

THE ADVENT REVIEW,

AND SABBATH HERALD.

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

Vo L. III.

ROCHESTER, N. Y., THURSDAY, OCTOBER 28, 1852.

No. 13.

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SIGNS.

In the sun, and moon, and stars,
Signs and wonders there shall be;
Earth shall wake with inward wars,
Nations with perplexity.

Soon shall ocean's hoary deep,
Tossed with stronger tempests, rise;
Darker storms the mountain sweep,
Roder lightnings rend the skies.

Evil thoughts shall shake the proud,
Racking doubt and restless fear;
And amid the thunder clod
Shall the Judge of men appear.

But though from that awful face,
Heaven shall fade and earth shall fly,
Fear not ye, his chosen race,
Your redemption draweth nigh!

MODERN PHENOMENA OF THE HEAVENS.

II.—PROPHETIC SIGNS IN THE SUN AND MOON.

Scriptures Foretelling these Signs.

[CONTINUED.]

"FEARFUL sights and great signs shall there be from
heaven And there shall be signs in the sun,
and in the moon And then shall they see the
Son of man coming in a cloud, with power and great
glory.—Luke xxi, 11, 25, 27.

And it shall come to pass in the last days, (saith
God,) I will show wonders in heaven above
. . . . The sun shall be turned into darkness and
the moon into blood, before that great and notable
day of the Lord come.—Acts ii. 17, 19, 20; Joel ii.
10, 30, 31; iii. 15.

And the sun became black as sackcloth of hair, and
the moon became as blood, And the heavens
departed as a scroll For the great day of
his wrath is come, and who shall be able to stand?—
Rev. vi. 12, 14, 17.

The sun shall be darkened and the moon shall not
give her light And then they shall
see the Son of man coming in the clouds of heaven,
with power and great glory. Matt. xxiv. 29, 30, 31.
See Isa. xlii, 10; Eze. xxxii. 7; Mark xiii, 24, 25.

THE ABOVE SIGNS FULFILLED, AND IN MODERN HISTORY.

1 *Of the Sun darkened, &c.—Dark day of May 19, 1780.*

"In the month of May, 1780, there was a very ter-
rific dark day in New England, when 'all faces seem-
ed 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. His nephew, who was

then a little child, in after life retained a lively recol-
lection of that scene, and his childish feelings are an
interesting exhibition of the manner in which Mr. Lee
was regarded, for he felt not the least alarm in his
presence, thinking that he was perfectly safe where
his good uncle was, even if the day of judgment had
come."—*Tract No. 379 of Am. Tract Society.—*
Life of Edw. Lee, of Mass.

"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 rest. It was the general opinion that the day of
judgment was at hand. The Legislature of Connecti-
cut was in session, at Hartford, but being unable to
transact business adjourned. A motion for adjourn-
ment was before the council; but when the opinion of
Col. Davenport, [of Stamford,] was requested, he re-
plied,—'I am against the adjournment. The day of
judgment is either at hand or it is not. If it is not,
there is no cause for the adjournment; if it is, I wish
to be found in the line of my duty. I wish, there-
fore, that candles may be brought.'"—*President*
Dwight, in Ct., Historical Collections.

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

"*Anniversary of the Dark day.*—The Dark Day,
May 19, 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 disappear-
ed and were silent, the fowls went to their roosts, the
cocks crow as at daybreak, and everything bore the
appearance and gloom of night. The alarm produced
by this unusual aspect of the heavens, was great, and
tradition has preserved many anecdotes of terror.—
An old gentleman of rather singular turn, supposing
the judgment day at hand, dressed himself with un-
usual care, and taking his silver-headed cane, walked
out into the field to await the event. As the darkness
came on, Mr. Willard, who possessed some rare in-
struments, took a station on the common to make ob-
servations, and was soon surrounded by a large num-
ber of his parishioners, who gazed on his operations
with awe and wonder. Mr. W. paid no attention to
the conjectures and expressions of alarm uttered in
his hearing, and calmly pursued his investigations.—
In the midst of these, a person of excitable tempera-
ment, came running from the sea-shore, exclaiming
in accents of terror, 'the tide has done flowing!' 'So
it has!' replied Mr. Willard, who, with admirable pres-
ence of mind, took out his watch, so it has, for it is
just high water.'"—*Portsmouth Journal, May 20,*
1843.

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

A host of living eye-witnesses are now testifying,
substantially as above, though in different places
there was some difference in the darkness. As to the
natural cause of this unnatural darkening of the sun, it is
well known, that philosophers have never been able to
assign any, in which even themselves can agree. Dr.
Webster of New Haven, has given a rational supposed
cause as any I have seen, in the following extract:

"The most probable cause of that darkness, I sup-
pose to have been the smoke of some Volcano in the
Northern regions of this continent, wafted in a vast
volume by the wind. I think no fire in our forests
could have been sufficient to spread a dense cloud over
the whole of New England, and even some part of
the Middle States.

New Haven, Feb. 18, 1843."—*N. Webster.—Ibid.*

Surely, it is unphilosophical to suppose the smoke
of such a Volcano, in the midst of dispersing and fly-
ing winds should be wafted such a distance in so dense
a form, as to produce such darkness for 3 or 4 hours,
"over the whole of New England," &c., and then
suddenly leave all clear again. It is not so in a
smoky atmosphere, the darkness in such cases, ap-
pears and disappears more gradually; and usually
continues longer. Again, had such a cloud of volca-
nic smoke produced the dark day, it would seem still
more unnatural, that after several hours of its entire
passing over, it should thus cover the heavens again, in
the total darkening of the largest part of the follow-
ing night. And more strange it would be still, that a
cloud of smoke should travel so swift as to pass over
1000 miles extent at once, when natural clouds are
supposed to travel seldom more than 10 miles an
hour, or 240 miles a day. And indeed, why would it
not be as honorable to the word of God, and useful
to man, for philosophers to presume on the probable
natural cause of the darkening of the sun precisely
so, and about as long, and for the rending of the rocks
and veil of the temple, &c., when Christ was crucified,
as in case of the dark day? See Matt. xxvii, 45,
51—53.

The dark spots on the sun, seen a few years ago, by
thousands, are not yet forgotten, while no satisfactory
natural cause for them can be assigned, and so it
must remain, except we admit the truth of the proph-
ecies now fulfilled, of "signs in the sun," &c., to pre-
cede Christ's coming to judgment.

2. MOON DARKENED.—"SIGNS IN THE MOON" FULFILLED.

The night after the dark day of 1780.

"The darkness of the following evening was proba-
bly as gross as has ever been observed since the Al-
mighty 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 dark-
ness, 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. Tenny of*
Exeter, N. H., quoted by Mr. Gage, "to the His-
torical Society."

"The night succeeding that day, (May 19, 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 un-
impaired brilliancy." *Portsmouth Journal, May 20,*
1843. Extract from Stone's History of Beverly.

As in the case of the dark day, there are still thou-
sands of living witnesses to the above darkening of the
moon, and of the night following the dark day

though it being 63 years ago, many of them were then but small children, and naturally witnessed less of it than of the dark day. Some have described it as "Egyptian darkness that might be felt." And what is remarkable, is, that according to general testimony, and the almanac for 1780, the moon was but one day past the full, and there was no eclipse of the sun or moon during the whole day and night of that darkness, as in case of the sun's total eclipse in America, June 16, 1806, which caused much darkness for a few minutes only. Neither were there natural clouds, smoke, or anything else, thus to darken those luminaries in 1780, as is evident from the views then taken of the darkness, not merely by the weakest, but also, by some of the strongest minds in Connecticut and elsewhere, as already shown.

III.—"Signs in the Stars."—Stars falling, &c.

And there shall be signs in the stars and then shall they see the Son of man coming, &c.—Luke xxi, 25.

The stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the sign of the Son of man in heaven and they shall see the Son of man coming, &c.—Matt. xxiv, 29, 30. Mark xiii, 25, 26.

And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely [or green] figs when she is shaken of a mighty wind. And the heaven departed as a scroll For the great day of his wrath is come," &c.—Rev. vi, 13—17.

Fulfilled, once at least, in the falling stars of Nov. 13, 1833.—Observations of the phenomenon by Mr. Henry Dana Ward, of this city, then residing in Park Place, published in, and now copied from the New York Journal of Commerce of Nov. 15, 1833.

FOR THE JOURNAL OF COMMERCE.

"THE FALLING STARS.—In your paper this morning, some notice is taken of the phenomenon of yesterday. It comes so far short of the view taken of it by myself, and a number of friends who gazed upon it with me, that I send you the story of that eventful scene as we witnessed it.

