

Incwadi kaDaniyeli - Inani Lamashumi Asibhozo Anesithoba

Ukutyhila limfundiso Zobuxoki: Uvavanyo Lwembali ngo“Daily” eAdventism

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Kwinqaku lamashumi asibhozo ananye kolu luhlu lwamanqaku ngencwadi kaDaniyeli safaka isiqendu esivela kwi-Manuscript Releases, umqulu 20, 17–22, apho uDade White acacisa ngokucacileyo ukuba imfundiso ethi “imihla ngemihla,” imele ingwele kaKristu, yayinikiwe kuBaDala uPrescott noDaniells “ziingelosi ezazigxothiwe ezulwini.” Eneneni akachazi ngokoqobo uluvo lwabo lobuxoki malunga “nemihla ngemihla,” njengoko ndenzile mna, kodwa ingxelo yembali icace gca ngobuninzi bokungqina ukuba le yinto kanye ababefuna ukuyimisa njengenyaniso. Babefuna ukubhala ngokutsha iinxalenye zencwadi kaUriah Smith ethi Daniel and the Revelation, ezixhasa ukuqondwa “kwemihla ngemihla,” awathi wayichaza kwi-Early Writings, iphepha lamashumi asixhenxe anesine, njengembono echanekileyo.

UW. W. Prescott wayepapashe imagazini ebhalwe ngamaxesha athile enesihloko esithi The Protestant, apho umxholo wayo owodwa wawukukuphakamisa imbono yobuxoki “yeyemihla ngemihla.” Yena kunye nomongameli weGeneral Conference, uA. G. Daniells, baba yintloko yomkhonto kaSathana yokuqhubekisa iinzame zikaPrescott zokuseka loo mfundiso yobuxoki njengembono eyamkelekileyo ngokusesikweni kubu-Adventist, kodwa ngoxa uEllen White wayesaphila impumelelo yabo kuloo nzame kaSathana yabanjwa yathintelwa. Ngowe-1931, uDaniells waxela ukuba kanye kulo nyaka inqaku elivela kwiManuscript Releases labhalwa ngawo (1910), yena (uDaniells) wayenodliwano-ndlebe noDade White ngomxholo “wokwemihla ngemihla,” nokuba wayemkhokelele ekubeni akholelwe ukuba imbono yakhe nekaPrescott yayichanile.

Kubalulekile ukuqonda le mbali, kuba ngoku siqalisa ukuqwalasela kwethu ukwanda kolwazi olafikayo ngowe-1989, xa imigca engwele yohlaziyo neendinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye zavulwayo. Ukuze kuqatshelwe ukukhanya okwaveliswayo ngokuwa kweSoviet Union ekuzalisekeni kwendinyana yamashumi amane kaDaniyeli ishumi elinanye, kufuna ukuba “imihla ngemihla,” nembali yesiprofeto emelwe “yimihla ngemihla” iqondwe ngokuchanekileyo, kuba loo mbali ibonakalisa ukuphindwa kwaloo mbali kwiindinyana zamashumi amane ukuya kwamashumi amane anesihlanu zikaDaniyeli ishumi elinanye. Ezo ndinyana zichaza ukuba umyalezo ovulwayo kwezo ndinyana “ziindaba ezivela empumalanga nasentla,” ezizisa intshutshiso yokugqibela kubantu bakaThixo.

Kodwa ke iindaba ezivela empumalanga nezivela emantla ziya kumkhathaza; ngoko uya kuphuma ngomsindo omkhulu ukuba atshabalalise, aze atshabalalise kwanokubhangisa abaninzi. Yaye uya kumisa iintente zebhotwe lakhe phakathi kweelwandle entabeni engwele yobuqaqawuli; kodwa uya kufikelela esiphelweni sakhe, kungabikho namnye oya kumnceda. Daniyeli 11:44, 45.

Umyalezo wendinyana yamashumi amane owatyhilwayo ekudilikeneni kweSoviet Union ngowe-1989, ngumyalezo wemvula yokugqibela oya kubangela ukuba ubupopu (ukumkani wasemantla), “buphume ngomsindo omkhulu ukuba butshabalalise, buphelise nya abaninzi.” “Iindaba” ngokwesiprofeto zingumyalezo.

