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

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## THE WARNING VOICE

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### TIME AND PROPHECY.

BY URIAH SMITH.

[Continued.]

ON Time's fleet pinions borne, silent and swift  
Have ages circled on, till now the last  
That this world's varied scenes shall e'er behold,  
Is gliding by, unheeded and unseen;  
And what an age! How bright, and yet how dark!  
Enlightened, but yet heathen! Gilded by  
Th' unclouded sun of science, 'neath whose rays  
Mankind, victorious, have onward pressed,  
Till e'en impossibilities, beneath  
Their well aimed efforts, totter to their fall:  
And men, exalted, well nigh think themselves  
Some lofty beings, all omnipotent—  
Yet mantled by a gloom of night, wide-spread;  
For all are slumbering to the light of truth.  
Behold a Church, divided and corrupt;  
Chilled and benumbed, by cold formality;  
And with the world joined hand in hand, while all,  
Both Church and world together, are asleep.  
The signs fulfilled, they heed not, nor regard  
The voice of Time or Prophecy; the one,  
Loud heralding that generation here,  
And swiftly passing, which events has seen,  
That just precede the coming Son of man.  
The other, based on Heaven's immutable  
Decree, proclaiming that it shall not pass,  
Till all shall be fulfilled—but careless rest,  
Unconscious of the fearful day at hand.  
O, what can rouse them, ere the pent-up storm  
Of fiery indignation, held in store  
For an ungodly and a wicked world.  
Shall on them burst in fury, and involve  
In ruin, irretrievable and sure.

Lo! now an Angel robed in radiant light,  
And with the rainbow crowned, whose face outshines  
The sun, whose feet like fiery pillars seem,  
Sudden appears, with message to the world.  
There on his golden wings high-poised, he quick  
Surveys the dubious field, and then begins  
Majestic through mid heaven his glorious flight.  
His is a sacred trust, and weighty his  
Commission; for to him is given, to preach  
The everlasting gospel, unto them  
On earth that dwell, to every nation, tongue,  
Kindred and people, while in thunder tones,  
From his aerial height, he heralds forth  
This proclamation to a world below:

"Fear God and give him glory; for his hour  
Of judgment now is come, and worship him  
Who made the heavens and earth, and who the sea,  
And the unfailing founts of waters made."

Now man's arch enemy, the fiendish prince  
Of this world's darkness, and th' obdurate foe  
Of Truth and Love—whose sole delight, and joy,

And every aim is to oppose the plans  
Of all-wise Heaven; and who with schemes deep-laid  
Of blackest villainy, and wily snares,  
Unseen, e'er seeks to entrap th' unwary feet  
Of man, and by unhallowed arts, obscure  
The plan of his salvation, and him rob  
Of life eternal, and perpetual bliss—  
Had come in fury down—for that he knew  
His time on earth was short—and all the hosts  
Of his dark legions summoned to the field.  
Their final work among mankind, to blind,  
Corrupt, deceive, and with satanic spell  
Wide o'er them thrown, prepare the nations for  
The last great battle of Almighty God.  
For their foul plot already had they laid  
Too firm foundation, and were weaving fast  
Their complicated webs for all the world—  
Of every restless passion, earthly lust,  
And bold and impious pride, and selfishness,  
And hate, and strife, and all that e'er can claim  
Its origin of earth, or aught below—  
And fast were hushing every note of truth,  
With dead'ning opiates, and with siren songs,  
And fables cunning of a world's reform,  
An age to come, a bright millennial age  
Of peace, and happiness, and plenty, ere  
The Saviour should to earth descend again.

Lulled by such groundless heresies, mankind  
Were dreaming on of golden centuries  
Now almost here, and worlds of carnal joys  
And moral freedom, when the cry, "Fear God  
And give him glory; for his judgment hour  
Is come," rang forth from Heaven's own messenger.

Him first the Almighty on his throne above,  
Foreseeing Satan's craft—the fatal aim  
And sure results of his dark policy—  
That e'en, if possible, he would deceive  
The very elect—before him summoned, and,  
While thus he spake, his lofty mission gave:

My plans are changeless, and my promise sure;  
And now th' appointed time whereof my words,  
By all my prophets since the world began,  
Have been declared, that I to those who me  
Should love, and serve, and honor, would restore  
What man by sin hath lost—is drawing near  
And hasteth greatly; but the people far  
From me have wandered, and the nations all  
Forgotten God; nor in remembrance hold  
My promises, nor to my threats give heed.  
Their thoughts are bent on evil; and on earth,  
Which, since the curse, hath neither part nor lot  
With things of Heaven, are their affections placed.  
Nor from the unerring page, whereon I've spread  
The mighty works of my omnipotence;  
That they therein might read of boundless power,  
And wisdom infinite, and majesty  
Supreme, do they in reverence and awe,  
Lift up their hearts to him who made them all.  
And e'en those who, of truth, profession make,  
Have for themselves, diverging paths sought out,  
And theories framed discordant, and have made,  
While serving party more than serving me,  
A Babel of religion, and a mock  
Of my great name and worship; who alone  
Am worthy to receive eternal praise,  
And unfeigned homage; for a God I am,  
Holy and perfect; and in unity

Of faith and spirit must that people be,  
Righteous and just and pure who call me Lord;  
And zealous in my vineyard, to show forth  
My glory, and my praises faithful sound,  
Which is but due, if they to me would be  
A chosen generation, and my own  
Peculiar people, worthy to be called.  
With man not always shall my Spirit strive,  
And but a little longer shall for him  
My mercy plead; when clad with vengeance, I  
Will rise and shake the earth, yea, terribly,  
For lo! with fire I'll come, and chariots  
As with a whirlwind, and will render thus,  
My wrath with fury, and rebuke with flame;  
For thus I've spoken.

Thee, therefore, I ordain  
The herald of my hour of judgment come;  
To sound th' approaching consummation of  
My plans, the promised restitution, near.  
That the disjointed Church, now Babylon,  
May be restored to unity and love;  
That men may wake to wisdom, and shake off  
The power of Satan, and may serve  
And worship me in Spirit and in truth,  
And with the Lord of lords may take their stand  
In the great battle-day that draweth nigh;  
For if so be, that they your message heed,  
And do this, then, it well shall be with them.

Armed thus with sure authority, divine,  
The Angel swift was winging on his way,  
And with a mighty voice accomplishing  
His destined errand. Clouds before him broke  
And scattered, and dissolved; and as his tones  
Reverberated through the vaulted sky  
And rolled o'er earth, a thousand echoes back,  
Gave deep response, a thousand voices took  
The Heaven-born message and proclaimed the cry.  
With newer life the moral system woke,  
For now its stagnant pulse began to move,  
And its long dormant heart began to beat.  
And Prophecy and Revelation came,  
And threw aside the mystic garb with which  
They long had been enshrouded, and stood forth  
In the clear light of day; and opened wide  
Their volumes, and their contents bade men scan  
And know their meaning; for the days  
Through which 'twas told the Prophet, that the book  
Shut up, should be, the vision closed and sealed,  
Were all expired, and that time now had come  
Whereof 'twas said, "The wise shall understand."  
Who then are they, and what for them to know?  
That which was closed and sealed, but now unsealed.  
Hear, then, the vision, ponder and be wise;  
For God has shown what must hereafter be.

Thus to the king the prophet Daniel spake:  
"In Heaven there is a God, who maketh known  
The secrets of the heart, and now to thee,  
What in the latter days shall come to pass,  
Revealeth; for thy vision and thy dream.  
O king, are these:"

Thou sawest, and behold,  
Before thee stood an image mighty, and  
Its form was terrible, and excellent  
Its brightness; for in peerless splendor rose  
The lofty head of gold: the breast and arms  
A massive mould of solid silver shone:

<sup>1</sup>Dan. ii, 28, 31.

