. If one should doubt, and talk of the season changing back to cold Winter, he would be thought insane. It is a certainty with us that Summer is coming when we see these signs in nature. We know that Summer is nigh. "So likewise ye," or with the same certainty, know that Christ's coming is at the doors when the signs in the sun, moon and stars are fulfilled.

A dear friend of ours, who had long been absent, might be coming, yet a thousand miles off. He might be near, yet twenty miles from home; but with what interest should we watch his approach to the door, and special care would be taken to be all ready to receive our long absent friend.

That Christ will come again has been gospel truth for more than 1800 years. He says, [Luke

xxi, 28,] "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." When these signs begin to come to pass, redemption is drawing nigh; but when they come to pass, then know that Christ is at the doors. Reader, this is our true position; Christ is at the door. Are you prepared to welcome him? If you are not, delay not one hour. Make haste and get ready!

The shaking of the powers of the heavens, sign of the Son of man, and the mourning of the tribes of the earth, are events closely connected with the Second Advent, but are not given as signs to be presented as evidence that the event is near. A little while before Christ comes, every man's case will be unalterably fixed. It will then be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii, 11. As proof that this is a short period before the Advent, read the next verse. "And behold I come quickly," &c. He has not come, although the destinies of all are then fixed. In this short period of time, these events will take place: not to be preached to the world; for salvation's hour to them will then be past: not to inspire faith in the saints; for their faith will then be perfected.

4. The prophecy of Daniel unsealed in the time of the end, many running to and fro and knowledge increased. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. xii, 4.

Here it should be noticed that the book is not to remain shut up and sealed till the end; but "to the time of the end." This period, called the time of the end, evidently commenced about 1798. In Chap. xi, 32-35, the 1260 years of Papal supremacy are referred to. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Verse 35. In 1798, the 1260 years, in which the Papacy had power to put the saints to death, closed, marking the commencement of the time of the end. Since that time, great light has shone upon the book of Daniel. This prophecy, which before had been considered obscure, and was hardly read, has become one of the plainest books of the Bible, and the attention of the people has been called to it.

"And knowledge shall be increased." This does not mean general knowledge on all subjects; but it must be limited to the one great subject presented to Daniel by the angel. The book of Daniel contains chains of prophecy which reach down to the end of earthly kingdoms, and the Judgment scenes. Chapters xi and xii are one chain, reaching down to the time when Michael shall stand up, the time of trouble such as never was, and the resurrection of the just, which, of course, embraces the second coming of Christ. Chap. xii, 1, 2. In verse 6th, one says to "the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Mark this: The end of the wonders are the scenes connected with Christ's second coming. In the next verse the answer is given by the man clothed in linen, with a most solemn oath, with both hands raised to heaven. He swears to time. But says Daniel, [verse 8th,] "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?"

The Prophet here makes his earnest inquiries relative to the scenes connected with the Second Advent; for these were the end of the things shown him. Now read the angel's reply. Verse 9.— "And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." That is, the prophecy of Daniel that definitely points out the period of the Second Advent, was closed up and sealed till the time of the end.— What shall then take place in this period called the time of the end? The answer is given in the next verse. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand." The truly wise, those

that fear the Lord, will listen to the voice of instruction, and will understand that the day of the Lord is coming, and hasteth greatly, and will prepare. They will be purified, made white and tried. Or, as the Apostle says, [2 Pet. iii, 14.] "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Again, "What manner of persons ought ye to be in all holy conversation and godliness." Verse 11.

"But the wicked shall do wickedly, and none of the wicked shall understand." While the wise understand by the opening prophecies that Christ is speedily coming, believe, prepare, and rejoice in the blessed hope, the wicked doubt, scoff and do wickedly.

The great object of the prophecy of Daniel seems to be to bring us down to, and distinctly point out the period, and events connected with the Second Advent. The book, then, was given more for the benefit of the generation that should witness Christ's coming, than for any other in past time. Hence the propriety of its being closed up and sealed to past generations, till the time of the end. Then when the generation that is to witness the scenes of the last day is on the stage of action, the prophecy is unsealed, knowledge in regard to it is increased, and many join to warn the world that Christ is coming.