Ke kaloku baya kushumayela njani, bengathunywanga nje? njengoko kubhaliwe kwathiwa, Zintle kanjani iinyawo zabo bashumayela iindaba ezilungileyo zoxolo, bezisa iindaba ezivuyisayo zezinto ezilungileyo! Roma 10:15.

Isigidimi semvula yamva sisigidimi esivakaliswa ngabalindi bakaThixo bemihla yokugqibela, abacula ingoma yesidiliya nengoma kaMoses neyemvuna.

Hayi indlela ezintle ngayo phezu kweentaba iinyawo zalowo uzisa iindaba ezilungileyo, ovakalisa uxolo; ozisa iindaba ezilungileyo zokulungileyo, ovakalisa usindiso; othi kuyo iZiyon, UThixo wakho uyabusa! Abalindi bakho baya kuliphakamisa ilizwi; baya kuvuma kunye ngelizwi linye; kuba baya kubona ubuso ngobuso, xa uYehova ebuyisa iZiyon. Isaya 52:7, 8.

“Iindaba” ezikwivesi yamashumi amane anesine kaDaniyeli ishumi elinanye zimvuthulula ngumsindo umntu wesono, yaye ukubulawa kwabantu kokugqibela kobupopu kuyazalisekiswa. Loo myalezo ngumyalezo wesithunywa sezulu sesithathu, okhula ube sisikhalo esikhulu ngexesha lomthetho weCawa oza kungekudala.

“Akukho namnye ugwetywayo ade abe efumene ukukhanya, aze ayibone imbopheleleko yomthetho wesine. Kodwa xa kuya kuphuma ummiselo onyanzelisa isabatha yobuxoki, yaye isikhalo esikhulu ‘sengelosi yesithathu’ silumkisa abantu ngokuchasene nokunqula irhamncwa nomfanekiso walo, umgca uya kutsalwa ngokucacileyo phakathi kobuxoki nenyanyiso. Ngoko ke abo basaqhubeka ekwaphulweni komthetho baya kwamkela uphawu lwerhamncwa.” Signs of the Times, November 8, 1899.

“Ibali ezivela empumalanga nasemntla” ezivusa umsindo kubupapa, zikhule zibe sisikhalo esikhulu ngexesha lomthetho weCawa, yaye lowo myalezo ngumyalezo wemvula yasemva eyaqalayo ngoSeptemba 11, 2001. Intetho ethi “ilizwi elikhulu” ligama lesiprofeto elimele amandla andayo.

“Inyaniso yale mihla, umyalezo wengelosi yesithathu, imele ukuvakaliswa ngelizwi elikhulu, okuthetha ngamandla andayo, njengoko sisondelela kuvavanyo olukhulu lokugqibela.” The 1888 Materials, 1710.

“Iindaba” zevesi yamashumi amane anesine ngumyalezo wemvula yasemva kanye phambi kokuba ixesha lovavanyo lomntu livalwe, xa uMikayeli esukuma. Ngulo kanye umyalezo wemvula yasemva owafikayo ngomhla we-11 kuSeptemba, 2001, kodwa uyakhula ube sisikhalo esikhulu, okanye ilizwi elikhulu xa ikhulu elinamashumi amane anesine amawaka litywiniwe, yaye uMoya oyiNgcwele ke ngoko uthululwa ngaphandle komlinganiselo. Ngulo kanye umyalezo wemvula yasemva owawuphawula ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka.

Ngumyalezo wemvula yasemva oye waxeliswa ngomyalezo woxolo nonqabiseko owaziswa yi-Adventism yaseLawodike ukusuka ekufikeni kwe-“esile” kude kube sekufikeni kwe-“ngonyama”. Ixesha eliphakathi koSeptemba 11, 2001, nomthetho weCawa oza kufika kungekudala liphawula ibhedi yokufa yokomoya ye-Adventism yaseLawodike, yaye abo bagwetywa emva kokuba indlu kaThixo (iYerusalem) igwetyiwe, bafa kwangcwaba elinye. Ibhedi yokufa ye-Adventism yaseLawodike iphakathi kwe-esile nengonyama, yaye umyalezo owaliwayo nowenza ukufa kwabo “ziindaba ezivela empuma” (umfuziselo wamaSilamsi) nasemntla (umfuziselo wobupopu). Nguloo myalezo mnye, ongumyalezo wengelosi yesithathu.

Ivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, ezatyhilwayo ngexesha lesiphelo ngowe-1989, zingumyalezo wemvula yasemva, ovakaliswa ngexesha apho kuvakaliswa umyalezo wemvula yasemva wobuxoki othi “luxolo nokhuseleko.” Ukuvavanywa kwemvula yasemva kuqala kujongane nendlu kaThixo, kuba kulapho umgwebo uqala khona, kuze emva koko kujongane nomhlambi ongomnye ongaphandle kwendlu kaThixo. Ngenxa yesi sizathu, kubalulekile ukuqonda “ubuxoki” obangeniswa kwi-Adventism yaseLawodike yesizukulwana sesithathu, kuba ngoxa uThixo ethulula uMoya waKhe oyiNgcwele phezu kwabo abatywinayo, kwangaxeshanye uthulula inkohliso enamandla phezu kwabo bangalwamkeliyo uthando lwenyaniso.

Ngexesha lembambano yeminyaka elishumi elinesiqingatha yokuqala yenkulungwane yamashumi amabini malunga “nokuqhubekayo,” omnye wamadoda awakhusela isikhundla esichanekileyo samaMillerite sokuba “ukuqhubekayo” luphawu lobuhedeni, yayinguF. C. Gilbert. UGilbert wayengogqukele ukusuka kubuYuda, yaye wayefunda yaye ethetha isiHebhere esigqibeleleyo. Wakhusela isikhundla soovulindlela encwadini kaDaniyeli esekelwe ekuqondeni kwakhe ulwimi lwesiHebhere. Ngo-1910, kanye ngaloo nyaka uDade White awabhala ngawo umbhalo-ngqangi owawuza kungcwatywa amashumi eminyaka, nowawuchaza ukuba imbono kaDaniells nekaPrescott “yokuqhubekayo” yayivela kwiingelosi zikaSathana, uGilbert waba nodliwano-ndlebe lobuqu noDade White malunga nombala “wokuqhubekayo.”

Siyazi ukuba wayenodliwano-ndlebe, kuba ngoko nangoko (ngosuku olulandelayo) wabhala isishwankathelo sodliwano-ndlebe awayenalo noDade White. Ngo-1931, uA. G. Daniells wenza ibango lokuba wayenodliwano-ndlebe noDade White ngomxholo “weka yonke imihla” kwakuloo nyaka mnye—1910. UDaniells wathi uDade White akamshiyelanga sigqibo ngaphandle kokuba “eka yonke imihla” yayingumfuziselo womsebenzi kaKristu wobubingeleli engweleni. Kodwa ibango likaDaniells lodliwano-ndlebe lalingengobuxoki kuphela, koko “bubuxoki” besiprofeto obuzisa inkohliso enamandla.

Kwabo basenokungabi nakho ukufikelela kwiitshathi zika-1843 no-1850, kubalulekile ukuqonda ukuba xa itshathi ka-1843 yapapashwa ngo-1842, amaMillerite ayesakholelwa ukuba ingcwele eyayiza kuhlanjululwa ekuzalisekiseni kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu yayilihlaba. Xa bapapasha itshathi ka-1850, babesesele besazi ngelo xesha ukuba ingcwele eyayiza kuhlanjululwa yayiyingcwele yasezulwini. Ngenxa yesi sizathu, itshathi ka-1843 AYINAWO umfanekiso wengcwele kaThixo, kodwa itshathi ka-1850 INAWO umfanekiso wengcwele kaThixo. Oku kubalulekile, kuba uDaniells wabanga ukuba

kudliwano-ndlebe lwakhe noDade White wamnika itshathi ka-1843, waza wamkhomba ingwele ekwitshathi. Oko kwakungenakwenzeka, kuba akukho ngcwele kwitshathi ka-1843. Ibango lakhe lodliwano-ndlebe laliy “bubuxoki.”