Brass the thighs and belly were; iron the legs;  
Part iron the feet, and part were miry clay.  
Thou sawest till a stone no hand could form,  
Upon the feet, with swift descending blow,  
The image smote; and then the iron, the brass,  
The silver and the gold, e'en like the chaff,  
Upon the hollow winds were borne away,  
And in their course no place was found for them:  
The stone a mountain rose, and filled the earth.  
Thy dream is told; and we before thee now  
Will make th' interpretation known thereof:

Thou art a king of kings, O king; to thee  
A kingdom, power, and strength, and glory, hath  
The God of Heaven given; and all the earth,  
Where'er the sons of men, or beast, or bird,  
May dwell, into thy hand hath placed, that thou  
Should'st rule them all. Thou art this head of gold.  
And after thee another shall arise,  
A kingdom, but to thee inferior.  
And yet a third of brass, shall o'er the earth  
Bear universal sway; but to the fourth  
Shall there be given the matchless strength of iron;  
For even as iron breaketh and destroys,  
So this shall break in pieces, and shall bruise.  
But as there mingles in the feet and toes  
The strength of iron, the weakness of the clay,  
So shall, in part, the kingdom broken be,  
And partly strong; but in the days while yet  
These kings are reigning, shall the God of Heaven  
His kingdom firm set up, which shall not be  
To other people left, but shall consume  
These kingdoms all, and stand for evermore.  
The dream is certain and the meaning sure."

In the first year of king Belshazzar's reign<sup>1</sup>  
O'er ancient Babylon, to Daniel came  
A dream and visions of his head by night;  
Then he the matter wrote and spake thereof:  
"I saw, and lo, upon the mighty sea,  
The four great winds of heaven fiercely strove,  
And forthwith rose from out the troubled deep,  
Four beasts diverse; the first, with eagle's wings,  
The kingly image of the lion wore;  
Like to a bear the second seemed; the third  
Was leopard-like, and from its back appeared  
Four wings as of a fowl; its heads were four;  
But lo! a fourth, from all the rest diverse,  
And strong exceedingly, and terrible,  
And dreadful to behold; great iron teeth  
It had, and with its feet it stamped, and brake  
The residue in pieces, and devoured;  
And on its head ten branching horns it bore.  
These I considered, till among them came  
Another little horn—before whom three  
Uprooted were—and eyes it had like men,  
And had a mouth by which great things to speak.  
And I beheld till thrones were all cast down,  
And that High One did sit, whose garments were  
Like snow in whiteness, and like spotless wool,  
The hair upon whose head; whose throne appeared  
The brilliant piercing flame with wheels of fire.  
A fiery stream before him issued forth,  
And thousand thousands to him ministered,  
And lo! before him stood ten thousand times  
Ten thousand, and the books were opened, and  
The judgment set; the mighty beast was slain,  
And to the burning flame its body given.  
Then to the Ancient, came, of days, upon  
The rolling clouds one like the Son of man—  
And near before him stood—to whom was given  
Dominion, glory, and a kingdom, that  
All people, languages, and nations, him  
Alone should honor, and him only serve;  
For his domain is such, and such his power,  
As ne'er shall be destroyed nor have an end.  
One then who by me stood I near approached,  
And asked—for I would know—the truth of all  
These things; and of that fourth beast, hideous,  
With teeth of iron, and brazen nails, and ten

<sup>1</sup>Dan. vii.

Wide spreading horns, of whom three yielded to  
The one that rose, more stout than all the rest—  
Who, when I spake, thereafter freely told:  
'These four great beasts four kingdoms are, that on  
The earth shall rise; the fourth unlike shall be  
To every other, and shall fierce devour,  
And all the earth in fury trample down.  
The horns, ten kings are, that shall spring from out  
This kingdom, and another after them  
Shall rise, diverse, and three shall he subdue,  
And even against the Most High God, great words  
And impious, shall he audacious speak,  
Himself 't exalt, and in his towering pride,  
By his own arbitrary nod, shall think  
E'en times and laws to change, and 'gainst the saints  
Of the Most High, relentless hate shall urge,  
And with fierce war incessant, wear them out,  
Until his time, allotted, shall expire.—  
To them the kingdom under the whole heaven,  
And greatness of dominion shall be given,  
And so shall they possess it without end.'"

"Again I saw, and lo! there met my gaze<sup>1</sup>  
A two-horned ram, who westward pushed,  
And north, and south; so that before him none  
Might stand, or from his hand deliver, till  
An he-goat from the west, o'er all the earth  
Came furious; and high between his eyes  
One horn bore notable, and in his might  
The ram he smote, and overthrew, and brake  
His horn in pieces, triumphed and subdued.  
But his great horn was broken, and in stead,  
Towards the four winds of heaven, four others rose;  
Of which, from one, sprung forth a little horn,  
Which towards the south exceeding great became,  
And towards the east, and towards the pleasant land;  
And to the host of Heaven waxed great; the stars  
Down to the ground it cast, and stamped upon;  
Yea, to the Prince, itself did magnify,  
And crushed out truth and prospered, and was great.  
'How long the vision?' (I their voices heard.)  
Spake one saint to another, who replied,  
'Unto two thousand and three hundred days;  
And cleansed shall then the Sanctuary be.'

The two horns which thou sawest, of the ram,  
The rulers of the Medes and Persians, are;  
And the rough goat, of Grecia is the king,  
Whose one great horn the first great king denotes.  
And now, whereas, that broken, four stood up,  
So shall four kingdoms from his empire rise.  
Then shall a king of countenance most fierce,  
And understanding phrases deep and dark,  
Mighty in power, arise, and shall destroy  
The holy people, and himself in heart  
Shall magnify, and e'en stand up against  
The Prince of princes; but he, without hand,  
Shall soon be broken, and his rule destroyed."

Thus Prophecy, with quick perceptive eye,  
Scans the whole future; and with one survey,  
This world's existence; marks each forward step  
In Time's swift journey, till he comes, at last,  
Drooping and weary to his journey's end.  
And earth's great kingdoms as they proudly stand  
Successive on the way, has plain marked out,  
Like mighty mile-stones on the road to Heaven;  
That we, "poor pilgrims," we who ever tread  
Th' invisible line which separates the din,  
Approaching future from the wrought out past,  
Might, with our faithful Chart, the Word of God,  
Viewing the ages Time has left behind,  
To see what has been, know what is to be.  
And ascertain our true position in  
The world's career, how near, or how remote  
From that fifth universal kingdom, which,  
The King Eternal promises shall be.  
Where then are we in the prophetic chain?  
How much has been fulfilled, how much to come?  
Time's record stands; what therefore he has proved,  
Is proved indeed, and mortals may not doubt,

<sup>1</sup>Dan. viii.

Nor dare deny what he has marked "fulfilled."  
Hear, then, his voice, while he, infallible,  
Expounds, and clear, the words of Prophecy.

[TO BE CONTINUED.]

### IS THE FIRST DAY OF THE WEEK THE SABBATH?

BY J. N. ANDREWS.

As the first day of the week is now almost universally observed in the place of the Sabbath of the fourth commandment, we design in this article to examine the ground on which this observance rests. It is an injunction of the New Testament, that we "prove all things; hold fast that which is good." This precept we shall attempt to follow in this investigation. Those who are willing to submit their opinions to the test of scripture and reason, are invited to unite with us in the examination of this subject. If the first day of the week is the Sabbath of the New Testament, and the Rest-day of the Christian church, that fact will appear in all its strength, if the sacred record is examined. But if there is no divine authority for the change of the Sabbath, then the observance of the first day, in the place of the Sabbath of the Lord, must be regarded as a tradition of the elders which makes void the commandments of God.

This subject is not taken up for the benefit of such as do not believe in any Sabbath. Other portions of truth must be presented in order to benefit such. But those who do believe in a Sabbath, yet observe a different day from that enjoined in the commandment, may be benefited by an examination of their reasons for this. Papists believe that their church had power to change the Sabbath, and, on that authority alone, they are perfectly satisfied in observing the first day. Protestants deny the authority of the Romish church, and consequently, attempt to vindicate the change by an appeal to the Bible. This is what we desire them to do. We cannot better weigh the testimony in favor of a change of the Sabbath, than by introducing the Sabbath commandment, which it is supposed has been changed.

"Remember the Sabbath-day to keep it holy.—Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 8-11. This precept, which states the will of God in plain and explicit language, requires us to remember and keep holy, not the day on which God began to labor, but the day of his rest, which he blessed and hallowed. As the commandment is now exactly reversed by the great mass of the professed church, and that too when the majority suppose that they are observing the commandment, we inquire for the authority on which this practice rests.