"Many shall run to and fro." This was to be fulfilled in the time of the end, when the prophecy of Daniel should be unsealed, and knowledge should be increased relative to the end of the wonders.—With this knowledge, which is the truth relative to the coming and kingdom of Christ, many of the servants of God have, for the last twelve years, run to and fro in the land to proclaim the glad tidings that Christ was coming. In 1843 and 1844, there were several hundred ministers from the different churches, devoting their whole time to this subject; besides as many more who had never before preached, who left their farms, shops and stores to proclaim the coming of the Lord. And as they went out on their heavenly mission from city to city, and from town to town, they crossed each other's track, as they "ran to and fro" to sound the alarm.

It is the day of God's preparation. Behold the facilities of traveling now existing, unknown before the time of the end. Says the Prophet, "the chariots shall be with flaming torches in the day of his preparation; . . . they shall run like the lightnings." Nahum ii, 3, 4. What men have named the "Lightning Train" of cars carries passengers over the road from Rochester to New York city, a distance of about four hundred miles, in eleven hours. We were indeed reminded of this prophecy of Nahum, on our return from Michigan in June, while riding over the road in the lightning train, forty miles in less than fifty minutes by the watch. In some cases the cars run more than one mile a minute. Mails move rapidly by the power of steam, so that publications may be sent thousands of miles in a few days. The way, then, is prepared, and the prophecy is being fulfilled.

Said God to Job, "Canst thou send lightnings, that they may go, and say unto thee, here we are?" Men of this generation can answer, yes, we can.—Doctor Beman, of Troy, remarked in a sermon lately, that if Franklin tamed the lightning, Professor Morse taught it the English Language.

The Magnetic Telegraph is here referred to, by which news is communicated hundreds of miles in a few seconds. These things are looked upon by very many, as sure tokens of future good; forerunners of a bright, golden age, when all will be converted from sin to holiness, which some vainly think already dawning. And know not that the day of vengeance hasteth greatly, and that these things are foretold signs of the coming of the Son of man, plainly fulfilled before their eyes.

Where is the evidence that the world is growing better? It cannot be found. While art and science advances, man becomes proud, forgetful of God, and adds sin to sin. And while some view the race improving, and rising almost to perfection, it is in fact sinking in darkness and becoming corrupt, ripening for the sickle of Him that is soon to

put on the garments of vengeance, and ride forth upon the white cloud to reap the harvest of the earth.

Why talk of the world growing better in this mortal state? The scriptures speak of the perils of the last days, of wicked men waxing worse and worse, and the wicked doing wickedly, and none of them understanding. The scriptures plainly teach that man is to become more and more corrupt, and ripen for the day of wrath as that wrath approaches. Look at the metallic Image of Daniel, second chapter, given to illustrate the four universal kingdoms, preceding God's everlasting kingdom. Why was not the head of clay and iron, its breast and arms of brass, its belly and sides of silver, and its legs and feet of gold? It would then much better illustrate the view of many that the world has been growing better, and that even now we are entering the golden age. Those who talk of this being the golden age, have this Image turned topsyturvy, standing on its golden head. But let it stand upon its feet, and the diminution of the value of metal from head to feet, is a fit emblem of the gradual apostasy of man since he left Eden.

That there is a period when the church of Christ is especially to look for the Second Advent, is evident. Many, however, take the ground that it was right for the early christians to look for Christ's second coming in their day, that it has been scriptural for the followers of Christ, ever since to expect his coming in their day, and that nothing more, in this respect, is required of the church at this time. But the fact that the signs of Christ's second coming are given, shows the error of this view. How absurd for past generations to expect the event, before the signs were fulfilled.