"One of the family arose at five o'clock, A. M., to prepare for leaving the city in the seven o'clock boat. He threw up the window to see whether the dawn had come; and beheld the East was lighted up, and the heavens were apparently falling. He rubbed his eyes, first in doubt, but seeing on every side the starry firmament, as if it were broken up, and falling like the flakes of snow and whitening the skies, he aroused the whole family. 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 toward 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, in 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 toward the East; those which appeared in the North fell toward the North; those which appeared in the West fell toward the West; and those which appeared in the South (for I went out of my residence into the Park) fell toward 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 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. I walked into the Park with women of Pearl St. feeling and confessing that this scene had never been figured to our minds by any book or mortal, save only the prophet. What should be next, we were at a loss to conceive, consistent with the usual course of events. We asked the Watchman how long this had been, he said, 'About four o'clock it was thickest.'

"We gazed until the rising sun put out the lesser falling stars, with the lesser fixed stars, and until the morning star stood alone in the East, to introduce the bright orb of day. And here take the remark of one of my friends in mercantile life, who is as well informed in polite learning as most intelligent merchants of our city, who have not made science their study. Sitting down to breakfast, we spoke of the scene, and he said, 'I kept my eyes fixed on the morning star. I thought while that stood firm we were safe; but I feared every moment that would go, and all would go with it.' Be assured, Messrs. Editors, this was the language of nature, in full flow of feelings, just after an hour's watch of the magnificent scene, and was met with an open response of approbation from other intelligent eye-witnesses. The reader will see that this remark proceeded from an almost irresistible impression of intelligent eye-witnesses, that the firmament had given way—that the whole host of stars had broken up—yet, hope clung to the morning star, which never shone more glorious.

"In this narrative, I have spoken not of causes, but of appearances, and the appearances according to the impressions they made on men. I know not how to convey a more accurate notion of them, and yet some will say, 'It is fanciful.' Such may know my opinion, that no fancy is adequate to realize with any description the solemn interest of the scene; and that it required no fancy to heighten the picture, but a sound, well-informed, and enlightened reason, to check the fancy, and to restrain it from running headlong into the idea of the thing which this scene is made in prophecy to prognosticate.

MR. WARD, on present inquiry, has furnished the following additional remarks on the phenomenon.

"This scene astounded men from two o'clock A. M., until half past six, A. M., and yet no alarm was made, no public notice was given. It is often asked, 'Why did they not arouse the city?' I reply, the

overwhelming interest of the scene was such, that the man who went out of doors to wake his neighbors, forgot his purpose, in mute astonishment at the sight; and one who would extend his hand toward a bell knob, might be drawn from the reach of his design by the shower of stars that on every side alike caught his attention, and threatened his head, and seemed to fall all around him.

"Many witnesses did affirm, in the midst of the scene and after, that they saw the stars fall to the ground; but, questioned closely, the fall was behind the house, or over the fences, and proved so far an optical illusion.

"The dawn was a full hour that morning earlier than usual, and the whole eastern sky was transparent like molten glass, so as I never witnessed before or since. An open arch of brilliant light arose from the east, above which arch stood the morning star, inexpressibly glorious for its brilliancy and firmness on the face of the dark, transparent, and bursting firmament.

"It is now nine years since the foregoing communication was furnished for the Journal of Commerce.—Not a word of the description seems to be overdrawn many things might be added to fill it up, but it is better for it to remain the honest and candid impression of the mind the day after the scene, than to be diluted with subsequent reflections. The description is right, whatever instruction it may convey to the reader's mind; but the writer's mind is disposed to receive it as in the beginning. The impressions were irresistible, and are abiding.

New York, Dec. 7th, 1842.

From the Baltimore Patriot.

"MR. MUNROE:—Being up this morning (Nov. 13, 1833) I witnessed one of the most grand and alarming spectacles which ever beamed upon the eye of man. The light in my room was so great, that I could see to tell the hour of the morning by my watch which hung over my mantle; and supposing that there was a fire near at hand, probably on my own premises, I sprang to the window, and beheld the stars, or some other bodies presenting a fiery appearance, were descending in torrents as rapid and as numerous as ever I saw flakes of snow, or drops of rain in the midst of a storm. Occasionally a large body of apparent fire would be hurled through the atmosphere, which, without noise, exploded; when millions of fiery particles would be cast through the surrounding air. To the eye it presented the appearance of what might be called a raining of fire, for I can compare it to nothing else. * * * Yours, B."

From the "Christian Advocate and Journal," Dec. 13th, 1833.

"The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character, as to be entitled to more than a mere passing notice. The lively and graphic descriptions which have appeared in various public journals, do not exceed the reality. No language, indeed, can come up to the splendor of that magnificent display; and I hesitate not to say, that no one who did not witness it, can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point, near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion, and illuminated the firmament with lines of irradiating light. Some coursed in their course, and thus connected themselves with others by lateral paths of brightness; while many sped their way in straight and even lines, and left luminous streaks behind them, which continued some seconds after the meteors were lost in the distance, or extinguished in the density of our atmosphere. They differed both in magnitude and velocity, some appearing as mere points, and others of the size of Venus and Jupiter." (Signed) F. REED.

"The Connecticut Observer, of Nov. 25, 1833, copied from the Old Countrymen, reads as follows:—We pronounce the raining of fire, which we saw on Wed-

nesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described, not only in the New Testament, but in the Old. A more correct picture of a fig tree casting its leaves when blown by a mighty wind, it is not possible to behold."—*Signs of the Times*, Nov. 9, 1842.

"Same Connecticut Observer, in an article signed B., respecting Thomas Burnett's 'Theory of the Earth,' published in 1697. He [Burnett] says, 'The last sign before the coming of Christ is the falling stars.' He adds 'No doubt there will be all sorts of fiery meteors at that time, and amongst others, those called falling stars, though they are not considerable singly, yet if they were multiplied in great numbers, falling, as the prophet says, as leaves from the vines, or figs from the fig tree, they would make an astonishing sight.'"—*Ibid.*

Extracts from the "People's Magazine," Boston, Jan., 1834, on the falling stars of Nov. 13, 1833.

"The Rockingham, Va., Register," calls it, 'A rain of fire,'—thousands of stars being seen at once; some said, it began with a considerable noise.

"The Journal of Commerce" informs, that "three hundred miles this side of Liverpool, the phenomenon was as splendid there as here,"—and that in 'St. Lawrence Co.' there was a snow storm, during the phenomenon, in which the 'falling stars' appeared like lightning. . . . That in 'Germantown, Pa.' they seemed like showers of great hail.

The "Lancaster, Pa., Examiner," says, 'The air was filled with innumerable meteors or stars . . . hundreds of thousands of brilliant bodies might be seen falling at every moment . . . sloping their descent towards the earth, at an angle of about 45 degrees, resembling flashes of fire.'

"The 'Salem Register' speaks of their being seen in 'Moca, in the Red Sea.'

"The 'Baltimore Gazette' accounts for them, as 'Solid bodies passing through the regions of the atmosphere, with prodigious velocity, producing light by the electricity they excite.'

Some attribute them to 'stones ejected by the volcanoes of the moon, then coming to our earth.' Others to the earth's own volcanoes casting out 'stones to a sufficient height to give them centrifugal force enough to make them revolve round the earth, until from accidental causes, they fall within its atmosphere.'—Others consider them 'so many modifications of electrical agency; a field which fills all space.' Others that they are 'gaseous, and when inflamed by some cause not explained, appear darting through the heavens, generally in various directions.'

Some of the above extracts, from the People's Magazine, written at the time, are important, as they show the strange character of the phenomenon, and its wide extent over the world: but with regard to these clashing theories of their origin, they are doubtless one as good as another—while they all seemingly show their authors as driven to unusual straits, in their hazarding opinions so at variance with sound sense, and the first principles of philosophy.

From Prof. Olmstead, of Yale College.

The following important brief extracts from the observations of this gentleman and distinguished meteorologist, already selected from his many writings on the falling stars, I now copy from the Signs of the Times. He says,—

"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."

This is important testimony, as to the vast extent of the exhibition of the phenomenon, and also of the falling stars all emanating from a single point in the heavens, as represented by the preceding engraving.

"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."

According to these just observations, the question being settled that those falling stars so called, were wholly independent of the earth, and had their origin beyond its regions, no where nearer than other worlds, or the "planetary voids," seems at once to put it out of the reach of science to assign a satisfactory, natural cause, for the phenomenon, inasmuch as the exhibition was beyond the reach of the understood laws of matter. Had the sight been positively confined to the atmosphere, a natural cause might seem indeed possible; but if now we attempt to assign such a cause for these "visitants from other worlds," we must needs first become acquainted with the science of matter in those worlds, in order to give the true cause.

GENERAL OBJECTIONS ANSWERED.

OBJ. I.—Some have objected to our position, in general, by saying that the foregoing prophecies of "wonders," &c., were figurative, and to be fulfilled in the downfall or darkening of the glory of certain human monarchs, &c., as great political lights; and others that they have had their fulfillment in the darkening of the light of the gospel, or the church, in certain periods of the triumph of infidelity.