Three things are indispensable to those who would prove the change of the Sabbath. 1. One plain statement that God has changed the Sabbath from the seventh to the first day of the week.—2. A single statement that God has blessed, hallowed and sanctified the first day of the week. 3. A single commandment to keep the first day holy as a Sabbath unto the Lord. The reasonableness of this must be apparent to every one. For a plain commandment from the Lord of hosts, can only be changed by an explicit, divine statement authorizing such change. And as the God of heaven has blessed and sanctified the day of his rest, no human authority may presume to choose in its stead another day, and require that that day be observed, unless the Lord himself shall transfer his blessing to that day and command that it be kept holy. These truths are self-evident. But how many of the above particulars do the advocates of this change claim? They do not claim one of them! They do not claim that there is one statement in the Bible that the Sabbath has been changed. They do not claim that there is a single testimony in the Scriptures, that God has ever

blessed and sanctified the first day of the week.—Nor do they claim that there is one precept in the Volume of inspiration which commands us to observe the first day and keep it holy. But what authority, then, do they show for changing the Sabbath? Not a particle of direct testimony, as we have already seen. However, they have several inferences which they think make the subject very plain.

1. Redemption is greater than creation; therefore we ought to keep the day of Christ's resurrection, instead of the Sabbath of the fourth commandment.

Where has God said this? Nothing of the kind is found in either Testament! Who, then, knows that this is according to truth? Those only, who are wise above what is written. Is not that act by which God formed the world out of nothing, infinitely beyond our conception? Certainly, nothing but infinite power could create the universe; and finite man must be a poor judge of how much creation is exceeded by redemption. But admitting that redemption is greater than creation, who knows that we ought to keep the first day of the week on that account? Has God said that we should? No, never. God has not said that we should keep any day to commemorate redemption. But if it were duty to observe any day for this reason, most certainly the crucifixion day presents the strongest claims. It is not said that we have redemption through Christ's resurrection, but it is said that we have redemption through his blood. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. i, 7. See Col. i, 14. "And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation." Rev. v, 9. See Heb. ix, 12, 15.

Then redemption is through the death of the Lord Jesus. Consequently the day on which he shed his precious blood to redeem us and said, "It is finished," [John xix, 30,] is the day that should be observed as a memorial of redemption, if any one day should be observed for that purpose. Nor can it be plead that the resurrection day is the most remarkable day in the history of the church. It needs but a word to prove that it is far exceeded in this respect, by the day of the crucifixion. Which is the most remarkable event, that God should give his beloved Son to die for a race of rebels, or that he should raise that beloved Son from the dead? Every one must acknowledge, that while it is an event of a most wonderful character that God should give his only Son to die for guilty man, it is not a wonderful thing, that he should raise that beloved Son from the dead. Then the crucifixion day has far greater claims than the day of the resurrection. But God has not enjoined the observance of either. And how shameful it is to make void the fourth commandment by wisdom that is folly in the sight of God. 1 Cor. i, 19, 20.

If we would commemorate the events of redemption, no necessity exists that we should destroy the holy Sabbath in order to do it. God has provided us with memorials bearing his own signature; and these we may observe with the blessing of Heaven. Would you commemorate the death of our Lord? Then heed the following: "For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi, 23-26.

Would you commemorate the burial and resurrection of the Saviour? The following scriptures teach us the will of God in this: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the

glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi, 3-5; Col. ii, 12. We have now examined the argument for a change of the Sabbath from the supposed superiority of the work of redemption over that of creation. The candid inquirer will judge whether such an argument will satisfy the voice of conscience, while he tramples under foot the sacred Rest-day, which God has said, "Remember."

2. But the disciples met on the day of our Lord's resurrection to commemorate that event, and the Saviour sanctioned this meeting by uniting with them.

Were every word of this true, it would then amount only to a very slender inference that the Sabbath was changed. But to show the utter fallacy of this inference, we will agree to prove that they did not at that time believe that he had been raised from the dead; but were assembled for the purpose of eating supper, and secluding themselves from the Jews. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John xx, 19. "Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen." Mark xvi, 14. Certain it is that the disciples did not entertain the most distant idea of a change of the Sabbath. At the burial of the Saviour the women who had followed him, prepared spices and ointments to embalm him; the Sabbath drew on; they "rested the Sabbath-day according to the commandment;" and when the Sabbath was past, they came to the sepulchre upon the first day, to embalm Jesus. Luke xxiii, 53-56; xxiv, 1.

3. But after eight days Jesus again met with the disciples, [John xx, 26,] and this must have been upon the first day of the week.

Were it certain that this occurred upon the first day of the week, it would be very slight evidence that the Sabbath was changed; for nothing of the kind is stated. But who knows that "after eight days" means just a week? Certainly it would be nearer the literal construction of the language to conclude that this was upon the ninth day. But if it means just a week, it would then bring this appearing of Christ upon the second day of the week.—For the week must be reckoned from the evening, at the close of the first day, [John xx, 19,] and the day itself closes at six o'clock. But granting that Christ's appearing on this occasion was actually upon the first day of the week, would the appearing of Christ make a Sabbath of the day? The next chapter contains proof that Christ's appearing upon any day does not make a Sabbath of it. We there learn that the next time he met with his disciples they were engaged in fishing. This was not a Sabbath. Consequently Christ's appearing to his disciples upon a particular day does not make such a day a Sabbath. If it be asked how the disciples could be found together, [John xx, 26,] unless they had some special object, we answer, that they had one common abode, as may be learned from Acts i, 11. Who can help regretting that such reasons as we have examined, should be deemed sufficient authority for violating one of the ten commandments? But are there no other and better arguments for the change of the Sabbath than those which have been examined? We answer, there are several other reasons urged as proof of this.—Whether they are better than those we have already examined, we shall soon learn.

4. The Holy Ghost descended upon the disciples on the day of Pentecost, which was the first day of the week. Therefore the first day of the week is the Christian Sabbath. Acts ii, 1, 2.

One can hardly refrain from feelings of indignation that grave doctors of divinity should found their first-day Sabbath upon such a basis as this. The disciples had been engaged in earnest prayer for ten days. For the day of Pentecost was fifty days from the day of Christ's resurrection, and forty

of those days, the Saviour spent with his disciples. Acts i, 3. Forty days from the resurrection day would end on Thursday, the day of his ascension. A period of ten days after the ascension on Thursday, would include two first days. If the design of God had been to honor the first day of the week, why did not the Holy Ghost descend upon the first of those first days? Why must the day of Pentecost come before the Holy Spirit could descend? The answer is obvious. It was not the design of Heaven to honor the first day of the week, but to mark the antitype of the feast of Pentecost. The slaying of the paschal lamb, on the fourteenth day of the first month, had met its antitype in the death of the Lamb of God, on that day. Ex. xii; John xix; 1 Cor. v, 7. The offering of the first-fruits, on the sixteenth day of the first month, had met its antitype in the resurrection of our Lord on that day, the first-fruits of them that slept. Lev. xxiii; 1 Cor. xv, 20, 23. It remained that the feast of Pentecost, fifty days later, should also have its fulfillment. Lev. xxiii, 15-21. The fulfillment of this type is what the pen of inspiration has here recorded. As God has spoken nothing in this place respecting a change of the Sabbath, those who contend that he has, are cited to Prov. xxx, 6. "Add thou not unto his words, lest he reprove thee, and thou be found a liar."

5. Paul once broke bread upon the first day of the week. Therefore the first day of the week is the Christian Sabbath. Acts xx, 7.

We answer, that at one period the apostolic church at Jerusalem broke bread every day. Acts ii, 42-46. Hence, according to this view, every day of the week is a Christian Sabbath! If a single instance of breaking bread at Troas, upon the first day of the week, was quite sufficient to constitute it a Sabbath, would not the continued practice of the apostolic church in breaking bread every day, be amply sufficient to make every day a Sabbath?—Moreover, as the act of the Great Head of the church in breaking bread must be quite as important as that of his servant Paul, must not the day of the crucifixion be pre-eminently the Christian Sabbath, as Christ instituted, and performed this ordinance on the evening with which that day commenced? 1 Cor. xi, 23-26.