That some of the early church received the idea that Christ would come in their day, we do not deny. And it is evident that the Thessalonian church thus believed, from the fact that St. Paul in his second epistle to them, corrects this error. The Apostle says:—"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God," &c. 2 Thess. ii, 1-4.

From this testimony of the Apostle, we conclude that there were those who taught the Thessalonians to expect the Second Advent in their day.—But Paul told them not to be troubled with this idea, and warned them against being deceived by it. He then stated that the day of Christ would "not come, except there come a falling away first, and that man of sin [Papacy] be revealed," &c.—He points the church of Christ over the period of the apostasy and 1260 years of Papal supremacy, down to 1798, and guards all the way with his warning against being deceived with the idea that Christ might come during that period. And why did his warning cease there? Answer; At that point, the time of the end commenced, when the prophecy of Daniel was to be unsealed, knowledge on the subject of Christ's coming was then to increase, and many run to and fro.

What a beautiful harmony here is in the testimonies of the angel and Paul. The angel said to Daniel, "the words are closed up and sealed till the time of the end." Paul said to his brethren, "Let no man deceive you, . . . that day shall not come, except there come a falling away first, and that man of sin be revealed." The Apostle's warning reaches down to the time of the end, where the words were to be unsealed, and no farther.—This plainly shows that the last half century has been the period for the subject of the time of the Second Advent to be brought out, and this the only period that the church of Christ could scripturally look for the immediate coming of the Lord.

The signs in the sun, moon and stars have been fulfilled, the last, only twenty years since; and the book of Daniel unsealed, and the Apostle's warn-

ing ceased; therefore, the way is fully prepared for the solemn warning to go forth to the inhabitants of the earth to prepare to meet the Lord.

To be Continued.

Letter from Bro. Rhodes.

DEAR BRO. WHITE:—I want to say through the *Review*, that in reviewing my labors in the cause of Christ, for a few years past, and reflecting upon some occurrences by the way, and from recent light from the Lord through his Word, and from the admonitions of faithful brethren, I see some things (which I have not seen clearly till of late) said and done by me contrary to the Spirit of the gospel of Christ which call for a confession on my part, which indeed is humiliating but shall be freely and frankly made, the Lord helping.

First, under other influences than the meek Spirit of Jesus, I have at times spoken hastily and acted accordingly, and thus hurt in a measure the cause of God. I have not at all times possessed enough of the mind of Christ and have been left to a hurried, overbearing, oppressive spirit, and to dea out rebukes sometimes that were not dictated by the Spirit of the Lord. I have not exercised the patience toward opposers that I ought to have done. I have not had at all times, that forbearance toward enquirers after truth that I should have had. I have not had all that long-suffering toward erring brethren that Jesus has had toward me. (And he is my example of character and suffering.) I have thought more of my opinion than I have of the opinion of some of my brethren. I find selfishness in my own heart which must be crucified. I have not always "in honor preferred my brother." I have not at all times manifested the humility that I should. I have come short of the glory of God in many things. As I feel now, I would rather confess (if necessary) from this time till Jesus comes than have a stain of sin on my garments, or the frown of God upon my soul, after our High Priest shall leave the Sanctuary. I would heartily repent of these faults and wrongs, and do deeply regret that I have been left to grieve the Lord and his people, or to lay a straw in the way of any one's coming to Christ. I am sorry indeed that I have digressed (though it may have been ignorantly, and through temptation) from the highway of holiness, trod by Christ and the prophets, and to mar or wound the cause of the dear Lord and Saviour, which cause I most ardently love.

I would ask all whom this may concern, to forgive me wherein they have seen me err from the holy religion and Spirit of Jesus, and pray that this confession may serve as an everlasting barrier against my ever giving away in the future to any unchristian emotion of soul. Paul said "be patient toward all men." Again, he said, "Preach the word; be instant in season, and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine." I think I shall try to obey this injunction of the Apostle. I crave the blessing of God upon my labor, and hope the saints will pray for me, that the word of the Lord may have free course and be glorified.