But certainly, this is wholly unauthorized by scripture, and based on the gross principle that the foretold scenes of the judgment are not to be literally understood, but rather as prefiguring mere secular or temporal events. And were we to follow this principle out, it would force us at once on to the sweeping rule of interpretation, as already published by many in high stations, that the Old Testament in particular is silent on the subject of the judgment and future state, which principle I must repudiate as a heresy of the worst character.

OBJ. II.—It is objected, that Peter in saying—"This is that which was spoken by the prophet Joel," has settled the question that these so called "wonders in the heavens," were all fulfilled in the pouring out of God's Spirit on pentecost day, because as the objector, says, he mentions these "wonders" also, as being what Joel foretold, and were then fulfilled.—*Acts*, ii, 16-20.

I answer, by saying, that Peter, in affirming that the pouring out of God's Spirit, as then wonderfully witnessed, was what was foretold "by the prophet Joel," did not say that the whole connection of Joel's prophecy which he then quoted, was fulfilled on that occasion. And what reflecting mind would suppose, that Peter in proving simply, that the apostles were

not "filled with new wine," as then accused, would attempt to do it, by telling the astonished multitude, that the power of the Spirit which they were then witnessing, was foretold by Joel in the figurative language of "wonders" seen "in the heavens"—"Blood and fire, and pillars of smoke," darkening of the sun, &c. And why should it be necessary at all to foretell that effusion of the Spirit in figurative language, when it was first already most clearly foretold in literal language? And if to be foretold in figurative language, why should figures be chosen, so calculated, as these would be, to deceive the people?

OBJ. III.—It is often objected, that according to the history of Josephus, these foretold "wonders in the heavens" had a literal fulfillment in such things being actually seen at Jerusalem, shortly before its destruction by the Roman army about forty years after the crucifixion of Christ.

In answering this, I would only say, that admitting the full authenticity of this popular history, it certainly fails of proving the assertion here made in the objection, inasmuch as it does not speak of such sights seen at that time, as those foretold in prophecy, and are since recently fulfilled in history. The "wonders in heaven" spoken of by Josephus, as seen previous to Jerusalem's destruction, were, that

"There was a star resembling a sword which stood over the city, and a comet that continued a whole year . . . Chariots and troops of soldiers were seen running about in the clouds, and surrounding cities.

At the ninth hour of the night, a light shone round the altar and the holy house, so that it appeared to be bright day time, which lasted for half an hour."—*Josephus' Jewish Wars*, Book VI. Chap. V.

These are all the "wonders" seen "in the heavens" before the siege of Jerusalem, which are mentioned in Josephus' history of these things; and they are certainly not the same as quoted from the prophets under the first three general heads of this treatise. These prophecies then, were not fulfilled 1800 years ago, but are recently come to pass.

OBJ. IV.—It has of late, been published in several of our religious periodicals, that many of these phenomena of the heavens have already been seen quite too long—that they have not been seen sufficiently all at once—that they have not been sufficiently seen by all the inhabitants of the earth; and that they have not been sufficiently calculated to impress strong minds with the conviction of their being wonderful, to give them a fitness to be considered as signs of the judgment at hand.

To this I must say, that it is all of it but mere human assertion, and unauthorized by scripture, while positive facts, sound philosophy, and the scriptures, are understood to condemn it. With regard to the necessity of their coming to pass all at once, Christ has rather assured us that they must come to pass gradually or not all at once; in saying, "When these things begin to come to pass," &c. Luke xxi, 28.—and surely their having begun to come to pass in sights of "blood, and fire, and pillars of smoke," more than a hundred years ago, is no more proof that the destruction of the wicked by fire, is not now at hand, than such an argument would be, that the living wicked were not soon to be destroyed by water, when Noah's "120 years" were just out, simply because God had given him so much time, in which to prepare for the coming flood. With regard to their not having impressed strong minds, &c., we see by the foregoing testimony that many among the strongest minds have been impressed and even made to tremble on first witnessing these foretold wonders. And in proof that it so continues, I mention the deep opposing public interest now felt on this subject.

"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 is near, even at the doors." Matt. xxiv, 32, 33.

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, OCT. 28, 1852.

Modern Phenomena of the Heavens.

WHAT we have published on this subject is from a tract of 48 pages by Henry Jones, published in 1843. Many of our readers have but recently had their minds called to the subject of the Second Advent.—Such will be much interested, and we trust strengthened, by these facts relative to modern phenomena of the heavens. But we have not published them for this class alone. It will be cheering to all our readers who love the appearing of Jesus, to again examine those signs by which we were to know that the coming of the Lord was near, even at the doors.

Infidelity says, that nothing may be known relative to the period of the Second Advent. Faith rests with confidence upon the words of our Lord:—"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." Matt. xxiv, 32, 33.

This was the great object of our Lord, in naming the signs of the Advent, that his Church might know that his coming was near. It was not to perplex his people, but that they might know, and warn the world, as did Noah, of its approaching destruction. We ask those who think we are to know nothing of the period of the Advent, What is the design of the foretold signs? Let them give any other reason, if they can, than that the church might know that the Advent was near, and warn the world. But how near? Why, "even at the doors." A friend of ours might be coming, yet a thousand miles off; he might be near, yet twenty miles off. But if he should be "near even at the doors," we should at once rise, open the door, and welcome our friend into the house.

We may now know that our Lord is coming, that he is near, and more, that he is "even at the doors."—Are we ready to welcome our dear Saviour? Does the fact that he is at the door, fill us with joy?

Reader, do you love this world more than you love the appearing of Jesus? If you do, your case is a fearful one. The judgment is upon you, Christ is coming; he is at the door. O, get ready to welcome the dear Saviour.

The State of the Cause

In this city is encouraging. Probably there is as much prejudice against the Sabbath of the Bible here, as in any place, yet the cause of truth is advancing.

This prejudice has been raised in the minds of the Advent brethren, by those who teach them that there is no Sabbath for the gospel dispensation, and that it is extremely dangerous to keep one, that those who do, fall from grace and expose themselves to "irretrievable ruin." And in order to hinder them from hearing for themselves, and investigating the Sabbath question, they have been told that these Sabbath-keepers are full of mesmerism; and hear-say stories of the faults of individuals have been repeated (even from the desk) to complete the work of filling the mind with cruel prejudice.

But notwithstanding all this, the prejudice is gradually giving way, and several have recently embraced the Sabbath. Some who have formerly opposed strongly, now rejoice in it. A few weeks since, they viewed it a yoke of bondage, now they "call the Sabbath a delight, the holy of the Lord, honorable."—Though they opposed the truth, they did it as Paul says, "ignorantly," before examining the subject, acting under the influence of the no-Sabbath teachers.

Last Sabbath our meeting was excellent. It was a melting, heavenly season. We were cheered by several decided testimonies from those who have recently embraced the present truth. In the afternoon and evening of last First-day we spoke to quite a number who assembled at Bro. Orton's. We believe that the Lord will add to our number many precious souls; and we hope soon to have a more convenient place of worship.

To the Saints Scattered Abroad.

DEAR FRIENDS IN CHRIST:—My heart yearns over the scattered remnant of God's peeled people, while I reflect upon the many devices of the Devil, and snares set by him, to deceive, catch and destroy those who would serve God.

The unhallowed influences of dark spirits have thickened fast during a few years past. Paul hath said, (speaking of the last days,) "wicked men and seducers shall wax worse and worse, deceiving and being deceived." Again he said, "that in the latter times some shall depart from the faith, (faith of Jesus,) giving heed to seducing spirits and doctrines of devils."—When I look into the periodicals of the day, and see in most of them, something said about the signs and wonders now accomplished by rapology, mesmerism, &c., I am confident the "devil has come down having great wrath knowing that he hath but a short time."—There is seemingly almost every thing in the world, at the present day, that art and devils can invent to captivate the soul, steal the affections, and draw the mind away from God and heaven.

My soul longs after the afflicted and poor people, who are "sighing over the abominations (or works of the devil) in the land." "My heart's desire and prayer to God is," that his people may not be deceived by any of those "spirits of devils," or men who do not speak "according to the law and the testimony." I wrestle with God that his people "be not overcharged with the cares of this life," and that they fail not of a present salvation from sin, and a perfect preparation to stand in the last, mighty conflict that God's saints will soon have with the image of the beast. We shall need to be well equipped for the battle, and thoroughly acquainted with the weapons (word of God) of our warfare, if we would be victors in the final struggle.

Would it not be wisdom in us now to make the most diligent use of all the means of grace within our reach, and avail ourselves of every privilege which God shall give us, to provide for ourselves a covering, a safe retreat, sure-hiding place against the day of wrath, the day of this world's doom, that day "when all nature shall struggle in the pangs of death."

