

ADVENT REVIEW,

AND SABBATH HERALD.

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

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

The City of Gold.

I LOVE to read of the city,—
The beautiful city of gold!
And my heart is sick, and mine eyes are dim,
The glory to behold
Of the new and holy Jerusalem,—
The beautiful city of gold!

How fair and pure she shineth,
As a bride arrayed for her love;
Neither sun nor moon is needed
To lighten her from above,—
For the glory of God doth lighten her,
And the Lamb is the light thereof!

Her walls are of precious jewels,
And wondrously builded for height;
Twelve angels stand at the twelve gateways,
Each gate is a pearl most bright,—
And the gates of the city are never shut,
For the city knows no night.

Lo! a voice, as of many waters,
Pours forth from that blood-washed throng!
They are chanting the ceaseless anthem,
They are singing the glad new song,—
"Salvation, and honor, and blessing,
To the Lord our God belong."

They are come out of great tribulation,
No more hunger or thirst to know,
For the Lamb in the throne shall lead them
Where the living waters flow;
From their eyes all tears he wipeth,
And wherever he goeth, they go.

Oh, fair and wonderful city,—
City of gold and light!
Already thy shining portals
Gleam on my spirit's sight,
In the dark and solemn night-time,
In the solemn and still night.

Oh, fair and wonderful city,—
City of gold and light!
When shall thy ravishing splendor
Burst on my longing sight!
When shall I leave these robes of shame,
And walk with thy saints in white?

Let the way be long and weary,
And dark with terrors untold,
I will count it all joy and gladness,
If it lead me at last to behold
The city of light and glory,—
The beautiful city of gold!

Adventism.

Letter from R. F. Cottrell, to N. V. Hull.

ELD. N. V. HULL: My dear friend. It is but recently that I received your letter through the *Recorder*; this will account for my not noticing it before. I will notice some of the important points.

You endeavor to make it appear that the views maintained by us, as a people, respecting the nature and destiny of man, are, in their tendency, atheistic. We believe that man is mortal; and we have very good

reason for thus believing; for the Bible thus characterizes him, in plain terms and without reserve. "Shall mortal man be more just than God?" Job iv, 17. "This mortal must put on immortality." 1 Cor. xv, 53. You give what you call the atheist's creed on this subject, as follows; "Man is mortal, soul and body." You then claim that your charge against our theory is "proved beyond a peradventure." In reply I observe, 1. Atheism is "disbelief in God's existence." Till you shall show that our theory tends to disbelief of the existence of God, your charge is not sustained. This you cannot do. The material universe is a proof of God's existence. The existing facts that men and animals live and die, do not disprove it. That sin entered into the world, and death by sin, only goes to prove that the God of the Bible is the God of the universe. You have failed, and must ever fail, to show any tendency to atheism in our theory.

2. But perhaps you will say that we hold a doctrine that is held by atheists; and that therefore your charge is sustained. This seems to be your meaning. But if holding views in common with atheists proves that we are tending to atheism, then others besides ourselves will find themselves tending that way. You believe that man's body is mortal; atheists believe the same; therefore your views are atheistical in their tendency. I do not present this as a fair argument, but only to represent the fairness of yours in its true light.

3. I now present for your consideration the true atheistic creed, attested by the national council of "Infidel France." It is as follows: "There is no God; and death is an eternal sleep." With both parts of this creed, we, S. D. Adventists, take issue. We say there is a God; and death is not an eternal sleep. Is this atheistic? We do hold that man sleeps in death. So does our Bible. The instances are so numerous where death is represented under the similitude of sleep, that I need not quote any of them to a reader of that Book. Both the righteous and the wicked dead are therein represented as asleep. Is this atheistic? But while we admit that death is a sleep, we deny the atheistic assertion, that it is an eternal sleep. It will be broken by the resurrection, for "there shall be a resurrection of the dead, both of the just and unjust." It is well known that we, like the writers of the New Testament, make the resurrection one of our most prominent doctrines. Indeed, no people, since the days of the apostle Paul, have placed a greater value upon the resurrection than we. He made man's future life depend wholly upon the resurrection of the dead. Said he, "If the dead rise not, then Christ is not raised; then they also which are fallen asleep in Christ are perished." 1 Cor. xv, 16, 18. He continues, "If in this life only we have hope in Christ," (which would be the case, but for the resurrection,) "we are of all men most miserable." Is it atheistic to place the same value upon the resurrection that Paul did? Again he says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." Verse 32. Had Paul believed that he had an immortal soul which could be saved in Heaven without a resurrection of the body, doubtless his sagacity could have discovered some advantage accruing to him from his sacrifices and sufferings in the cause of Christ, should