Though I fall, yet shall I rise again, and God will bring me forth to the light, purified as gold tried seven times. Your unworthy brother in Christ,
July 23d, 1853. S. W. RHODES.

THE following letter came to us, not post-paid. It may be thought by some that we are very rich, and able to send out the *Review* gratuitously, and pay postage out of our own means. It is proper to state that we are entirely dependant on the brethren, who are generally poor, for means to publish. And that brethren who work by days' works for a livelihood, have done much to support the paper, and in the publication of Tracts. But we cheerfully send the paper as ordered below, and hope that many will have the privilege of reading it.

MR. JAMES WHITE, SIR:—We understand you furnish the *Advent Review* gratis. If so, we should be very much obliged to you, if you would send each of us a copy for one year; and we will read and circulate. We should be glad to send you some money; but our means are very limited. Please direct to Frederick S. Smith, and Hiram Reed, Rosendale, Fond-du-lac Co., Wis. Yours respectfully,
July, 23d, 1853.

THE REVIEW AND HERALD.

ROCHESTER, FIFTH-DAY, AUG. 11, 1853.

"I Shall Like it Exceedingly."

A CORRESPONDENT of the *Advent Watchman*, in addressing Z. Campbell, says:—"I have been reading your little work on the Sabbath. I shall like it exceedingly if your assertion can be proved." This writer has simply expressed the real feelings of his heart, and, doubtless, has told the feelings of many others. They would "like it exceedingly" if something could be found to disprove the Lord's Sabbath, no matter what it is. He calls Z. Campbell's effort by the right name—"Your assertion," and expresses great doubt about his being able to prove it; but would "like it exceedingly" if he could make out the case. It would please so many who hate the Lord's Sabbath, that I should think Mr. Campbell would try to bring some proof to substantiate his "assertion."

In the last REVIEW we quoted Mr. Campbell's words, that he had "mounted the car of sacred truth," &c; but we see that the *Harbinger* has published his tract twice, July 16th and 23d. The simple reason for doing this, was, his car was thrown off the track the first time by a blunder in the illustration, which made the first day of the week the Jewish second day, instead of the seventh, as designed by the author of the tract; so the *Harbinger* gives the whole matter over the next week to get Mr. Campbell's car on the track again.

Also, this recent writer in the *Watchman*, in summing up the matter, says, or the printer makes him say:—"Hence the Babylonians commenced 12 hours after the Jews," [which would be 6 in the morning] "and we 6 hours after the Babylonians," [which would be at noon !!]

Our readers will pardon us for noticing the crooked, blundering course of these men who hate the Lord's holy Sabbath. The fact that some honest souls become confused and deceived by them, is our only excuse for noticing them.

BRO. WM. S. INGRAHAM writes from Bath, N. Y., July 29th, 1853:—

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

I feel the need of help. I have been thinking much of Bro. A. S. Hutchins of Vermont. May it not be his duty to come this way?"

We shall be glad if Bro. Hutchins can see his way clear to labor in this State. Here is plenty of work to do. Bro. Ingraham has had a hard field of labor, much prejudice being created on account of the miserable influence of some who professed the Sabbath.—But the cause is rising in that field, and will rise under the faithful labors of our very dear Bro. Ingraham.—ED.

From Bro. Richmond.

DEAR BRO. WHITE:—I thank God that I have ever been made acquainted with the present truth. The *Review* has been the medium through which we have obtained a knowledge of it. We have not had an opportunity of hearing an Advent sermon for three and a half years, which makes the paper a welcome messenger.

I am thankful that my mind has been directed to the subject of the Sabbath, the sealing of God's children and the cleansing of the Sanctuary. It fills a place that was vacant, and carries us down to the time when Christ takes his seat on the white cloud; when it will be said, "he that is filthy let him be filthy still." Of a truth, here is the patience of the saints, and here are they that keep the commandments of God and the faith of Jesus.