O, let us seek, day by day, with unwearied zeal and diligence to know and obey the whole truth of God, that we may indeed be sealed or marked, that no plague come nigh our dwelling. Our moments are none to many, if they all should (with the wisdom of the Lord) be used to the best advantage, in bringing our senses, our faculties, our members, and finally, our entire being into subjection to the will of God. I am sure God's word requires us to be holy, and without fault, like the first fruit, and that we lift up to him holy hands without wrath or doubting. We must render to God, our bodies, living sacrifices, holy and acceptable which is our reasonable service. We must draw nearer and nearer to God by active faith (a faith made perfect by works) in Christ till we reflect (in a comparative degree) all the graces, characteristics, and admirable comeliness of him who is our perfect pattern, and who is the express image of his Father's person. This is a great work, but it must be accomplished; for it is written, "without holiness no man can see the Lord." "He that can receive it let him receive it." I am sure that the "grace of God is sufficient for us," while we strive to accomplish this great and glorious work of transforming our minds, into the mind of Christ. We must grow in grace and in the knowledge of the truth till we come to a perfect man, unto the measure of the stature of the fullness of Christ. What a vast work must be done for us before we can abide the day of his coming or stand when he appeareth. How sublime and awfully grand will be the scenes of the day of his coming, and the change from mortal to immortality at his appearing. Immortality! How sweet the word. Can such poor worms as we obtain it? Through Christ, who brought life and immortality to light, we may. Dearly beloved, do let us willingly and cheerfully "labor to enter into that rest which remains for the people of God." Let us make every effort to save ourselves and others. Do meditate on these things day and night.—Let us willingly sacrifice ease, pleasure, pride, the

love of the world, earthly friends, and count all things earthly but dross if we may but win Christ, and dwell for ever with God and his angels. Heaven is a glorious place, and can only be purchased at the expense of all sublunary things. "Except a man forsake all that he hath, he cannot be my disciple," saith Jesus.

The above few lines express some of my meditations, feelings and faith. I am fully resolved by the grace of God, to win Christ, and see the inside of the New Jerusalem, and with unveiled eyes gaze with admiration upon our adorable Redeemer, and mingle eternally my highest note in songs of praise to God, with saints and angels.

Will you go with me to the holy land, and view the celestial plains, and fruitful fields of earth renewed? Will you meet me there, and eat bread and drink wine with the exalted Son of God, and dwell for ever amid the glories of Paradise restored? Then gird on the whole armor of God and live by all his word. Will you have all your senses and faculties refined and glorified, and eternally satiated with the riches, beauty, music and consummate bliss and glory of heaven? Then fall in love with God and his law, and Jesus and his faith, and you may enter in through the gates into the City. While I write, my soul is wrapped up by faith, in bright views of the future, while my heart and flesh cry out after the living God. O, what are all our sufferings here, if we can but only enter there?

Your servant in Christ, S. W. RHODES.

[The ninth anniversary of the American Sabbath Tract Society, was held September 13th. The report of the Board states, that during the past year the Society's series of sixteen Tracts have been thoroughly revised and stereotyped. The following letter from Mr. Begg to the Directors and Members of this Society was read, which we copy from the *Sabbath Recorder*.]

DEAR BRETHREN:—I desire to express thankfulness on your account, and prayer in your behalf. I give thanks to the God and Father of our Lord Jesus Christ, that he hath put it into your hearts, and afforded to you the means and opportunity, of being fellow-workers with Him in recalling men to the enjoyment of the blessing that there is in truly remembering the Sabbath day to keep it holy; and I pray that grace may be given unto you all, enabling you to approve yourselves unto those for whose enlightenment you have combined, as "a band of men whose hearts God hath touched."

When Israel was faithful in the observance of the Sabbath, it was "a sign" that the Lord *did sanctify them*. It still remains so in regard to "the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it." More is thus demanded of us than acquiescence in the soundness of the argument, or the clearness of the evidence, by which the truth concerning it is established. Even the truth may be held in unrighteousness, through men's practice not according with their convictions. The blessing is in *keeping the Sabbath from polluting it*. It is this which makes it the sign, as it is this which constitutes it a test. In regard to the belief of doctrine which makes no immediate demand upon the external conduct, when the judgment is convinced, there is nothing to prevent an immediate avowal. But the keeping of the Sabbath aright is an evidence of faith and love, their possession being requisite to enable a man to submit himself to the practical influence of God's commandment, so as to be sanctified by him.

It is to this, dear brethren, let us ever bear in remembrance, that all our efforts must be directed, while endeavoring to lead men to a knowledge of the truth. Faith must, however, be based on the word of God, as practice must follow or accompany faith. An intellectual perception of the will and purpose of the Most High may be aided by a clear exhibition of the Scripture statements on the subject of the Sabbath; and remonstrance may be addressed wherever there is the unfaithfulness which the neglect or perversion

of the Sabbath implies. Some err from ignorance only; others are obstinately wedded to the error they have adopted. Yet, in all, conscience hath place; and the Spirit that inspired the Word is still capable of making it effectual in the human heart. Christ himself, and Peter, and Paul, and all the holy men of God, reasoned out of the Scriptures, and when this is rightly done, we are still encouraged to hope that with us as with them, some will attend to the things spoken, the Lord opening their hearts thereunto.

As of old, when the law of God was made void by human traditions, so is it still, even among the people of God. In some cases, so inveterate is the evil, that the distinction between the law of the Lord and the tradition by which it is overlaid and concealed, is wholly destroyed. Men have come to receive the word of their fellow-men as if it were the word of the living God; and, often unconsciously, they expose themselves to the threatened work of judgment by the Lord upon those of whom he says, "Their fear toward me is taught by the precept of men." And yet, not only is the imagined change of the Sabbath a mere tradition, but the tradition itself is that of a confessedly corrupt church. Still more remarkable is it, that the warning of an inspired Apostle—and he the Apostle of the Gentiles—that there should come "a falling away"—should have so failed in putting the church upon her guard against resting any thing on such tradition. Surely, in such circumstances, the friends of the Redeemer ought to have been more upon their guard against the danger to which their faith and practice were exposed by the too ready reception of the traditions of a church on which inspiration has thus placed the brand of apostasy. But the warning was little heeded, and has had little influence on the practice of those for whose guidance it was designed.

Apart even from the apostolic warning, it might well have excited doubts and fears as to the acceptance of the traditionary Sabbath, to find that even the less faithful Ecclesiastical Historians of a subsequent age distinctly intimate that the churches of Rome and Alexandria were the first to abandon the divinely-appointed Sabbath—Rome and Alexandria having been the grand nurseries of most of the heresies with which the church of Christ was so early overrun! Ecclesiastical Councils of a later date authoritatively legislated for the perpetuation of this and other errors; and as Rome attained that place of power and influence, over the west especially, to which her ambition had so long aspired, the memorial of God's creation rest was decried as Jewish, while Sunday and saints' days were exalted to a place to which, according to the word of God they have no rightful claim. Thus these days of human appointment, first put on terms of equality with the Sabbath of the Lord, afterwards usurped its place, and anathemas were uttered against all who, in reverence of the law of their Lord and example of their Saviour, refused to allow tradition to thrust aside eternal truth.

Agas of superstition confirmed the false position which had thus been assumed; and the Council of Trent, looking back upon what Rome had done, declared (*Catechism*, Quest. xviii) that "it hath pleased the Church of God, in her wisdom, that the religious celebration of the Sabbath day should be transferred to the Lord's day." "We also learn from the sacred volume," they indeed add, as one of the reasons of transference, but without citing chapter or verse, "that the first day of the week was held sacred because on that day the creation of the world commenced." The sacred volume speaks of the Sabbath in connection with the finishing of creation, not its commencement; but such was the "wisdom" of a General Council of a Church under "strong delusion, that they should believe a lie," because they received not the love of the truth, but had pleasure in unrighteousness. Other days, accordingly, says the Council of Trent, besides those in honor of the mysteries of our redemption, were instituted, the first of which are "those dedicated to the most blessed virgin Mother; and also to

the Apostles, Martyrs, and the other saints reigning with Christ." (Buckley's Translation, pp. 398, 399.) The example and admonition of saints are despised, while their names are used to sanction evils against which they protest!

Imperfect was the Reformation towards which the faith and devotedness of Luther so signally contributed. With his whole heart bent on restoring to its place the doctrine of justification by faith, the Sabbath of the Lord had little other place in his creed, that it had received in that of the Church which he denounced as otherwise so corrupt. Calvin followed, in the aim at reformation. More strict in some respects, and more distinguished for logic than for love, he also failed to discover the delusions which had prevailed as to the day and design of the Sabbath, and was as little disposed to return to the position regarding it from which Rome had so sadly swerved. Neither he nor Luther recognized any day as now specially sanctified and blessed of God. Any day, in their estimation, was equally good with that which alone the Lord had chosen, for the edification of the Church and preaching to sinners—and to these ends alone, irrespective of the glory of Him who made the world, did they confine their contemplation of its purpose.