the body never be raised. But he could see none, and, consequently, but for the hope of the resurrection, he would, "after the manner of men," that is, the infidel Epicureans, say, "Let us eat and drink, for to-morrow we die." (See marginal reading.) Paul's faith in the resurrection was the very thing that kept him from adopting atheistical sentiments. Is it not possible that the same faith may save us from such tendencies?

The second point in your letter which I notice is that which relates to the literal principle of interpretation. He that has truth on his side can afford to be fair. He is willing an opponent's views should be fairly represented. Then he will meet them with manliness and candor. But when a man has no arguments with which to meet an opponent's position fairly stated, he generally builds up a position for his opponent, and then makes an exhibition of his skill in demolishing it. Such, I am sorry to say, has been your course respecting "literalistic interpretation." You are aware that no one takes the ground that every word of Scripture is to be understood in its literal sense. The Bible abounds in parables, symbolic representations and figures of speech. All that any sane man means, when he claims the literal principle of interpretation, is that no *mystical* or *hidden* meaning should be attached to the words, but that they should be taken in their most obvious sense, or, in other words, the Bible should be interpreted by the same rules by which you would interpret any other book. You will recollect that I stated the matter in this way, while conversing with you at Alfred Center, in July last, and cautioned you against the very course you have pursued. You were perfectly aware, therefore, while battling against a position that nobody occupies, that you were beating the air.

Now if you have any rule of interpretation different from mine, why did you not present and maintain it? It is evident you have none which you would venture to maintain. I am still confident that there is but one rule of interpretation; and I am not tenacious what it is called whether literal, obvious, natural, or sensible. It is that by which every book, the Bible only excepted, is interpreted by all classes of readers.

The strength of your argument on this point will appear by an application of it to matters of difference between us. Thus; various figures of speech are used in the Bible; therefore when God threatened death to man, in case he should sin, he meant eternal life in misery. But when Jehovah passed sentence upon man, after he had incurred the penalty; he defines death to be returning back to the earth from which he was taken; and after this we read, "And all the days that Adam lived were nine hundred and thirty years: and he died." In a figure of speech life may be put for happiness and death for misery. But does this mean that Adam was happy for nine hundred and thirty years, and then suffered eternal misery? No! life and death are used in their primary or literal sense in these first chapters of Genesis, and in no other sense. The *theological* sense of which we hear so much at the present day, was not then invented; and better had it been, had it not been invented at all, and had men been left to exercise a little *common* sense, in the interpretation of what God has revealed to mankind.

When you come to the subject of visions, you en-

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 26, 1864.

JAMES WHITE, EDITOR.

The Seven Times of Lev. xxvi.

THE prophetic period of Lev. xxvi, or what has been supposed to be such, has been no small object of study among prophetic expositors. It has been supposed that the expression, "seven times," in verses 18, 21, 24, 28, denoted a prophetic period of 2520 years, and that this period covered the time during which the throne of Israel should be and remain subverted and trodden down by oppressing powers. To rightly fix the commencement and termination of this period, became therefore a matter of consequence. Where does it commence? and where does it end? have been questions of much study, and perhaps some perplexity.

These are not the questions, however, that we propose here to discuss; for there is a question lying back of these, which demands to be answered first; namely, Is there any prophetic period brought to view at all in Lev. xxvi? We claim that there is not, and will offer a few of what are to us very conclusive reasons for this position:

1. A series of judgments is threatened against Israel, in case they hearkened not unto God to do his commandments, before the expression, seven times, is introduced. Verses 14-17. In these judgments is included being slain before their enemies, being reigned over by those that hated them, and fleeing when none pursued them. Now if the seven times were meant to cover the period of God's special judgments against Israel, especially of their captivity by foreign powers, these seven times should have been mentioned in connection with the first threatening of judgments of this kind. But this, as we have seen, is not the case.