Xa ndandiphanda le mbali ngo-2009, ndaze ndaqonda ukuba amadoda kumacala omabini alo mbuzo ayebanga ukuba aye anodliwano-ndlebe noDade White ngalo mbandela “wemihla ngemihla,” ndathumela i-imeyile kwi-Ellen White Estate ndibuza ukuba ngaba babenokufikelela kwincwadi yerekhodi eyayibhala udliwano-ndlebe lukaDade White ngo-1910. Baphendula bathi basenayo loo ncwadi yerekhodi. Oku kulandelayo yi-imeyile yam nempendulo evela kwi-Ellen White Estate.

NgoMvulo, Januwari 19, 2009

Kubani na ochaphazelekayo:

Ndivile ukuba kukho incwadi yerekhodi eyayibhala ukuba ngoobani ababenodliwano-ndlebe noDade White nokuba ezo ndliwano-ndlebe zazimalunga nantoni. Ndizama ukuqinisekisa okanye ukuphikisa ukuba u-A. G. Daniells wayenodliwano-ndlebe noDade White ngowe-1910 ngokuphathelele umxholo we-“daily.” Ndiyazi ukuba kukho ubungqina bembali bokuba olo dliwano-ndlebe lwenzeka, kodwa ndiyazibuza ukuba ingaba kukho na ingxelo kwincwadi yerekhodi esemthethweni erekhoda ngokwenene oku. Kwangaxeshanye, ndixelelwe ukuba no-F. C. Gilbert wayenodliwano-ndlebe noDade White ngowe-1910 ngomxholo we-“daily,” yaye ndingathanda ukwazi ukuba oko kungaqinisekiswa na yincwadi yerekhodi eyayigcinwa ngabasebenzi bakhe ngelo xesha. Mhlawumbi yayingekho incwadi yerekhodi, okanye mhlawumbi ukuba yayikho anikhuphi olo lwazi, okanye mhlawumbi kusenokwenzeka ukuba kungaphaya kwamandla enu ukundiphicothela loo nto nokuba ikhona. Ngoko ke, nokuba kunjalo, bendifuna ukubuza. Naluphi na uncedo eninokulunikezela luya kuthakazelelwa kakhulu.

Mhlobo othandekayo Jeff,

Enkosi nge-imeyile yakho. Sinenkcazelo ebanzi noko ephelileyo yohambo lukaEllen White, esekelwe kwiileta zakhe, kwiidayari zakhe, nakwizaziso zokuqeshwa ezapapashwayo, kodwa asinalo “incwadi yengxelo” injalo nje.

Ngokuqinisekileyo ufundile ngotyelelo luka-A G Daniells kuEllen White kumqulu 6 we-EGW Biography, The Later Elmshaven Years, amaphepha 256, 257. Asifumananga ngxelo izimeleyo yale ntlanganiso. Sinalo ke lona ileta evela kuMdala uGilbert yomhla kaJuni 1, 1910, ebonisa icebo lakhe lokuba abe seSt. Helena (apho wayehlala khona uEllen White) ngomhla we-6–9 kaJuni. Oko kuko konke ukuxhaswa ngamaxwebhu endikwaziyo.

UTHixo makasike—uTim Poirier, uSekela Mlawuli we-Ellen G. White Estate

Akukho ngxelo ezimeleyo yokuba uDaniells wakha wanodliwano-ndlebe ngombandela “wemihla ngemihla,” kodwa kukho ileta evela kuGilbert echaza injongo yakhe yokuba abe sekhayeni lakhe ukususela ngomhla wesithandathu ukuya kowesithoba kuJuni, 1910.

Kwibhayografi kaDade White, ekubhekiselwa kuyo yi-Ellen White estate, apho umzukulwana wakhe athetha ngombandela wodliwano-ndlebe lukaDaniells, wabhala ibango likaDaniells ngokuphathelele udliwano-ndlebe olwaqanjwa luka-1910:

“Ngaxa lithile emva kancinane kwiingxoxo, uMdala uDaniells, ekhatshwa nguW. C. White noC. C. Crisler, benomnqweno wokufumana kuEllen White ngokwakhe kanye oko kwakuyintsingiselo yengxelo yakhe ekwi-Early Writings, waya kuye wawubeka lo mba phambi kwakhe. UDaniells wahamba ne-Early Writings kunye netshathi ka-1843. Wahlala phantsi kufuphi noEllen White waza wamphandela ngemibuzo emininzi. Ingxelo yakhe yale ndliwano-ndlebe yaqinisekiswa nguW. C. White:”

“Ndaqala ndafundela uDade White loo mazwi anikwe ngasentla kwi-Early Writings. Emva koko ndambekela phambi itshathi yethu yesiprofeto esetyenziswa ngabefundisi bethu ekucaciseni iziprofeto zikaDaniyeli neseSityhilelo. Ndamtsalela ingqalelo emfanekisweni wengcwele kwanangexesha leminyaka eli-2300 njengoko zazibonakala etshathini.