If the spirit manifested in your paper is a true representative of Sabbath-keepers, generally, then, certainly, they have been badly misrepresented by the *Harbinger*. I had always said that if there was any Sabbath, it was the seventh day. But from reading the *Harbinger*, and hearing but one side of the subject, and neglecting to examine it closely for myself,

I had concluded that it was a "yoke of bondage," and "done away."

I thank the Lord that I have been awakened from my slumbers, to a knowledge of the truth,—to learn that it is easier for heaven and earth to pass, than for one tittle of the law to fail,—that all his commandments are sure,—that if we would enter into life we must keep the commandments.

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

O, that all might see, before it is too late, that sin is the transgression of the law,—that the law is holy, and that the doers of the law shall be justified,—that they might repent of their sins, and plead for mercy, while yet our High Priest is in the Sanctuary, interceding for us.

Hoping to meet all God's dear children in the kingdom,
A. J. RICHMOND.
South Haven, Mich., July 26, 1853.

From Bro. Brown.

DEAR BRO. WHITE:—We wish to communicate a few thoughts to the remnant of the Lord's people, as we are deprived of the privilege of meeting with them, to worship Him whom we love. Allow us to say that we believe we are of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.

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

We are greatly cheered and edified by reading the *Review*. The letters from the brethren and sisters remind us of the precious meetings we enjoyed with the people of God forty years since. The *Instructor* is, also, a precious sheet.

Yours in hope of meeting Jesus in peace.

ISAAC BROWN.

Waverly, Mich., July 24th, 1853.

ELIHU.—This is the signature of an old tract entitled, "*Solemn Review of the Sabbath*," which we published in the REVIEW of June 23d. Several brethren call for it in Tract form; but none of their calls came till after the type was distributed. We think of getting out a large edition of the Tract, soon.—If 5000 copies should be called for, we could furnish it for \$1 per hundred. Those who wish quantities of the Tract will please send their orders. We will furnish it at cost.

TO E. MILLER, JR.—Dear Brother, we have sent your kind communication to Bro. Cottrell. He will probably reply. You are invited to notice particularly the article in this number, entitled, "*The Sabbath Law in the New Testament*."

"SABBATH (SUNDAY) BREAKING.—Its continuance and deadly progress is inevitable if an energetic living church do not put a stop to it. And to what form of duty or of danger ought the church of Christ to be anxiously awake if not to this? If we let our Sabbath go down to the miserable low level of its European degradation, our prosperity and glory are ended, and the causes of our certain ruin are begun.—*Independent, Extra.*"

THE SABBATH.—The Supreme Court of Pennsylvania has decided, that a law enjoining the observance of Sunday as a day of rest from labor, is constitutional; it being a social and political regulation, giving preference to no religious establishment or mode of worship.

WE cannot promise the REVIEW regularly each week at present. Have been disappointed in obtaining paper.

BRO. E. L. BARR.—The Review has been mailed to E. A. Ford, Lowell, Mass.

OUR Office is removed from room No. 21, to No. 23, on the same floor.

A double No. of the INSTRUCTOR will be issued this week. It should be stitched, carefully cut open and preserved.

Appointments.

PROVIDENCE permitting, we will hold a Conference at Potsdam, St. Lawrence Co., N. Y., where Bro. J. Byington may appoint, September, 3d and 4th.

Also, we will hold a Conference at Stowe, Vt., at the Union Meeting House, to commence September 9th, at 1 o'clock P. M., and hold several days. Other appointments can be given in the next REVIEW.

JAMES WHITE.

PROVIDENCE permitting, we will hold meetings with the brethren as follows:—Kingsbury, Ind., as Bro. J. Catlin may appoint, August 20th and 21st; Salem,—a Conference—the 27th and 28th; Jackson, Mich., Evening of the 31st; Sylvan, Evening of Sept. 1st.

J. N. LOUGHBOROUGH.
M. E. CORNELL.

The Post Office address of Bro. H. S. Case is Francisville, Jackson Co., Mich.