2. After the threatening of these judgments, God says, verse 18, "And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins." Then follows an enumeration of the judgments to come upon them in fulfillment of this, different from the items of the first threatening, and increasing in severity.

3. If they would not for this hearken, seven times more plagues were threatened against them, "according to their sins." Verse 21. Then again follows an enumeration of judgments to correspond, more severe still than any preceding.

4. If they would not be reformed by these things, God threatened to punish them seven times more for their sins. Verse 24. And in like manner with the foregoing, an enumeration of the judgments to be inflicted in fulfillment, immediately follows, more fearful still.

5. And if they would not hearken to God for all these things, he makes a final threat that would walk contrary to them in fury, and chastise them seven times for their sins. Verse 28. And an enumeration of the judgments to be inflicted, again immediately follows, outdoing all before, in their terrible severity. Included among them were the eating of the flesh of their sons and daughters, making waste their cities, bringing the land into such desolation that their enemies should be astonished at it, scattering them among all nations, and drawing out a sword after them in all the lands of their dispersion. With fearful minuteness all this has been fulfilled, even to the eating the flesh of their own children, as in the terrible sieges that preceded the downfall of Jerusalem.

Thus we have, first, a series of judgments threatened against Israel, without the expression, seven times, and then the declaration four times made, that God would punish them seven times for their sins, each one on condition that the former did not lead to repentance, and each one containing its own specific enumeration of judgments, distinct from those that preceded, and regularly increasing in the severity of their denunciations. Now what is meant by this repeated expression of seven times? We reply, It denotes, not the duration of the punishment, but its intensity and severity. It is well expressed in the lan-

guage of verse 21, thus: "I will bring seven times more plagues upon you according to your sins." The number seven denoting perfection, we are undoubtedly to understand by this expression, the fullness of their punishment; that the measure of their national sins, would in every case be fully equaled by the measure of their national calamities.

And this position is fully sustained by the original, as a brief criticism will show.

In reference to the Hebrew, we learn from the Hebrew Concordance that the expression, seven times, in Lev. xxvi, comes from *sheh-vay*; and this word is expressly set down by Gesenius, in those texts, as an adverb, also in Ps. cxix, 164; Prov. xxiv, 16. In Dan. iv, 16, 25, the expression, seven times, twice occurs, where beyond question it means duration. Nebuchadnezzar was to be driven from men, and make his dwelling with the beasts of the field, until seven times should pass over him. There can be no mistaking that here the expression means a certain space of time; but here we find, not the adverb as in Lev. xxvi, but the noun, *gid-dahn*, defined by Gesenius, "Time, in prophetic language, for a year." In Dan. vii, 25, where a prophetic period is brought to view in the expression, "a time and times and the dividing of time," the same word is used. In Dan. xii, 7, where the same period is again brought to view, and in about the same language, we have another word, *moh-geh'd*, defined by Gesenius, "Appointment of time. Spoken of a space of time, appointed and definite. In the prophetic style for a year." It will be seen by this definition, that this word is synonymous with the one used in Dan. vii, 25, as above referred to. Now if a period of time is meant by the expression, seven times, in Lev. xxvi, one of these words should and would most assuredly have been used. And the fact that neither of these words is there used, but another word, and that an adverb, places it beyond question that no such period is there intended.

The Greek is equally definite. The Septuagint has in Lev. xxvi, *heptakis*, which is an adverb, signifying seven times. In Dan. iv, 16, 25, for Nebuchadnezzar's seven times we have not *heptakis*, the adverb, but *hepta kairos*, a noun and its adjective. And in all cases where the word time occurs, denoting a prophetic period, as in Dan. vii, 25; xii, 7; Rev. xii, 14, it is from the noun *kairos*. Such a thing as a prophetic period based on an adverb is not to be found.

So then, there is no prophetic period in Lev. xxvi; and those who imagine that such a thing exists, and are puzzling themselves over the adjustment of its several dates, are simply beating the air. To ignore, or treat with neglect, a prophetic period where one is plainly given, is censurable in the extreme. It is an equally futile, though not so heinous, a course, to endeavor to create one where none exists.

A Contrast.

THE Laws of Life for January 1864, opens its editorial, thus: "So a new year dawns upon us in beauty and glory! This 'old Earth,' about which poets have sung, is new, and fresh, and bright, in the blessed light of the year eighteen hundred and sixty-four."