“Ndandula ukubuza ukuba wayenokukhumbula na oko wakuboniswa ngako ngokuphathelele lo mbandela.

“Njengoko ndikhumbula impendulo yakhe, waqalisa ngokubalisa indlela abanye beenkokeli ababekade bekwiintshukumo zango-1844 bazama ngayo ukufumana imihla emitsha yokuphela kwexesha leminyaka engama-2300. Lo mzamo wawusenzelwa ukumisela imihla emitsha yokuza kweNkosi. Oku kwakubangela ukudideka phakathi kwabo babekade bekwiNtshukumo yeAdvent.

“Kolu dibaniso iNkosi yamtyhilelayo, watsho, ukuba imbono eyayigcinwe yaza yabekwa ngokuphathelele imihla yayichanekile, nokuba akusayi kuphinda kubekwe elinye ixesha, kungabikho nomnye umyalezo wexesha.

“Ndaza ndamcela ukuba achaze oko kwakutyhilwe kuye ngako konke okuseleyo malunga ‘nesiqhelo’—iNkosana, umkhosi, ukususwa ‘kwesiqhelo,’ nokudilizwa kwengcwele.

“Waphendula wathi ezi mpawu azibekwanga phambi kwakhe embonweni njengoko kwakunjalo ngenxalenye yexesha. Wayengayi kukhokelwa ukuba anikele ingcaciso ngaloo manqaku esiprofeto.

“Udliwano-ndlebe lwenze impembelelo enzulu engqondweni yam. Engathandabuzi wathetha ngokukhululekileyo, ngokucacileyo, nangobude obaneleyo ngexesha leminyaka engama-2300, kodwa ngokuphathelele kwenye inxalenye yesiprofeto wathula.

“Isigqibo ekuphela kwaso endandinokusifikelela, ndisukela kwinkcazo yakhe evulekileyo ngexesha nokuthula kwakhe ngokuphathelele ekususweni kwe- “daily” nasekudilizweni kwengcwele, yayikukuba umbono awawunikwayo wawuphathelele kwixesha, nokuba akazange afumane nkcazo ngezinye iinxalenye zesiprofeto.—DF 201b, ingxelo ye-AGD, Sept. 25, 1931.” Arthur White, Ellen G. White, umqulu 6, 257.

UDaniells wathi wambonisa ishathi ka-1843 waza wambuza ngendawo engcwele engaboniswa ngawo shathi. Wathi kananjalo wathabatha incwadi ethi Early Writings waza wamfaka imibuzo

emininzi ngoko wayekuthetha xa ngokucacileyo wayevumelana nokuqonda koovulindlela ngelithi “the daily” kwanokuba ishati yayikhokelwe sisandla seNkosi. Unyana kaEllen White, owayenguyise ka-Arthur L. White, umbhali-bomi owabhala isishwankathelo sesi siganeko kuthiwa senzeka, wayeyamkele imbono kaDaniells nekaPrescott kaSathana malunga “the daily,” waza wanikela ubungqina kwibango likaDaniells ngoko wayekuvile kudliwano-ndlebe. Babengenankathalo nje kwibali labo eliyintsoni ababeliqambile, kuba ishati ka-1843 ayibonisi ndawo ingcwele awayenokuyikhomba uDaniells.

Obunye ubuxoki obubonakaliswe kolu dliwano-ndlebe bubuxoki bokuba isicatshulwa esivela kwi-Early Writings sasisilumkiso nxaanye “nokumisela ixesha.” Isicatshulwa ekuthiwa uDaniells wabuzisa ngaso simi ngolu hlobo lulandelayo:

“Ndibonile ukuba itshathi ka-1843 yayikhokelwa sisandla seNkosi, nokuba yayingafanele ukuguqulwa; ukuba amanani ayenjalo njengoko Yona yayifuna; ukuba isandla Sayo sasiphezu kwawo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye onokuyibona, de isandla Sayo sasuswayo.