But on what day of the week did this act of Paul occur? For if it is of sufficient importance to make the day of its occurrence the future Sabbath of the Church, the day is worth determining. The act of breaking bread was after midnight. For Paul preached to the disciples until midnight; then healed Eutychus; then attended to breaking bread. Verses 7-11. If, as time is reckoned at the present day, the first day of the week terminated at midnight, then Paul's act of breaking bread took place upon the second day of the week, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath. But if the Bible method of commencing the day, viz: from six o'clock p. m. was followed, it would appear that the disciples came together at the close of the Sabbath for an evening meeting, as the Apostle was to depart in the morning. Paul preached until midnight; broke bread with the disciples early in the morning of the first day of the week, thus constituting it the Christian Sabbath, as some imagine; but when it was light he started on his long journey to Jerusalem, thus proving that he had no regard for this supposed Christian Sabbath. Is it not quite remarkable that this single instance of religious worship on the first day, should be urged as proof that the Sabbath of the Lord has been changed, while this same book gives the account of religious worship on at least eighty-four Sabbaths? Acts xiii, 14, 44; xvi, 13; xvii, 2; xviii, 4, 11.

6. Paul commanded the church at Corinth to take up a collection on the first day of the week. Therefore the Sabbath must have been changed to that day. 1 Cor. xvi, 2.

If Paul had actually commanded a public collection on the first day of the week, it would only amount to an inference in favor of the change of the Sabbath, for nothing on the point being stated, it could only be inferred that He, who once commanded that we remember and keep holy the day

of his rest, had now changed his mind and would have us remember and keep holy the day on which he began to labor. But it is a remarkable fact that Paul enjoins exactly the reverse of a public collection. He does not say "Place your alms in the public treasury on the first day of the week;" but he says, "Upon the first day of the week let every one of you lay by him in store." The text, therefore, does not prove that the Corinthian church was assembled for public worship on that day, but on the contrary, it does prove that each must be at his own home, where he could examine his worldly affairs, and lay by himself in store as God has prospered him. If each one should thus, from week to week, collect of his earnings, when the Apostle should come, their bounty would be ready, and each would be able to present to him what they had gathered. The method of giving, enjoined in the New Testament, is the reverse of a public contribution. "But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly." Matt. vi, 3, 4. This humble, unostentatious method of giving alms in secret, was what Paul enjoined upon the Corinthians. So that if the first-day Sabbath has no better foundation than the inference drawn from this text, it truly rests upon sand.

7. John was in the Spirit upon the Lord's day, which is the first day of the week. Rev. i, 10.

It is peculiarly unfortunate for the advocates of a change of the Sabbath, that in every instance they are obliged to assume the very point which they ought to prove. This text is clear proof that there is a day in the gospel dispensation which the Lord claims as his. But is there one text in the Book of God that testifies that the first day of the week is the Lord's day? There is not one. Has God ever claimed the day as his? Never. Has God ever claimed any day as his, and reserved it to himself? He has. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. ii, 3. "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. xvi, 23. "But the seventh day is the Sabbath of the Lord thy God." Ex. xx, 10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable," &c. Isa. lviii, 13. "Therefore, the Son of man is Lord also of the Sabbath." Mark ii, 28.—Then the seventh day is the day which God reserved to himself, when he gave to man the other six; and this day he calls his holy day. This is the day which the New Testament designates the Son of man as Lord of. Is there one testimony in the Scriptures that the Lord of the Sabbath has put away his holy day and chosen another? Not one. Then that day which the Bible designates as the Lord's day, is none other than the Sabbath of the fourth commandment.

We see therefore that there is no authority for the change of the Sabbath; hence, those who believe in a Sabbath, must either resort to the so-called Christian Fathers for proof of the change, or they must observe the Sabbath according to the commandment. The history of the change will be given hereafter. But we now ask, what right have the elders of the Christian church to change the fourth commandment, any more than the elders of the Jewish church had to change the fifth? If Christ sternly rebuked that act, what would he say to the like act on the part of his own professed followers? Matt. xv, 3-9. And farther, if we allow the fathers to corrupt the fourth commandment, must we not also admit their right to corrupt all the ordinances of the New Testament? And as they have established purgatory, invocation of saints, the worship of the virgin Mary, &c., must we not receive those also?

The protestant professes to receive the Bible alone as his standard of faith and practice. The Papist receives the Bible and the tradition of the Fathers as his rule. The Protestant cannot prove the change of the Sabbath from his own standard, the Bible, therefore he is, on this point, obliged to

adopt that of the Papist. The change of the Sabbath is proved by Papists as follows:

"Ques. What warrant have you for keeping the Sunday, preferably to the ancient Sabbath which was the Saturday?

"Ans. We have for it the authority of the Catholic Church, and apostolic tradition.

"Q. Does the Scripture any where command the Sunday to be kept for the Sabbath?

"A. The Scripture commands us to hear the Church. Matt. xviii, 17; Luke x, 16. And to hold fast the traditions of the apostles. 2 Thess. ii, 15. But the Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day; [Rev. i, 10;] but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments.— Luke also speaks of the disciples meeting together to break bread on the first day of the week. Acts xx, 7. And Paul [1 Cor. xvi, 2] orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this, is the testimony and ordinance of the church. And therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy-days all stand upon the same foundation, viz: the ordinance of the church.

"Q. What was the reason why the weekly Sabbath was changed from the Saturday to the Sunday?

"A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday; as therefore the work of our redemption was a greater work than that of our creation, the primitive church thought the day on which this work was completely finished, was more worthy her religious observation than that in which God rested from the creation, and should be properly called the Lord's day." Catholic Christian Instructor. Chapter xxiii.

This testimony from the "Right Rev. Dr. Challoner," shows conclusively that the fourth commandment, which the New Testament has never changed, has been corrupted by the Romish Church. And in this testimony we find the authority of the Protestant church for saying that the commandment was changed because redemption was greater than creation. Those who do not recognize human authority as sufficient to change the divine law, will, as we humbly trust, reject this tradition of the elders, and return to the commandment of God.

Every one can see that there is not a particle of divine authority for the change of the Sabbath. And those who will read the commandment with care, will see that a change of the Sabbath of the Lord is absolutely impossible. The Sabbath of the Lord means the Rest-day of the Lord. Six days the Almighty wrought in the work of creation. On the seventh day he rested from all his work. It is a plain fact, therefore, that no one of the six days can be called the Rest-day or Sabbath of the Lord; for on them all the Creator labored. The seventh day is the Rest-day or Sabbath; for on that day he rested from all his work. Hence, it is as impossible to change the Rest-day of the Lord, as it is to change the crucifixion day, or the day of the resurrection.

To the humble disciple of Christ, we submit this subject. Our divine Master kept his Father's commandments, and will it not be enough for the disciple that he be as his Lord? And to all who read this article, we submit one question: Must it not be sinful in the sight of Heaven for men to change the Sabbath of the Lord, for another day, and then steal that commandment which guards the holy Sabbath, to enforce the observance of that new day?

#### Harmony of Zechariah xiv.

BY GEORGE STORRS.

We will now attempt a harmony of Zechariah xiv. Let us remember that the prophets see different events at the same glance, in the prophetic glass, and often record the events without noting the chronological order. Apply this idea to the chapter under consideration, and read it as follows:

Verses 1, 2: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.— For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

Verses 12-15: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem, and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

Verses 17-19: "And it shall be, that whose will not come up of all the families of the earth unto Jerusalem, to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

Verses 3-11: "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

Verse 16: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

Verses 20, 21: "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and see the therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."—Mid. Cru—1844.

## THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."  
ROCHESTER, THURSDAY, MARCH 31, 1853.

## THE SANCTUARY.

THREE texts of scripture have been quoted by those who have taught that the Sanctuary of Dan. viii was to be cleansed by fire, to prove that the land of Canaan is that Sanctuary. We will here quote from the *Second Advent Manual* of 1843, by Apollos Hale.—This was a standard work, and gives the view then taken by the Advent body.

"The word Sanctuary is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple. Hob. ix, 2. 2. The different apartments of the temple. Jer. li, 51. 3. The temple itself. 1 Chron. xxii, 19; xxviii, 10. 4. Places of worship generally, true or false. Amos vii, 9; Eze. xxviii, 19; Dan. viii, 11. 5. Heaven is called the Sanctuary. Ps. cii, 19. 6. The promised land.—Ex. xv, 17; Ps. lxxviii, 54; Isa. lxiii, 18. 7. The tabernacle of God in the heavenly state. Eze. xxxvii, 26, 28. These are the principal significations of the word sanctuary, in the word of God. According to which of these significations is the word to be understood in the text before us? I think the most obvious sense is that which points out the promised land; for it must be evident to every one that the Sanctuary here spoken of must be capable of being 'trodden under foot,' and of being 'cleansed,' and as I think we shall see, of being cleansed at the coming of Christ and the resurrection of the righteous dead."