Letters.

A. Johnson, J. N. Andrews 2, H. O. Nichols, F. Wheeler, C. E. Harris, J. Bates, E. L. Barr, J. Alexander, I. Brown, J. N. Loughborough, J. Lindsey, A. Varney, H. Myers, J. M. McLellan, N. W. Rockwell, D. J. Hitchcock, J. Hamilton, J. Day, Wm. S. Ingraham, P. Collins, J. C. Day, E. F. Hills, A. S. Hutchins, E. A. Cooper, O. Nichols, J. Whitmore, I. Williams, P. G. Pitts, J. B. Frisbie, A. A. Dodge.

Receipts.

E. Temple, Wm. Farnsworth, J. Hart, C. K. Farnsworth, M. Southard, J. Beaty, S. Sargent, E. Cobb, J. Chamberlain, T. Wilson, N. N. Lunt, S. Breed, Z. Brooks, H. N. Paine, C. Paine, J. C. Rogers, N. Luther, J. Claxton, J. E. Hool, A. Vandyke, C. Cole, Wm. Mills, U. Arnold, A. Avery, A. N. Curtis, E. P. Burditt, J. Wilcox, A. Abbey, Wm. Stage, C. Upsom, J. Striker, E. S. Lewis, H. Gardner, D. S. Gardner, H. Chittendon, S. Chase, a Friend, D. Philip, L. B. Lockwood, R. Lockwood, L. Woodworth, L. A. Lockwood, F. M. Shimper, Sr. Lee, M. A. E. Townsend, A. M. Curtiss, W. Morse, I. Myers, J. Park, L. Sulerway, R. H. Peck, S. H. Peck, L. Drew, L. W. Nuttal, C. D. Riggs, F. Jenks, each \$1.
J. Francisco, C. Brown, G. Hoxey, M. E. Towzer, E. Lothrop, A. J. Richmond, Wm. Mahew, F. A. Wilson, Sr. Drew, each \$2.

A. P. H. Kelsey, S. W. D. Williams, P. Folsom, C. M., A. R. Morse, Lebbeus Drew, each \$3; H. B. Town, L. O. Stowell each \$4; B. E. Thomas, H. A. Churchill, each \$5.
Friends in Paris, Me., by C. Stevens \$6; S. Howland, E. P. Butler, \$2.50; I. Abbey \$3.75; E. Wilcox \$1.75; T. Brown, a Friend each \$1.50; O. Davis \$1.25; A. Lanphear, J. Hall each 75 cts; S. E. York, S. Willey, P. Townsend, H. Drew each 50 cts; R. G. Lockwood 69 cts; M. Tyler, 31 cts.

A freewill offering from the church in Connecticut:—Wm. H. Graham \$5; A. Graham \$2; J. North \$1; M. North \$1; M. S. North \$2; J. Hammond \$1; M. Spooner \$1; M. Ralph 50 cts; D. Coles 50 cts; M. McQuade 50 cts; H. Holden 50 cts; E. L. H. Chamberlain \$1; M. A. Chamberlain \$1.
E. L. H. CHAMBERLAIN, Agent.

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THE Sanctuary and Twenty-three Hundred Days—68 pages—price 7 cents—postage 1 cent.

Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent.

A Refutation of the Claims of Sunday keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent.

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Supplement to Advent and Sabbath Hymns—32 pages—price 5 cents—postage 1 cent.

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THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2. It can be had of Otis Nichols, Dorchester, Mass., or at this Office. It can be sent by Mail without rollers for the same price.

YOUTH'S INSTRUCTOR—This is a small paper published at this Office monthly for the benefit of the young—8 pages—price 25 cents for 12 numbers.

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Canada subscribers, \$1.13, where the postage has to be prepaid.

That we may be able to send the REVIEW to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

All communications, orders, and remittances, should be addressed to JAMES WHITE, Editor of the Review and Herald, Rochester, N. Y. (post-paid.)