“Ndaza ndabona ngokunxulumene ‘nomihla ngemihla’ (Daniyeli 8:12) ukuba igama elithi ‘idini’ longezwa bubulumko bomntu, yaye alikho embhalweni, nokuba iNkosi yanika umbono ochanekileyo ngalo kwabo banikayo isikhalo seyure yomgwebo. Xa ubunye babukho, ngaphambi kowe-1844, phantse bonke babemanyene kumbono ochanekileyo ‘womihla ngemihla’; kodwa kwisiphithiphithi esibe khona ukususela kowe-1844, kuye kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nesiphithiphithi. Ixesha alizange libe luvavanyo ukususela kowe-1844, yaye alisayi kuphinda libe luvavanyo kwakhona.” Early Writings, 74, 75.

UWillie C. White, unyana kaDade White, wayamkela imbono yobuxoki “yemihla ngemihla,” yaye unyana wakhe uArthur wafuna ukuqhubekekisa “ubuxoki” obunxulunyaniswa nodliwano-ndlebe olungazange lwenzeke ngokuzama ukucebisa ukuba isilumkiso esikulo mhlathi uvela kwi-Early Writings, sasisiso nje kuphela nesikhethekileyo isilumkiso ngokuchasene nokumisela amaxesha. Loo ngxoxo yaqulunqwa ngeminyaka yoo-1930 yaza yaba yinxalenye ephambili “yobuxoki.”

Siza kuwuphatha loo mba kwinqaku elilandelayo.

“NgoSeptemba 23, iNkosi yandibonisa ukuba yolule isandla sayo okwesibini ukuze ibuyise intsalela yabantu bayo, kwanokuba imigudu imele iphindwe kabini ngeli xesha lokuqokelelwa. Ngexesha lokuchithachithwa uSirayeli wabethwa waza wakrazulwa; kodwa ngoku ngexesha lokuqokelelwa uThixo uya kubaphilisa abantu bakhe aze ababophe amanxeba. Ngexesha lokuchithachithwa, imigudu eyayisenziwa ukusasaza inyaniso yaba nempembelelo encinane kakhulu, yaphumeza okuncinane kakhulu okanye akwabikho nto; kodwa ngexesha lokuqokelelwa, xa uThixo ebeke isandla sakhe ekuqokeleleni abantu bakhe, imigudu yokusasaza inyaniso iya kuba nesiphumo esiyilungiselelweyo. Bonke bamele bamanyane baze babe nenzondelelo emsebenzini. Ndabona ukuba kwakulihlazo ukuba nabani na abhekisele kwixesha lokuchithachithwa njengemizekelo yokusilawula ngoku ngexesha lokuqokelelwa; kuba ukuba uThixo akasenzi nto ingaphezu kwale wasenzela yona ngoko, uSirayeli akasoze aqokelelwe. Kuyimfuneko kanye ukuba inyaniso ipapashwe ephepheni, njengokuba

ishunyayelwa.”

“INkosi yandibonisa ukuba itshathi ka-1843 yayikhokelwa sisandla sayo, yaye kwakungekho nxalenye yayo emayiguqulwe; nokuba amanani ayenjalo kanye njengoko yayifuna wona. Ukuba isandla sayo sasingaphezu kwayo saza safihla impazamo kwamanye amanani, ukuze kungabikho bani unokuyibona, de sisuswe isandla sayo.

“Ndandula ndabona ngokunxulumene nelo ‘Mihla ngemihla,’ ukuba igama elithi ‘idini’ longezwe bubulumko bomntu, yaye alikho embhalweni; nokuba iNkosi yanika umbono ochanileyo ngalo kwabo banikela isikhalo seyure yomgwebo. Xa ubunye babukho, phambi ko-1844, phantse bonke babemanyene phezu kombono ochanileyo wale ‘Mihla ngemihla;’ kodwa ukususela ko-1844, ekudidekeni, kuye kwamkelwa ezinye iimbono, yaye ubumnyama nokudideka kwalandela.” Review and Herald, November 1, 1850.