With the first four, and the seventh and last, significations of the word Sanctuary, as given above, we agree. The texts are plain and afford positive testimony; but with the fifth and sixth we widely differ. There is no positive testimony that heaven is called the Sanctuary. That God's Sanctuary, the "true Tabernacle which the Lord pitched, and not man," the "greater and more perfect Tabernacle" of which Christ is a minister, is *in heaven*, we have abundance of plain scripture testimony. See Heb. viii, 1-4; ix, 11, 23, 24; Rev. i, 12, 13; xi, 19; xv, 5. The text referred to above, to prove that heaven is called the Sanctuary, is as follows: "For he hath looked down from the height of his sanctuary: from heaven did the Lord behold the earth." Ps. cii, 19.

The most natural, and obvious meaning of this text is, that the Sanctuary, from the "height" of which the Lord "looked down" to "behold the earth," is the "Temple of God in heaven" in which "was seen" the "ark of his testament." This view is sustained by a mass of plain scripture testimony, while the other view has only an inference from Ps. cii, 19, to sustain it.

We object to the sixth definition of the word Sanctuary, that it is "the promised land" because that view has no other foundation than unwarrantable inferences from only three texts of scripture. These we will now examine.

The first is Ex. xv, 17, "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." This is a part of the prophetic song of Moses sung by Israel upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfillment is declared in Ps. lxxviii, 54, which is the second text claimed as proof that the promised land is the Sanctuary. "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." Cruden says, "By Sanctuary, here, [Ex. xv, 17,] may be understood the temple on Mount Moriah, which God would certainly cause to be built and established."

This view is shown to be correct from the context of Ps. lxxviii, 54. After declaring in verse 54, that God brought his people to the border of his Sanctuary, the Psalmist in verses 68, 69 tells us what the Sanctuary was which his hands established, as follows. "But chose the tribe of Judah, the Mount Zion which he loved. And he built his Sanctuary like high palaces." The border, or place of the Sanctuary, where God planted his people, was one thing, and the Sanctuary itself, which he caused to be built like high palaces, was entirely another thing. The people were planted, and dwelt in the former, but God dwelt in the latter, among his people. "The Lord spake unto Moses, saying, Speak unto the children of Israel: . . . Let them make me a sanctuary, that I may dwell among them." That Sanctuary was a sacred place. There

the Lord placed his name, and manifested his glory.

Why should we confound the border, or place of the Sanctuary, which was the promised land, with the Sanctuary itself? Certainly there is no necessity for so doing. And there is no more propriety in such a course, than there would be in asserting that a house and the yard or farm around it were one and the same thing. And to say that Ex. xv, 17; Ps. lxxviii, 54, which speak of the "place" and "the border" of the Sanctuary, as well as the Sanctuary itself, prove that the promised land is the Sanctuary, is equal to asserting that a farm and a house situated upon it are only a house. We use this simple figure to make the error appear in its true light.

The other text quoted to sustain this position, is Isa. lxiii, 18. "The people of thy holiness have possessed it [the promised land, or the inheritance] but a little while: our adversaries have trodden down thy sanctuary." The history of the Jews shows a perfect fulfillment of this text, therefore, the Sanctuary mentioned in the text refers to the typical Sanctuary. There is no more necessity or propriety in confounding the inheritance, with the Sanctuary in this text, than in Ex. xv, 17, and Ps. lxxviii, 54. It is true that the tribes of Israel possessed the promised land "but a little while," and it is also true that their adversaries did tread down their Sanctuary, by desecrating and desolating their Temple.

No one believes that the words, "trodden under foot," and "trodden down," mean that the entire land of Canaan has been literally trampled down by the feet of wicked men, any more than the text, "I will tread down the people in mine anger, [Isa. lxiii, 6,] means that the Almighty is to literally trample on men. Those that teach that the promised land is the Sanctuary, must, therefore, admit that the words "trodden under foot," and "trodden down," are figurative expressions, and mean that the promised land has been overrun with the wicked agents of its desolation. Then they should not object to our using the expressions figuratively, in applying the words, trodden down [Isa. lxiii, 18] to the typical Sanctuary, and the words, trodden under foot, [Dan. viii, 13,] to the true Tabernacle or Sanctuary in heaven.

It may be said that the heavenly Sanctuary is not capable of being trodden under foot. But we ask, is it not as capable of being trodden under foot as the Son of God, who is the *Minister* of the same Sanctuary? Says Paul: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. x, 29.

## Destruction of the Wicked.

SOME teach that the messages of the angels of Rev. xiv do not belong to this dispensation; but are to be given in the future age, after the second coming of Christ. We will not attempt to point out the many glaring inconsistencies of such a view; but will merely show that those who do not obey the gospel, will be destroyed at the period of the Second Advent. The seven last plagues will doubtless destroy a large portion of an unbelieving world; but the destruction of the wicked will be completed at the second coming of Christ. This is perfectly clear from the testimony of the Apostle.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. ii, 8. What is here called, "that Wicked," or "the mystery of iniquity" mentioned in verse 7, is generally believed to be Papacy. If this application be correct, and most certainly it is correct, then Papists will be destroyed at Christ's second coming. But it will not be supposed that they alone will be singled out from the mass of ungodly men, as the only fit vessels of destruction. The brightness of Christ's coming will evidently destroy all the ungodly. Here we would remark that the coming of the King of kings, and Lord of lords, in the glory of his Father, and all the holy angels with him, will be awfully grand.

Look at the effect of one angel on the Roman guard who watched the sepulchre where our divine Lord was laid. He came down from heaven to roll the stone from the door of the sepulchre, and at his presence "the keepers did shake, and became as dead men." Matt. xxviii, 2-4.

Said Jesus, on the night of his betrayal, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. xxvi, 53. Well, all heaven is soon to be emptied of all these angels. "The Son of man shall come in his glory, and all the holy angels with him." Matt. xxvi, 31. "The Son of man shall come in the glory of his Father, with his angels." Matt. xvi, 27.

O, what a scene that will be! The King of kings coming in the glory of the Eternal God! And attended by legions of beings of such an order, and so holy, as to be able to stand in the presence of the great and terrible Jehovah! When the whole heavens shall blaze with the glory of Christ and his attendants, and the whole earth tremble at his presence, then the man of sin will be consumed by the spirit of his mouth, and destroyed by the brightness [bright shining, Macknight] of his coming.

But it may be argued that only the "man of sin," or Papists, is to be destroyed at Christ's coming, and that the heathen, those that know not God, will remain alive to enjoy the blessing of these angels' messages, in the age to come. Well, let Paul speak again.

"And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that KNOW NOT GOD, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints."—2 Thess. i, 7-10.

Here is positive testimony that those that *know not God*, which embraces all the heathen, will "be punished with everlasting destruction," when the Lord comes to be glorified in his saints, and admired in all them that believe. But the Apostle has not only shown that Papists and the heathen that know not God, will be destroyed at the coming of Christ, but to guard us against the idea that there will be any, of any class of unbelieving and disobedient men that will not then be destroyed, he adds, as quoted above, "and that obey not the gospel of our Lord Jesus Christ." Now, we ask, after the "man of sin," or Papists, those "that know not God," or the heathen, and all that "obey not the gospel of our Lord Jesus Christ," shall be destroyed, who will there be left to hear the messages of the angels of Rev. xiv, in the future age?

The Prophet saw the same utter destruction of the wicked. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. xxiv, 1. "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Verse 3.

If the wicked are not to be destroyed at Christ's coming, but are to inhabit the earth, and enjoy the blessings of the messages of these angels in the future age, when is it that "the Lord maketh the earth empty," and "waste," and turneth it upside down, and scattereth abroad the inhabitants thereof?

We are told that Jerusalem is to be re-built, and men are to be turned to the worship of God by the proclamation of these messages in the future age.—Will those who hold this view, show us when the earth is to be "utterly emptied, and utterly spoiled," and when the "inhabitants thereof" are to be "scattered abroad?"

The language of the Prophet is of the most positive character. He not only states that the earth is to be made "empty," and "waste," but, lest we should get the idea that there might be one sinner left in it, he says, "and turneth it upside down, and scattereth abroad the inhabitants thereof."