The inconsistency of allowing such scope to human caprice in dealing with a divine appointment, was too obvious to escape attention; and at a still later period, England gave consolidation to the apostasy by misapplying to the day of the Church's adoption all the sacred sanctions of God's law. Affirming that divinely the change had been made, and calling Sunday the Sabbath, the injunction of the fourth commandment is now read in connection with the first day of the week instead of the seventh. The promises of God to Sabbath observance, and the terrors of the Lord dissuading from Sabbath desecration, are used unhesitatingly in the present day, to sustain a self-evidently false proposition.

Under the air or countenance with which this is done, however, the intelligent observer can scarcely fail to perceive that there are misgivings of the soundness of the law and the logic enunciated. There is an unwillingness to argue on the subject of the alledged change; a confession of the want of direct evidence in its support, a pleading of general practice, or the assumption that it matters not which day we observe—and all this by men zealous for the maintenance of a day unsanctioned by the Word. "To the law and to the testimony; if they speak not according to this Word, it is because there is no truth in them." In the light of the Lord, and the might of his grace, be it our aim and prayer, my dear brethren, to be enabled to read away the veil from many hearts. A wide-spread confederacy has been robbing the Redeemer of his glory, under a plea of exalting his name. He who on earth exclaimed, "Think not that I am come to destroy the law or the prophets," hath not the less love to either, that he is now in glory. In his word and by his providence he again inquires, "Who is on the Lord's side?" Be it our part to be ever willing to be yielded to his hand, and to avail ourselves of all opportunities for the advancement of his truth. The printed page, composed in prayerful spirit, may be read in secret, and be meditated in silence, and be given effect to, in the heart, when the ear has been closed against the preacher's voice. The message of love and truth may be borne, too, beyond the reach of your own observation, watched over by Him who distinguishes between the chaff and the wheat, and the fruit of all your labor may never be seen until the day of the appearing of the Lord we love and serve. That it may then be accepted and abundant, is the prayer of, dear brethren.

Yours in the love of the truth,

J. A. BEGG.

5 Argyll Arcade, Glasgow, August 27th, 1852.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

[THE following communication from Bro. Loughborough will be read with much interest. His case is one among the many of prejudice existing against our position, till the light of truth breaks into the mind. We have formed a happy acquaintance with this dear brother. He commenced preaching when quite young. May God bless him abundantly in the discharge of his duty.]

From Bro. Loughborough.

DEAR BRO. WHITE:—I would like (by the help of God) to say a few words to the saints scattered abroad.

Some four and a half years since, I heard the first and second angels' messages, and became satisfied that the coming of the Lord was at hand. This was my first profession to know the love of Christ. No sooner had I settled my mind in regard to baptism, than I began to feel the worth of souls, and was constrained, by the Spirit of God, to go out and proclaim the note of warning, "Fear God and give glory to him. For the hour of his judgment is come,"

I endeavored to go out trusting in God. I felt blest in endeavoring to let shine what light I had, but still saw but little fruit of my labor, and felt that there was something lacking. I could not reach the hearts of the people as I wished to. I continued in this condition till about one year since, when my mind was called to the subject of the two-horned beast, and the time of trouble. I became satisfied that both were in the future, but supposed that they were to be fulfilled by Papacy. The fore part of last Winter I had some conversation with Bro. Edson on the subject, and became satisfied that the United States, (civil and ecclesiastical) is the two-horned beast. But still I did not see the commandments.

Last Summer I was invited to examine the subject of the Sabbath, but I was *mind full* of prejudice, so that the truth did not reach me.

During the time of the last conference of Sabbath-keepers, held in this city, I was invited to attend and hear on the subject of the third angel's message, the Sabbath, &c. I declined, plainly stating that I would not attend the meeting. But afterwards my heart condemned me, and on First-day I went to hear.—My mind was arrested by the Spirit of God. I could not keep away from the meeting, nor resist the power of arguments presented.

I had always supposed that there was but one law, and that done away in Christ. Still this position looked as though God changed, and it confused me. But *thank God*, when I saw the two laws, all was plain. Then I could understand Paul, when speaking of falling from grace, by keeping the law of ordinances, and how the law that contained the commandments, could remain holy, just and good.

I had supposed there was no Sabbath, and, therefore, observed none. But when the temple of the tabernacle of the testimony in heaven was opened to my mind, the first thing I saw was the commandments under the mercy-seat, and now the Sabbath to me is a delight, and I love to keep God's holy law.

My mind has rested, from the first, on the history of the church. I saw that she had been persecuted in all ages; and the question arose, Are God's people to escape in the last age of the world, without persecution? I began to search, and this solemn expression of scripture pressed upon my mind: "There (at the time Christ is to be revealed) shall be a time of trouble such as never was." But of those who have kept God's word, it is said: "I also will keep thee."

May God help to sound the note of warning. I see my duty. My heart is full. And God helping, I will do my duty. I hope those who have faith, will remember me, as I endeavor to speak the truth to my fellow men. May God's Spirit accompany the word.

I thank God that a goodly number in this city are keeping the Sabbath, and more are investigating.—Brethren, be strong in faith, giving glory to God, for what he has promised, he will perform. Amen.

J. N. LOUGHBOROUGH.

Rochester, N. Y., Oct. 25th, 1852.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. cxxvi, 6.

HEAVENLY OBJECTS.

BY H. S. GURNEY.

GOD is an eternal source of wisdom, goodness and truth, and worthy of praise from all intelligent beings. The highest order of intelligencies were created for his praise, to surround his throne.

Before the fall of man, all the heavenly hosts united in one song of praise and adoration, in view of God's perfection of beauty, glorious power, handi-work, &c., when there was nothing to mar it. Even "the morning stars sang together, and all the sons of God shouted for joy." How perfect the order and harmony, beyond description! But soon the scene was changed. Man, who "was made a little lower than the angels," transgressed a law, and falls into a most miserable state, under the sentence of death, and the curse begins to devour the earth. Now the song of ten thousand times ten thousand, and thousands of thousands of angels is interrupted, in view of the evil consequences of disobedience. But soon the plan of redemption begins to be developed, and the angels manifest their interest, in that they became ministering spirits to those who should reap the benefit of such a plan. God be praised for such manifest tokens of condescension. God has often manifested himself to men through the medium of angels, revealing his will, giving warning of danger and judgments upon the disobedient. God's special care for his trusting people, is thus revealed.

How consoling the thought, that the angels of God encamp around about them that fear him. Angels have always been interested for man's best good.—Redemption from the curse has been the theme of angels and all good men. As the plan has progressed, angels have more particularly manifested their interest. When the history of the world was revealed to Daniel, and in particular, the plan of redemption, the highest order of angels were consulted. When the time came for the promised seed to be manifested, the angels, or sons of God again shout for joy; they sing "glory to God in the highest." Why is this rejoicing in heaven? The plan of redemption does not save the multitude of the heavenly hosts, for they need no redemption. Then it is not that they have lost any thing they expect to gain, but it is a disinterested regard for man's best good. Seeking the good of mankind without regard to their own personal interest. Hence, they leave the heaven of heavens, the realms of celestial glory, and descend to earth, to become guardians of God's afflicted people. Peter, when contemplating the plan of redemption, says, "which things the angels desired to look into."

The time is very near, when every intelligent living creature, will unite in one song, saying, blessing, and honor, and glory, and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever. Such a united song is now interrupted in consequence of the interest among the heavenly hosts, for man's salvation. They are made to sympathize with man's fallen state, in unison with Christ's ministration in the Heavenly Sanctuary.

Jesus said at one time, he could command more than twelve legions of angels. The innumerable company is soon to be called together, to descend with Jesus, and gather his elect from the four corners of the earth. No doubt the most perfect order will be regarded. Such a scene must transcend all that mortals can conceive. Shall we behold such a scene, and be changed into the glorious image of the Son of God, in all the glory of his father? Yes, more, to share with him in the everlasting inheritance.

"O, glorious hope! O, best abode!

Shall I be there, and like my God?"

The apostle Paul has said, "set your affections on things above." Inspiration sets before us an object of attraction worthy of our best endeavors, our affections entirely. God has promised the dominion of the kingdoms of this world to the saints of the Most High, with the curse and its consequent evils removed. But what is there in heaven worthy of our affections? He that has promised, and is faithful, is located above. "For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the

earth." Ps. cii, 19. He dwells in light which no man can approach unto. Our great and glorious High Priest, a minister, rendering service in the Sanctuary which the Lord pitched, is distinctly with the Father, and above. See Acts vii, 55. The different order of angels have their location above, created for purposes infinitely glorious, above the condition of man. I am speaking of literal things. It would be foolishness to talk of setting my affections on shadows. The "natural" have a body, so do the "spiritual." 1 Cor. xv, 44.