Such is the theory: and as a theory it reads very well; but it happens that nature has given us a commentary on that theory, which comes very near destroying the text. The year 1864 opened, in fact, with the most intense paroxysm of cold that has been known for many years, if not in some localities the most severe that was ever known. The furious storm that raged all over the North west, ushering in the new year, was the cause of an untold amount of suffering and distress. Reports have reached us from all quarters of a fearful loss of life from the intense cold. We have heard of one family in Indiana, who were turned out of doors in that fearful night by their house taking fire, and who all, seven in number, perished before reaching a mile from their burning dwelling. Soldiers frozen in their barracks, stage-drivers coming in, frozen stiff upon their seats, brakemen frozen on the cars, cattle and stock of all kinds frozen in large numbers, on various railroads, trains blockaded with snow, holding their living freight for long hours in extremest peril, multitudes frost bitten and perhaps

maimed for life,—such is the burden of reports every where, concerning the effects of the late storm.

The truth is, the earth is not new and fresh. It shows more and more, as year after year wears away, the signs of decrepitude and old age. Its paroxysms of heat and cold are more frequent and intense, the miasma of its corrupted atmosphere is more prevalent and deadly, its fertility is waning away, it is growing old, it is wearing out. It groans for the renewing touch of its Maker's hand, who will lift from its worn bosom the heavy weight of the curse, and set it forth anew upon its pathway to run its race buoyant and fresh forever and ever. It will behold no dawn of "beauty" and "glory" until he who sits upon the throne shall say, "Behold I make all things new!" Thank God that tokens of that glad morn already appear. Unfortunately for the false theorizers of the present age, facts all run contrary to their speculations. Wars and rumors of wars, mock their cries of peace, and omens of trouble and destruction give the lie to all their visions of peace. Happy will they be who amid the din and confusion of earth's closing scenes, do not lose sight of the sure word of prophecy, but guided by its sure unerring light, prepare for the transition into the approaching kingdom, where the sun shall not scorch, nor wintry winds chill, nor care oppress, nor disease infect, nor death destroy; but where the saints shall reign in peace and happiness and glory, forever and ever.

Justice Awaking.

APPROPRIATE retribution seems to be at last overtaking the fearfully guilty parties who have for long years held multitudes of their fellow beings in bondage, and who at last for the sake of spreading and perpetuating their hellish system of slavery, inaugurated the present bloody and fiendish rebellion. What could be more appropriate than that the slaves themselves should be the instruments used to punish the merciless tyrants who have so long ground them to the dust. Such is so far beginning to be the case, that even the swamps where the slaves have been wont to secrete themselves to avoid the lash of cruel masters, those same masters now seek, to hide from vengeance which they know they deserve, and which they fear will be meted out to them at the hands of their former outraged and oppressed slaves. The following account of a guerrilla hunt in North Carolina, shows that Justice, though seemingly long delayed, is nevertheless following with relentless steps upon the heels of the oppressor; while the fact that three thousand slaves were set free as the result of one expedition, will be cheering to all in whose heart a single spark of humanity yet lives.

A GUERRILLA HUNT IN NORTH CAROLINA BY COLORED TROOPS.

General Butler's organization of colored troops, recent as it is, proves to be efficient, brave and dashing. The outrages of the rebel guerrillas of North Carolina having got to that pass when exemplary punishment became necessary, General Butler ordered General Wild to collect his colored battalions stationed in the vicinity of Norfolk, and go forth on a "raid" through the guerrilla country. Special orders were given to bring in all the slaves. The expedition, numbering eighteen hundred men, was commanded by General Wild in person, and left Norfolk three weeks and a half ago. It returned with the following report of results accomplished: Three thousand North Carolina slaves were set free; three hundred and fifty teams of horses, oxen, and mules were captured, besides fifty saddle-horses; four guerrilla camps and a great amount of supplies were destroyed; the houses and barns of a score or more of rebels were burned; one guerrilla was hanged; several prisoners were brought in; and the entire loss of our forces was thirteen men. The brave blacks who did all this were very eager for a regular fight, but the rebels ran away hiding in the same swamps which used to shelter the slaves when the bloodhounds chased them. The way in which the tables were turned is neatly described by