## SUNDAY SANCTIFICATION.

A reformatory movement is on foot in our wicked city with regard to the Sabbath (?). The growing profanation of what is commonly, though without any Scriptural authority, called the Lord's Day, renders our clergy uneasy, and they have resolved upon a special effort to counteract it. A series of discourses upon the subject are to be delivered on successive Sunday evenings. The following is the arrangement, as given in one of our daily papers.

1. Origin and History of the Sabbath. Rev. A. D. Smith, D. D. Sabbath, March 13, 7½ P. M.; in the Jane-st., Associate Reformed Presbyterian Church, near Eighth-avenue.

2. Jewish and Christian Sabbath. Rev. G. Potts, D. D. March 20, 7½ P. M.; in the Church on University-place.

3. Temporal Advantages of the Sabbath. Rev. S. D. Burchard, D. D. March 27, 7½ P. M.; in Dr. Burchard's Church, Thirteenth-st.

4. Spiritual Advantages of the Sabbath. Rev. Thos. De Witt, D. D. April 3, 7½ P. M.; in the Reformed Dutch Church, Bleeker-st.

5. Sabbath Desecration and its Consequences. Rev. G. B. Cheever, D. D. April 10, 7½ P. M.; in the Church of the Puritans, Union-square.

6. The Purpose of the Sabbath. Rev. G. W. Bethune, D. D. April 17, 7½ P. M.; in the Church corner of Fifth-av. and Twenty-first-st.

7. Mode of Sabbath Sanctification. Rev. Joel Parker, D. D. April 24, 7½ P. M.; in Dr. Burchard's Church, Thirteenth-st.

8. Practical Duties of Christians in reference to the Sabbath. Rev. John Krohs, D. D. May 1, 7½ P. M.; in the Church corner of Fifth-av. and Nineteenth-st.

Here are four Presbyterian ministers, three of the Reformed Dutch Church, and one Congregationist;—no Baptist, no Methodist, no Episcopalian, none of any sort, indeed, except such as are thoroughly Puritanic in their theological views. All right, however, for nothing short of Puritanic stringency will avail with the lawless and disobedient. The milk-and-water doctrine of those who predicate Sabbath observance upon nothing but Apostolic example, or perhaps not even that—nothing higher than the general usage of the Church—has not hitherto effected any good results.

We wish we could get the ears of the leaders in this movement, long enough to suggest a few thoughts. We have no idea, however, that they will pay the smallest attention to what we say; and we would not trouble ourselves to say any thing, only that we remember, it is sometimes a duty to speak, whether men will hear or whether they will forbear to hear.

The first discourse will have been delivered, before our paper goes to press. If the author should prove to be master of his subject, he will afford his hearers abundant proof, that the Sabbath was instituted in Paradise—that it was incorporated with the Decalogue, and given to the Israelites—that it was observed by God's people down to the coming of Christ—that it was observed by Christ himself, and so commended to his followers—that it was observed by the early churches—that it was observed even after Constantine's time—and that its observance was practiced by here and there a scattering band of Christians down to the time of the Puritans. But we are very suspicious, that his hearers will not learn from him, that this Sabbath, from first to last, was the seventh day of the week.

We would suggest to the Rev. Dr. Potts, that when he comes to talk about the "Jewish and Christian Sabbath," he will do well to reflect whether Christ ever made such a distinction—whether the new Testament any where recognizes such a distinction—whether it is not a distinction of mere human contrivance, and made for the purpose of sustaining a foregone conclusion. *Jewish Sabbath and Christian Sabbath!* That is, as we suppose, one Sabbath for the promotion of Judaism, another for the promotion of Christianity. We would also suggest the outlines of a brief Catechism, which he may use at his convenience.

*Quest.* Which is the Sabbath for the promotion of Judaism?

*Ans.* The seventh day of the week, commonly called Saturday.

*Q.* Which is the Sabbath for the promotion of Christianity?

A. The first day of the week, commonly called Sunday.

*Q.* How does the observance of the seventh day of the week serve to promote Judaism?

A. By reminding the people of the work of creation; that the world and the things therein did not spring into existence by chance, as the Atheist teaches, but were the workmanship of an all-wise Being, who designed every thing for the best and wisest purposes. This point of theology lies at the foundation of Judaism!

*Q.* But is not this a fundamental point of Christianity also? Is it not a part of the faith, that the worlds were framed by the word of God? Heb. xi, 3.

A. Well, there may be something in that, but then it would seem very anti-evangelical to observe an institution which commemorates the fact; it seems too much like doing as the Jews did; and Constantine said, "Let us have nothing in common with that odious brood."

*Q.* Is Constantine your Master?

A. No; Christ is our Master, and we glory in observing his Sabbath, rather than the Sabbath of the Jews.

*Q.* How do you know that the first day of the week is Christ's Sabbath? Did He ever observe it?

A. Observe it! Certainly. Did he not appear to his disciples on the first day of the week, after his resurrection? And did he not say to them, "Peace be unto you?"

*Q.* That is not an answer to the question. Did Christ observe the day as a Sabbath? Did he rest from labor on that day? Did he command his disciples to do so? If so, furnish the proof.

A. If you must have chapter and verse for the thing, it must be owned that the proof is somewhat deficient. But is it not reasonable to suppose that, if Christ met with his disciples on the first day of the week, it was for the purpose of designating the day as a Sabbath?

*Q.* You confess, then, that there is no proof of the fact at all. Christ neither observed the day himself, nor commanded his disciples to do so. Why, then, do you call it the *Christian Sabbath*?

A. Because it is intended to be the means of promoting Christianity.

*Q.* So Constantine intended, it is true; but, in what respect is it better for this purpose than the seventh day of the week?

A. Much every way; chiefly because it commemorates the new creation, rather than the old. For though it is well to acknowledge Jehovah as the Creator and Former of all things, yet the continued recurrence to it in a weekly commemoration is very unnecessary. It is much better for a Christian to commemorate the new creation, in comparison with which God says, the old creation "shall not be remembered, nor come into mind."

*Q.* Has the new creation yet come into being? Is it yet finished? How can it be commemorated, before it is completed?

The answer to the last question we shall leave for the Rev. Doctor to furnish, if he thinks best. But, seriously, is it not time that such botched theology be given to the winds, and God's Word, in its naked simplicity, enforced upon the people?

Upon the other points proposed for discussion in this series of discourses, we have no suggestions to offer at present. We intend to hear them all, if opportunity serve.—*Sabbath Recorder.*

## LETTERS.

From Bro. Bates.

DEAR BRO. WHITE:—I thought that a brief account of my last tour to some of the towns and cities of Ct., Mass. and R. I., might probably interest some of the readers of the *Review*.

Sabbath and First-day, Jan. 22d, and 23d, we spent in conference at Berlin, Ct. Sickness and bad traveling prevented a number from attending. I have since heard that two or more, have embraced the whole truth.

Our dear Sr. Chamberlain of Middletown, was sick, nigh unto death. The Lord manifested his power in raising her, and restored her to her family and brethren, in answer to prayer. Praise his holy name.

From Ct. we passed to Springfield, Chicopee Falls, &c. We spent a few days in the latter place with Bro. D. Daniels. There are a few Sabbath-keepers here. A sister who had been much perplexed to know where the truth of the Advent doctrine was, who had strong faith in the 1844 movement, listened to a statement of our present position, [Rev. xiv, 12.] and joyfully embraced the truth.

Jan. 30th, First-day, the way was open and we gave a brief exposition of our whereabouts, in three lectures in Springfield Mass., in Currier's Advent Hall. Several of the leading members of the meeting saw the untenableness of their position, and acknowledged that what they had heard was the truth, and wished to hear more. We spent two evenings with them, and the following Sabbath, and left them much strengthened in the truth.

First-day, Feb. 6, we lectured twice to the Advent congregation in Chester Factory, Mass. The minister who invited me to occupy the time, raised such opposition to the commandments of God, and the holy Sabbath, at the close of the meeting; (clearly manifesting the rage of the Dragon, as John in vision saw that it would be, 1757 years ago;) that some were sorely tried. Some wished to have the paper sent them, determined to examine for themselves. I have learned that Bro. Daniels has had a good meeting with them since.

February 9th, held a meeting at Bro. Paine's in Hardwick, Mass. Himself and family are striving for the kingdom. Bro. P. accompanied me to Barre, and Athol, Mass. At the first mentioned place, we called on an Advent brother who had been given up by his Physicians, who told him that he might possibly live ten days. After hearing us explain, he embraced the third angel's message in full, and requested us to present his case to the Lord, in accordance with James v, 14. After prayer was offered, he dressed himself and passed out of his sick room, praising the Lord for what he had done. Thus the Lord healed Bro. C. in answer to prayer, for believing, and acknowledging the last message of mercy. To him be all honor and praise. Amen.