"The Lord is in his holy temple, the Lord's throne is in heaven." Ps. xi, 4. "His throne is like the fiery flame." Dan. vii, 9. "Jesus sits in it." Rev. iii, 21. The highest order of angels bow before it, in deep adoration, while another order sing around it.—Rev. v, 11—14.

Heaven is brought to view the most perfect order which, certainly, can never be interrupted. Sin can never frustrate the order of heaven.

The City for which Abraham looked, whose builder and maker is God, built of a variety of the most superior materials, glorious beyond description, the bride adorned, the Lamb's wife, the mother of us all, is above.

Said Jesus, to comfort his disciples, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John xiv, 1—3. All these things are reserved in heaven for the faithful children of God.

West Wareham, Mass., Oct. 3d, 1852.

LETTERS.

From Sister Calkins.

DEAR BRO. WHITE:—When I realize the goodness and overruling power of God in leading my feet into the strait and narrow path, I, truly, feel that I am a monument of his mercy.

In the Winter of 1843 and 1844, a small tract was providentially placed in my hands, a publication of Bro. Fitch. I read it over and over, and it was sweet to my taste. I commenced searching my Bible with an energy that I had never before felt. Living in a secluded place, I knew nothing of the Advent movement, and in the Summer of 1844, the Lord saw fit to place me where I must let go of the Bible as the rule of my faith and practice, or leave the church. He enabled me to trust in his word, and to leave the Baptist church, with which I had been united twenty-six years, and which I dearly loved. He gave me grace and strength to stand, as it were alone, while my unknown brethren were tossed upon the waves of disappointment and trials of various kinds. Thus the Lord knows and tries his children; for many shall be tried and made white.

In the Winter of 1850, F. Miller Jr. came to our place and delivered several lectures. I soon found myself united with about twenty-five who professed the love of Christ's appearing. But when I saw that I must keep all the commandments of God, I must again be severed from those most dear; yet there are a few of that number that are willing to obey God, in spite of a scoffing world, for which I can truly praise the Lord.

O, how my heart has been pained to see the scoffs and cruel misrepresentations in the *Harbinger*, both of the word of God, and those that proclaim it.

Bro. Bates was at our house when the conversation referred to in the *Harbinger*, under the caption of "Vain Talkers," took place. Bro. D. Hewett, A. A. Dodge, my husband and myself were present, and did not hear Bro. Bates make any such expressions as he was charged with. A promising conversation took place about the *Harbinger* being a dear paper, and Eld. Marsh making a profit in the business. By what means H. C. Mason could have got his impression, I know not.

Bro. Rhodes and Case have been represented in the *Harbinger* as being wolves in sheep's clothing, for advising people to stop that paper without paying for it. Bro. Rhodes is a stranger to me, but Bro. Case

has taken a very different course, so far as I am acquainted, by advising those in these parts to pay to the uttermost farthing, and give no occasion to be evil spoken of, save for the truth's sake. But let us not render railing for railing, but contrariwise, blessing. Let us be patient, and establish our hearts, for the coming of the Lord draweth nigh. They that have pure hearts, and clean hands shall abide in my tabernacle, and dwell in my holy hill, saith the Lord.

May the Lord help us to do his commandments, that we may have right to the tree of life, and enter in through the gates into the City.

MINERVA M. CALKINS.

Climax, Prairie, Mich., Oct. 4th, 1852.

From Sister Oneil.

DEAR BRO. WHITE:—Although a stranger in person, yet I feel to express my grateful thanks, through the medium of your paper, to some friend unknown to me, for sending the *Review and Herald*. Blessed messenger of truth, how it cheers and comforts me on my lonely way. Two years ago last Winter I received light on the Sabbath question for the first time. I heard you preach on the commandments at the house of Bro. Wm. Beebe in Lorain. You there gave me a pamphlet on the subject. I took it and compared it with my Bible, and found I was violating God's holy law; "for whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James ii, 10. I was at this time on a visit with my friends, and after my return to my home in Wisconsin, I commenced keeping the seventh day as a Sabbath holy unto the Lord; and I feel to thank and praise his name that I have been led to see this glorious truth. I have no opportunity of attending meetings with those of like precious faith with myself, or the privilege of hearing any of my brethren preach on the present truth. There are but two Advent sisters in this place, and they do not view the Sabbath as I do. With my Bible and the *Review*, I am convinced that now is the sealing time for God's people. And though I meet with reproach and opposition I hope to be one of the few that shall be found keeping the commandments, and having the faith of Jesus.

Yours in hope of eternal life,
PLYMOUTH, Wis., Oct. 2d, 1852.

From Bro. Sweet.

DEAR BRO. WHITE:—I can say of a truth that I feel thankful to our heavenly Father for numbering our whole family with those that keep the commandments of God. All praise be to the Most High.

Our dearly beloved Bro. Bates, who has so long stood in front of the battle, has just left us for the East. Our souls have been fed with meat in due season, while hearing him explain the Scriptures of truth. O, may the Lord speed the messengers on their way, in search of those who have been scattered on the mountains of Israel. I am well aware that they have much to pass through, but I would say, hold fast a little longer. He that mustereth the hosts of the battle will go before you, and the battle will soon end in triumph of victory. I praise God that the truth is being powerfully felt in this Western country.

In hope of eternal life,
MILAN, O., Sept., 30th, 1852.

From Bro. Thayer.

DEAR BRO. WHITE:—I have received the *Review and Herald* some months past, and read it with pleasure, and I trust, profit. I fully concur in its general position relative to the Sabbath of the Lord our God, and also in respect to the coming glory, and "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." The fulfillments which we have witnessed for the last ten years, together with the glory which the unfulfilled prophecies foreshow are calculated to suggest the inquiry in each one of our minds, "What manner of persons ought we to be in all our conversation, and godliness, and to lead us to give up the reins of our minds, to sober and hope unto the end for the grace which is to be brought unto us at the revelation of Jesus Christ, whom having not seen we love, in whom, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory."

I endeavored to keep the Lord's Sabbath for some years, but was moved from that position by J. Turner's arguments, in his discussion with J. B. Cook in the *Bible Advocate* a few years since, to believe that Sunday was the seventh day. I am now satisfied that it was error, and for several months past have observed the Lord's Sabbath, "rejoicing in hope of the glory of God, so soon to be revealed."

I wish the *Review and Herald* continued, as I value it more highly than all other papers, and will endeavor to help sustain it.

Yours in hope of the gospel,

ABIJAH THAYER.

Shelbourne Falls, Mass., Sept. 21st, 1852.

From Bro. Sheffield.

DEAR BRO. WHITE:—I feel it a duty to say a few words at this time in regard to the position I now occupy towards you and the world.

And, first, let me say, that as we have one Master, even Christ, and all we are brethren, let us show to the world our relationship to each other by brotherly kindness and love to all that are willing to follow the Lamb whithersoever he goeth; for by this we are to know that we have passed from death unto life, because we love the brethren. I have been much strengthened by the communications through the *Review and Herald*. And although I have not participated in any of the former movements of the Advent cause, yet I feel bound to acknowledge my firm belief that it is the work of an Almighty hand. Everything has been done in regular order and in the right time. I know that many scoff, and say that we are fanatics, &c. But why are we called deluded? For this reason, we are willing to place implicit confidence in the testimony of our Lord. But who are they that scoff the hardest and rage the most? My short experience shows that they are generally those that profess to be followers of, and looking for (a great distance in the future) the coming of the same Lord. But our Saviour said, while on earth, that the servant that should say, my Lord delayeth his coming, the Lord of that servant shall come in a day he is not aware of, and appoint him his portion with hypocrites.

If ever there has been a people on the earth that has placed entire confidence in the word of God, and that alone, it has been the believers in the time, as stated by the Prophet. And I can see clearly that it is that confidence in God's word that has led them step by step up to their present position. And I feel to thank God, and say, I know in whom I have believed; and they that put their trust in the Lord shall never be confounded.

Dear brethren, I do not expect to meet you all, until brought into his presence, but praise the Lord, I do hope to meet you then, and the time is not far distant, we all must know, who take Jesus at his word. If we do not believe all that he has said, how can we have all his testimony? The mass of professing Christians at the present day, in order to get rid of the Advent doctrine, try to connect the signs that Christ said should precede his coming, with the destruction of Jerusalem, because he said, "this generation shall not pass till all these things be fulfilled." If the signs there spoken of refer to the destruction of Jerusalem only, then it is certain that the Judgment is past, and we are all past the time of redemption; for Jesus said, [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." If, as he says, this generation is not to pass till all is fulfilled, and the generation has reference to those that were then living on the earth, then all things must have been fulfilled nearly 1800 years since. And if so, why are we trusting in Christ for salvation, so long after all things are fulfilled, and the day of redemption past?

The day of the Lord is not past, we all know, therefore it is yet to come, and it must be near at hand.—The time as given by the angel to Daniel is past.—The signs, as given by the Lord himself, are in the past, excepting the sign of the Son of man. Then

surely we ought to lift up our heads and rejoice, knowing that our redemption draweth nigh.

May we all who love his appearing, be up and doing, that we may have living faith that works by love and purifies the heart. May we thus be found obedient to his word, looking for our Lord.

E. S. SHEFFIELD.

Fort Atkinson, Wis., Oct. 14th, 1852.

From Bro. Myers.

DEAR BRO. WHITE:—I feel thankful that you yet send me the *Review*. My sympathies are with you. I feel glad for the stand you have taken for the word of God, and the commandments. It also rejoices me to hear from those brethren that I have once loved so well, and those that I have known to be self-sacrificing, and self-denying.

I should be glad to say a word of encouragement to those of like precious faith, for I feel that they have their trials from what I have seen here of the hatred manifested against the Lord's Sabbath, and its kindred truths. There are none here that have fully embraced the Sabbath, excepting myself. One or two are, however, almost persuaded, so much so that they have not of late labored on the seventh day. We have had no lectures here on this subject, only as I have talked with some of the Advent believers, and sometimes in meeting, and it makes me feel, and see from actions, that those who are saved will have to strive to enter in at the strait gate.

I have often wished some of the brethren could have made it so as to come this way and held meetings. O, I should have been very glad to have seen Bro. Case when he was in Wisconsin, or Bro. Bates. Though I am not personally acquainted with Bro. Bates, yet I should have been very glad to have seen one of like faith. It may be that some one with the truth may yet pass this way.

DARIUS MYERS.

Plum River, Ladaviness Co., Ill., Oct. 10th, 1852.

From Bro. Phelps.

DEAR BRO. WHITE:—The cause here is prospering. I left home at Alden on the 20th, of Sept. Have visited Beloit, Janesville, Spring Valley, Union, Albion, Christiana, Kaskonong, Madison and then to this place. Found some in all these places, except one or two, strong in the truth, and where they are not in the truth they are enquiring for light. I intend to stop here over the Sabbath, and then leave to visit other places on my way home. In some places the evil servants are trying to undo what the faithful servants had done, and they have scattered the seeds of destruction which are found in the no-Sabbath theory. O, when will these deluded men cease to pervert the right ways of the Lord. Acts xiii, 10. Nominal Adventists and nominal professors are all well agreed in this work of death. I feel like keeping on the altar of God, and letting him direct my steps.

Yours waiting for the kingdom, W. PHELPS.

Packwaukee, Wis., Oct. 8th, 1852.

Extract of Letters.

BRO. P. GIBSON writes from London, C. W., Sept. 10th, 1852:—"I do feel thankful for the last message of mercy that has come to us. The *Review and Herald* came in time to save the little flock from the shepherds that scatter them. I was led to receive the message of the first angel in the fall of 1845. I then commenced to take the *Voice of Truth*, which gave the cry to God's people to come out of Babylon. I hesitated to come out of a society I loved so well, and had been a member of twenty-six years. They called me a Millerite and cast me out of the Methodist Church. I believed that my Saviour would come in this generation, and rejoiced to suffer a little reproach for his sake.

The paper I was taking ceased to be the *voice of truth*. The *Harbinger* was sent me, but it was not the *Harbinger* of Christ's coming, but of the "Age to Come." The *Review and Herald* with other pamphlets were sent me free.

I now rejoice in the message of the third angel as

in the first. I love the Holy Sabbath, but do not have the privilege of meeting with my brethren on that day. If it would be for the glory of God, we should be glad to have some of the brethren come over and help us."

BRO. T. J. GIDDINGS writes from Nile, N. Y. Oct. 9, 1852:—"We are thankful for the *Review and Herald*. It is to me as food to the hungry soul. Those of my brethren whose names I gave for the paper, are well satisfied with it. It gives good satisfaction where it is read. The Lord prospers his own cause.

The subject of the coming of the Lord, I hail with more delight than all others. It gives that life to all my devotions, that I can but feel absorbed in this glorious theme.

I have been studying the scriptures for about ten years, to find out in what the saints' rest consisted, and have found that, according to the promise of New Heavens and New Earth, there were joys that the preaching that I was accustomed to, could not afford. O, that the Lord would open the eyes of my brethren, that they may see, and be willing to teach the whole truth, and prepare the way of the Lord. It is very cheering to me to hear of the prosperity of our Advent brethren."

BRO. WHEELER writes from Newport, N. H., Oct. 14th, 1852: "I attended the appointment at Portland, Me., and had a good time with the brethren there.—Baptized four. Spent last Sabbath with the brethren in Washington. The conference has proved a great blessing to the cause. There has been a rising in the church. God's blessing rests upon his people, and they are coming together, striving for the unity of the faith, and the power of the third angel's message."

The Dark Day of May 19, 1780.

A FRIEND recently placed in our hands a letter, written more than seventy years ago by Dr. Caleb G. Adams, of Exeter, N. H., to General Nathaniel Folsom, of that town, who was at the time a member of the Provincial Congress at Philadelphia. In the following passage, that well-known phenomenon, the "Dark Day," which spread alarm, and in some cases, consternation through this part of the country, is described, with details which must prove deeply interesting to many of our readers. The letter is dated Exeter, May 26, 1780: *Boston Journal*.

* * * * * "We had a very extraordinary phenomenon the 19th day of this month. In the morning it was rainy, till about nine 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 southwest, in light breezes; at half past ten it was uncommonly dark, the clouds appearing of a yellowish 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 that we could not tell one person from another in a room with three large windows. In short, it was midnight darkness at noon-day! The fowls went to roost, and there was a strong smell of smoke. It had been very dry for a long time before, the wind having been at East for four or five days, which drove the smoke back to the westward, and when the wind shifted it brought it all down in a body, which, together with the dense clouds, caused the darkness, which lasted till three o'clock P. M. before it began to grow light."

"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 night-hawks began their notes. At four o'clock the wind shifted to the north-east, which brought the clouds back, and at sunset it was again very dark. At nine o'clock it was darkness to be felt by more senses than one, as there was a strong smell of soot. Almost everybody 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 filled the day before."—*Advent Herald*.

THE SABBATH.

BY S. R. C. DENISON.

And is it as some teachers say,
That none of us are able
To keep the Holy Sabbath-day,
As written on the Table?

They tell us 'tis a Jewish rite,
Made for the Hebrews solely;
And if we strive with all our might,
We ne'er can keep it holy.

A yoke of bondage 'tis, they say,
And you cannot bind freed men,
In this enlightened, Christian day,
With fetters—forged in Eden.

But, in a round of seven days,
All say we should rest one day;
And none refuse to keep the seventh,
If it but come on Sunday.

To me it is a thing quite strange,
(Perhaps there are things stranger,)
How they can keep the seventh day
On Sunday, without danger.

If we observe the Sabbath-day,
We fall from grace, most surely;
But Sunday is a festival day,
Its keepers stand securely.

But in the glorious earth, made new,
Where none from grace will sever,
We see the Sabbath brought to view,
And there observed for ever.

How blind, by sin, lest man is made!
In folly, how transcendent!
His strength, though weakness, still arrayed
Against the fourth commandment.

The Perfect Law.

THE Holy Spirit said, by the prophet David, "The law of the Lord is perfect." Ps. xix, 7. I enquire:

1. Can a law which is perfect, be made better by any alteration?
2. Can a perfect law be altered, without rendering it imperfect?

I can answer these questions but one way, and that is in the negative. Then I must come to one of three conclusions:

1. That Jehovah has no law, at the present day, by which he governs his creatures; or,
2. That he now rules by an imperfect law; or,
3. That the same law which existed in the days of David, demands the obedience of all his subjects now.

My mind settles upon the last conclusion, as the truth; not only because it looks the most reasonable, but because the apostle James, who wrote in the sixtieth year of the Christian era, still has a "perfect law," which he wishes his brethren to look into, continue in, and do. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James i, 25.

Can there be two laws differing from each other, and each be a perfect rule to govern our actions? If not, James must refer to the same law of which David spoke; and this view is confirmed by what the Apostle says in the next chapter, viz: "If ye fulfill the royal law, according to the scripture, thou shalt love thy neighbor as thyself, ye do well." He then proceeds to quote two commandments from the decalogue as a part of that royal law, which he would have fulfilled according to the "scripture" first named; declaring beforehand, that whosoever shall "offend in one, is guilty of all."

I have not a doubt remaining, that the "perfect law" is the ten commandments of God.

R. F. COTTRELL.

Mill Grove, N. Y., Oct. 12th, 1852.