The same day [Feb. 11] we rode to Athol, and commenced a meeting at Austin Ellenwood's. Our subject was the Sanctuary, and the cleansing of the same at the end of the 2300 days. The congregation professed to be Sabbath-keepers, in the message. At the close of the meeting, several of their leading members were vociferate in their prayers, and exhortations, with stamping and pounding the chairs, and the floor to convert us to what they believed was the true Sanctuary. They declared that the church was the Sanctuary, and that Christ had come, and entered his Sanctuary and was now cleansing it. Seeing their excited state, I calmly objected to their views, and such spiritualizing expositions as they were endeavoring to press upon us.

Seeing that arguments were failing, Mr. E. hastily crossed his room to try what could be done by physical force. He seized me by the shoulders, and shook me most violently. When I asked the reason why he had attacked me thus, he replied, it was not him, God had done it to divest me of error, &c. We stated to them that we had neither sympathy nor fellowship for such Sabbath-keeping. It would avail them nothing. With an exhortation to worship God with reverence and holy fear, we left them.

From the 14th to the 18th of Feb, we labored in Worcester, Mass. As nothing had been done here in explaining the third angel's message, we had much prejudice to remove. The subject is now being investigated by the reception of the paper and books to read and compare with the Word, and past history.—Some I trust are keeping the Sabbath, and there are other honest souls there who I believe will unite with them. Hope our brethren will visit them as they pass that way.

February 18th we passed from W. to Providence, R. I. Here two parties of Adventists, as in Worcester and in Bristol, R. I. are arrayed against each other. The honest inquirers after truth among them have been looking in vain for a reunion, or peace.—The breach is continually widening, and no hope that

either party can be saved in such a state of enmity, and opposite, distracted views. They are also taught, that those who teach the ending of the 2300 days, and the third angel's message, are deluded, and only common disturbers. But when they are willing to hear the message explained, "How different," say they, "from what we have heard. Why, this is our past experience in the Advent doctrine, and it looks like truth and we mean to examine it."

We found so much opposition to contend with here, that we began to question whether it was duty to stay. Still we received neither light nor liberty to leave. There are many professed Advent believers in P.; the organized company is the most numerous.—I attended three of their meetings. At the first I asked permission to present the third angel's message.—Received no answer. First-day, at the noon intermission, I was conversing with a brother about our past history. Deacon P. came to the stove where we were, and ordered me to stop, and said they had heard enough such kind of teaching, &c. I called again in the evening, at their prayer and conference meeting. At the close of their meeting the truth was called for as I had not heard before. I quoted Rev. xiv, 12, and stated, that was the *present truth*, and began to explain the ten commandments, and had got along as far as the penalty of violating the fourth, when the minister ordered me to stop, and called on his church to rise and show their disapprobation of my teaching. This summons they obeyed.

The way was opened in another quarter, and I gave four lectures at private houses, and three on First-day, at Amity Hall. You will see by the order sent in, that the paper, and books are called for, and also the Charts. Investigation is now being made by those in P. who a few days ago were strongly prejudiced against the present truth. They could hardly believe until they heard, that there was anything worthy of their attention in the third angel's message, or that there was either a paper, or books published on the subject. I trust there are many honest souls in P. that will not be fettered by false teachers; but will have the whole truth. After ten days tarry in P. the way was clear to pass to another place.

Feb. 28th and March 1st, we spent in Bristol, R. I. Here we found some willing to listen, and also to investigate. I pray the Lord to guide their minds in the way of truth. We held one meeting at Fall River, and returned home the 3d Inst.

We have just closed a conference in Fairhaven, appointed for Bro. Barr, the 5th and 6th. The storm and bad going kept some back. The last day the attendance was good, and the truth seemed to take effect. One soul has come out on the Sabbath. We hope Bro. B. has since been laboring in Dartmouth.

JOSEPH BATES.

Fairhaven, Mass., March, 9th, 1853.

From Bro. Hewett.

DEAR BRO. WHITE:—Through the tender mercy of God, we are being established in the present truth, and it is shining brighter and brighter, and poor souls are coming, and saying, we will go with you, and where thou dwellest we will dwell.

After the Oswego conference, I believe the Lord's will was, that I should go with Bro. Holt. We came to Camden and have labored two Sabbaths. A good work is going on here, some have come out and confessed the truth, and a good number anxiously seeking to know the truth. The people are troubled.

On First-day they got the presiding Elder to leave their quarterly meeting then being holden three miles distant, to come and leave his meeting (a rare thing) and stop this, and calm their troubled breasts.

He came and preached from Col. ii, 16. He also, quoted Rev. i, 10. He then told them Jesus often met with his disciples on the first day, after his resurrection. He said he would not turn to them and read, but you all know it is so. Now, said he, I do not present all this as positive evidence that the first day should be observed as the Sabbath; but, said he, I now show the reason why it is the Sabbath—it is because Christ arose from the dead on that day—is not this reason enough (cried he) to suppose. Here is the foundation

for first-day keeping. Human REASONING AND SUPPORT. O, is this the best and strongest reason their greatest men that stand before their congregations can bring? Sandy foundation, truly, reason enough to suppose. On the same principle Satan reasoned against the commandments of God. Gen. iii, 1, 5. Is it not so? and did not Thomas Paine, in his age of reason, reason away the truth of God?

In closing, this presiding Elder told them that those who keep the seventh day and work on the first day would receive greater damnation, great words against the Most High. "Fill ye up then the measure of your fathers;" most of their hurt is slightly healed; but bless the Lord, numbers that heard on both sides never will rest, until they know the truth. Their attention is arrested and they will investigate. They wish to hear more, and God will have it so that they will have the truth. The dear sheep are hungry, they are crying all around for food, or to find shepherds that will point them to good pastures, and give them the bread of eternal life, while blind guides are turning the stranger from his right to the tree of life, by turning him from the commandments of the Lord.—My heart is pained at the thought. O, God pity the poor sheep.

O. HEWETT.

Camden, March 7th, 1853.

From Bro. Wilcox.

DEAR BRO. WHITE:—I wish to relate something of what the Lord has done for me of late. It is now nearly two months since I embraced the present truth; since that time I have enjoyed many rich blessings from our heavenly Father. I was looking for the Lord in 1844. Although I was quite young, yet I saw the need of a preparation and change of heart to meet in peace my blessed Saviour, who I verily believed would come on the tenth day of the seventh month, to reward the saints in glory, and take vengeance on them who know not God. But in his wise providence we were disappointed in our expectations, being ignorant in regard to the event that was to transpire at the end of the 2300 days, mentioned in Dan. viii, 14.

Soon after the tenth day movement, I went to live with those who were opposed to the Advent doctrine, and ridiculed the Millerites, as they called them, and not having one soul to encourage me, I began to grow careless and indifferent, and at length neglected to watch and pray. Soon the Enemy overcame me. I began to partake of the spirit of the world, the allurements of sin, and as I grew older, pride and fashion crept in. Thus, in this poor, miserable condition, I have lived away from my God over eight long years.

I came to Bro. Ira Abbey's about the first of January. Soon after, he began to converse with me on present truth, and more particularly on the Sabbath question, and gave me some books to read on that point. But I refused to read them. My heart had become so hardened in sin that I could not bear to hear anything said on the subject. When I had about made up my mind to quit and go where they did not keep the Sabbath, Brn. Rhodes and Ingraham came to this place and held a Conference, during which I attended several lectures. They presented light on the commandments of God, in such a clear manner, that I was compelled to see and acknowledge it. If I rejected it, I saw I should be lost, forever lost. But thanks be to God that he ever has given me a heart to receive the truth, and obey it, and forsake my wicked companions, and follow my dear Redeemer, that by keeping the commandments, the seventh-day Sabbath not excepted, in the Spirit of them, I may be numbered with the company that the Apostle saw on the mount Zion. Rev. xiv, 1.