Definition of Bible Names.

Elijah the Tishbite—Signification—God the Lord, that turns back.

Ahab—The brother of the father.

Gilead—The heap, or mass of testimony.

Cherith—Cutting, piercing, slaying.

Jordan—River of judgment.

Zarephath—Ambush, or crucible.

Zidon—Hunting, fishing.

Samaria—His leas, his prison, his throne.

Obadiah—Servant of the Lord.

Jezebel—Island or dung-hill of habitation.

Carmel—Harvest or vineyard of God.

Baal—He that rules or subdues.

Jezebel—Seed of God, God spreads the evil.

Beer-sheba—The well-fountain of the oath, or well of satiety.

Horeb—Desert, solitude, destruction, dryness.

Damascus—A sack full of blood.

John—He that is, or exists.

Elisha—Salvation of God.

Shaphat—Judge, or judging.

Ben-hadad—Son of noise, clamor, or cry.

Syria—Sublime deceiver.

Gilgal—Wreck, revolution, or heap.

Bethel—House of God.

Jericho—His moon, or month.

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, OCT. 28, 1852.

YOUTH'S INSTRUCTOR.

We have just issued the second number of this little sheet. Being from home on our Eastern tour, we were unable to publish a number for September. We now intend to issue it regularly each month, and, with the blessing of God, to make it instructive, interesting and a blessing to the youth. Such a paper is much needed. For want of such instruction as should be given in such a sheet, many of the children of Sabbath-keepers are very ignorant of the present truth plainly taught in the scriptures.

We are thankful for the interest taken in this little paper by a portion of our brethren. About 500 copies have been subscribed for. But we print 1,400 copies of each number, which leaves about 900 on hand. These are lying idle, and at the same time many of the children of Sabbath-keepers are deprived of the means of instruction.

Now we call upon you, dear readers, to do your duty in this matter. This little paper must be circulated. We intend to do our whole duty in making it what it should be, and we depend on you to aid us, by sending the names and address of those who wish to receive it.

It is very necessary to subscribe for the Instructor immediately, that the Sabbath school lessons may be learned as they are published. Brethren, let these remaining 900 copies be called for. If it is not convenient to send the money now, send it when convenient. If any of you feel that you are not able to pay, do not let this prevent you from sending for the Instructor. It will be our greatest pleasure to send it free to the worthy poor. Our present list, if all should pay, will nearly half support the paper. We hope however, our list will be doubled before No. 3 shall be published.

We recommend to all who have not established Sabbath schools, to do so at once. Let some one in each place send for as many copies as are needed, and send the means when they can collect it. Brethren and sisters, do not let this opportunity of doing good pass, without improving it. Let this little messenger go to these dear, precious youth who may be benefited by it.

FAMILIAR SPIRITS.

MANY are not aware that in the last series of signs given to show the coming of the Lord near, the working of the spirits of devils, stands out most prominent of any revealed in the word of God, as in immediate connection with his coming.—The Bible plainly teaches us that they have been manifested in past ages. The children of Israel were commanded not to consult them, on pain of death. Seeking after them to obtain knowledge is, therefore, strictly forbidden in the word of God. Deut. xviii, 10, 12; Lev. xx, 27; Isa. viii.

An instance of the result of disobeying God in this matter, can be seen in the case of king Saul. When the host of the Philistines gathered themselves to fight against ancient Israel under him, the king's heart greatly trembled, and when he inquired of the Lord he answered not, neither by dreams, nor by the Urim, nor by the prophets, his next resort was to seek out a witch that had familiar spirit. 1 Sam. xxviii, 7. His end was destruction as recorded in the last chapter.

Is there not a striking analogy between the last state of the second, rebellious house of Israel and king Saul. And may we not expect that when they find God has left them desolate (for rejecting his saving truth) and they receive no answer to prayer (because they seek him where he is not) for he has withdrawn himself from the holy to the most holy place) I ask, will they not be liable to be drawn into the great whirlpool of deception, and share the same fate. I think the law and the testimony plainly affirm it. For while one class are keeping the commandments of God, and the faith of Jesus, [Rev. xiv, 12,] the other class are being deceived by the lying wonders of the two-horned beast, [Rev. xiii, 13, 14,] which, without doubt, are the spirits of devils working miracles.

I understand St. Paul, in 2 Thess. i, 12, to teach the same

doctrine, and to carry us down to the point of time when the coming of the Lord is immediately impending. I think he not only brings to view the Papacy, which is understood to embrace the man of sin, or to refer to that exclusively, but a distinct power or manifestation called the workings of satan.

Christ's coming will be soon after the workings of satan, and the last great lying wonder has been presented to captivate this doomed generation. Hear the language of inspiration: "And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 11, 12.

I hardly need to state here that the strong delusions and workings of satan are in prophetic fulfillment, and already are increasing with alarming rapidity, as never before witnessed. Different persons, or mediums as they are termed by themselves, professedly hold converse with spirits of devils, (who represent themselves spirits of departed friends,) and are answered, as I am credibly informed, with an audible voice; and so far have they progressed that balls of fire are shown, and streaks or flashes of light, and other lying wonders too numerous to mention. And they do not propose to stop here, but promise their followers greater signs, and that right early.

I have briefly alluded to this subject because I believe it to be one of great importance, more than some may suppose, and I pray that the children of God may be aroused to love the truth which alone can make them wise unto salvation, and watch continually, knowing that our adversary is a roaring lion goeth about seeking whom he may devour; whom resist steadfast unto the end.

E. R. SEAMAN.

Rochester, N. Y., Oct. 18th, 1852.

THE YOUTH'S INSTRUCTOR.

I FEEL heartily to endorse the sentiments of the "Address to those who are interested in the Youth's Instructor," found in Vol. III, No. 8, of the Review and Herald. I am glad to see something started for the benefit of our dear children; something that will be safe and salutary for them to read and study. I have seen as yet, I regret to say, no periodical designed for children and youth, such as it ought to be. True, good pieces may be found, but, after all, there is so much trash in them that the good is lost, and becomes powerless of reformation. The best of them savor of pride, vanity and worldliness. They abound with fables, fictions, conundrums, riddles, and so on. Such things, I call trash; consequently, poisonous trash, miserably adapted to feed and mature the youthful mind, or any other mind. If our dear children must have fables and puzzles to flatter their vanity, or gratify an idle curiosity, and waste precious time, let them find them in books or mouths that make no pretensions to heavenly things—no pretensions to mould the wayward minds of youth, and train them to virtue and religion here, and a life of holy and unending felicity hereafter.

Thus to train and prepare our children, and youth, is a holy work, and requires holy instruments. Then, away with all trash, and give the dear, dying children the bread of life, pure and unadulterated, that they may eat and live for ever. Let parents, and all who can, take hold in good earnest, to aid in this blessed work. It is important. Let it not be delayed until it is too late. There is danger of this. In the meantime, let parents take care of their own souls also, that when called to give up their account, they may be prepared to say, "Here, Lord, are we, and the children thou hast given us."

C. MUNROE.

Conway, Mass., 1852.

Bro. Wm. S. Ingraham is invited to visit the brethren in Rochester as soon as convenient, and spend one or two weeks in this vicinity? He is expected by the friends here. Please send word in season to give notice.

There has been \$55 received for the Pamphlet. This leaves \$45 yet due. We regret that it is not ready for distribution. We shall get it out as soon as possible under present circumstances.

TO CORRESPONDENTS.—Bro R. Gray; To send the Commandment Cards by Mail, we should have to pre-pay one cent each. What shall I do with the \$1, not credited.

Mr. M. L.; The Nos. you requested, have been sent. If not received, inform us. If your friends wish to read the REVIEW AND HERALD, send their names and address, and we will send it to them.

Letters received since Oct. 14th.

E. P. Burditt, L. Drow, M. E. Cornell, S. W. Rhodes, F. Wheeler, E. Day, W. Phelps, E. S. Eastman, E. P. Butler, H. Lothrop, 2, E. A. Luther, A. Hall, S. B. Craig, S. Shady, Wm. Gould, E. N. Harris, E. Goodwin, L. Leach, S. R. C. Denison.

Receipts.

D. Myers, R. Gray, E. S. Sheffield, J. R. Towle, E. R. Seaman, L. Woodworth, T. J. Orton, D. Ford, J. Downing, C. Finch, I. Snow, J. Green each \$1.
A. R. Andrews, H. Spencer, W. I. Lasher, each 50 cents.
E. Lothrop, \$4; V. Ward, E. Goodwin, each \$3; M. Curtis, \$2; L. C. Young, \$1.25; M. Leadbeater, 75 cents.
Receipts have fallen short of actual expenses \$159.50, since No. 7.

For the Review of O. R. L. Crozier in Pamphlet Form,

By J. N. Andrews.

Elijah Potter, \$10; S. B. Craig, \$2.50.