The Lord has led me in a way I knew not of. My heart swells with gratitude and praise to my heavenly Father, when I think of his long suffering and forbearance towards me, while yet in sin, and on the broad road to destruction, and for his kind and tender mercies over me in sparing my life, in giving me a privilege of hearing the last warning message. O, I feel that time is very short, and I want to live very near to God, and be protected in this evil time, and have a shelter from the storm that is about to burst upon this guilty world. I feel to praise his holy name that

he has given me a disposition to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. It will cost all to get into the kingdom. We must forsake all things earthly, even father, mother, brother, sister, if they will not go along with us, and strive to lay up for ourselves treasures in heaven, where moth doth not corrupt, nor thieves break through and steal. I feel that we need to be very humble, and rejoice that we are counted worthy to suffer for Christ's sake, and be anything in the eyes of the world, if we can but gain an inheritance in the New Earth, wherein dwelleth righteousness, and be permitted to sing the song of the redeemed. Oh, glorious thought, that if we are faithful and walk in the truth, we shall overcome at last, and be brought through, triumphant, and be permitted to sit down in the kingdom of God, and dwell in his presence forever, where pain, sorrow and death will be no more, and the wicked will cease from troubling and the weary will be at rest.

Yours in hope of eternal life. JOHN WILCOX.  
Brookfield, N. Y., March 19th, 1853.

From Bro. Putnam.

DEAR BRO. WHITE:—Being a stranger to you in the flesh, but entertaining the same Blessed Hope, I venture to write a few lines. Myself and companion have been firm believers in the speedy coming of the Lord since 1843, and have been striving to obey God in all things, as fast as we have seen light, and the way opened before us.

When our beloved Bro. Fitch travelled through Vermont, we heard and saw from the chart that our Master was at the door. We were not slow to believe. Our names were cast out as evil, being members of the Methodist Episcopal Church. The cry was soon made, come out of her my people.

We did not confer with flesh and blood; but obeyed God, which we found better than sacrifice. We then lived in daily expectation of seeing him we loved, little dreaming of the time of trouble that was before us.

In the Summer of 1844 we moved to Wisconsin, where we heard nothing of the tenth-day movement until it had past. We wrote for the *Voice of Truth*, and that gave us meat for a season. That soon came out, the *Harbinger*, though not of the coming of the Lord, but of the Age to come, which we could not harmonize with the sure word. But we are thankful for light on life and immortality through its pages. But in consequence of being poor our names were dropped. About this time the *Watchman* was sent us by some friend. We feel thankful for the same. It has given light upon some subjects; but we think it is in an error on some points.

We feel to mourn when we see the once happy flock scattered and torn, and can but say, how are the mighty fallen. We were, with the rest of our brethren, tossed about by adverse winds, not knowing our whereabouts, grasping at different articles, on definite time, still looking for the termination of the 2300 days, until it pleased God, to send among us Brn. Case and Bowles, last Spring, with what I believe to be the third angel's message. Now shall we give up our past experience, the many happy seasons we enjoyed while under the judgment hour cry, and the new glories that enveloped us when we left mystical Babylon, and call it all delusion, and yet to be fulfilled in the Age to come. God forbid.

We can now say that we have got out of the fog. We find God's law is not abolished. He made the Sabbath for man, and we are not left in the dark on the subject. We can now say, that the Sabbath is a delight. May God help us to do his commandments, that we may have right to the tree of life and may enter through the gates into the city.

Your Brother in hope of eternal life at the appearing of Jesus Christ. WM. B. PUTNAM.  
Warsaw, Wis., Feb. 26th, 1853.

From Bro. Rapp.

DEAR BRO. WHITE:—I thank God that I have this opportunity of enclosing in this, five dollars for you. I felt bad when I heard of your wants, and had nothing to help you. But I cannot always do as I would like to, from the fact that I am poor in this world's

goals. I have no home here, but I seek one to come. I live in a little shanty in the woods, where the snow and rain come in, whenever it comes. I have a family of five to maintain, and I have no cow to help supply our wants. Yet I speak not this as murmuring, but that others may have courage. For God has chosen the poor of this world, rich in faith, and heirs to the kingdom, which he has promised to those who love him. "And this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John v, 3.

I am all alone here, in the cause of truth, and surrounded with the spirit rappings. They are doing great wonders. I have to contend with them on every side, and in so doing, am losing the friendship of all. But I will stand for the word of God, if I lose every friend.

When I hear through the *Review*, of the little flocks around, that can meet together, and sing, and pray, and converse with each other, it makes me feel very lonesome here all alone, as I have not seen any of the brethren since early last Fall. Bro. Case, Waggoner and Phelps were then to our house. How true were the following lines on parting with them.

Your presence, sweet, our union's dear,  
What joys we feel together here!  
But when I see that we must part,  
You draw like cords around my heart."

Yours in love,

Wm. H. RAPP.

Markesan, Wis., Feb. 25th, 1853.

DEAR BROTHER:—We return to you a part of the money you sent us. This we think is our duty, considering your circumstances. We should have sent the paper to you just as freely, had you sent nothing, only a statement of your circumstances. You have shown your willingness to sacrifice for the truth's sake, and God will bless you for it. But you will please receive the \$3 we return.

Though poor in this world's goods, yet if you are an heir of God, you are rich. And if faithful, you will soon have a share in Abraham's great farm. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Abraham, also, "looked for a City which hath foundations." Those who are of faith, will be blessed with faithful Abraham, and have a share in Abraham's great house, the New Jerusalem.—Ed.

From Sister Finch.

DEAR BRO. WHITE:—I want to tell you a little of the prosperity of Zion in this place. The band of believers here number about thirty. We have prayer and conference meetings three times a week, and they are increasing in interest, and I am constrained to say the Lord does indeed meet with us, and many times in mighty power. The people of God are rising here, and gaining strength, (as I never have seen them before,) and I believe never to fall again. They seem to feel the importance of having their daily walk, their life and conversation such as will please the Lord, and of having their words well chosen, and seasoned with grace. We read, "But as He which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. i, 15. And the Psalmist says, "To him that ordereth his conversation aright will I show the salvation of God."

"So let our lips and lives express  
The holy gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine."

Yours in love,

M. S. FINCH.

Caugdenoy, N. Y.

From Bro. Cornell.

DEAR BRO. WHITE:—I have just finished the second course of lectures in the Town of Locke, Mich. Several more have joined the number of commandment-keepers there. They number now about twenty. Many others are almost persuaded. The opposition was great, and efforts were made to close the house against us. But they were not successful. Many threats were made, by those who oppose the present truth. Suffice it to say, that there was a clear manifestation of the *Dragon Spirit* that now begins to work in the children of disobedience which served to open the eyes of the honest seekers after truth, and a general interest and inquiry was awakened up throughout the community.

At the close of the lectures we had a blessed season in attending to the ordinances of the Lord's house. Truly, the institutions of the gospel, when obeyed from the heart, serve to unite God's children, and cau-

ses them to love each other with pure hearts fervently. Amen.

M. E. CORNELL.

Oswego, March 11th, 1853.

From Bro. Richmond.

DEAR BRO. WHITE:—Will you please send me your paper, and I will send you the money as soon as I can. The *Harbinger* uses rather hard language in regard to the "Sabbath-keepers," concerning whom I wish to learn the truth. I can see no other path of duty but to keep the commands of the Father, and also the Son, unless it can be shown that they are any of them abolished, which has not yet been done to my satisfaction.

Yours in the faith once delivered to the Saints.

A. J. RICHMOND.

South, Haven Mich., March 15th, 1853.

## THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, MARCH 31, 1853.

### The Readers of the Review

ARE daily increasing. When we commenced the present volume, we sent out only 800 copies; now we send out 1600. And we have reasons to believe that a greater proportion of our readers now are Sabbath-keepers, than one year since. But there are some to whom we send the *Review* that we have never heard from in any way. We know not but what they are believers in the present truth. But without doubt, some are not, and take little or no interest in the *Review*. And, perhaps, some wish it discontinued.

As names are daily sent in for the *Review* we must print more copies, or erase the names of some to whom we have sent it some time, without as much as hearing from them. We conclude to do the latter. Before commencing another volume, we shall copy the names into new books, and wish to do all the erasing of names before that time.

And here we wish to state to Agents, and to all, that the object in sending out the *Review*, and thus spreading out the truth before individuals, is, that they may see and embrace the truth. But if they do not, after having a chance to learn our views, and if there is no prospect of the object for which we labor being gained, then we see no reason why the *Review* should be continued to them, unless they wish to pay its cost, which is \$1 a year. To cast our pearls before those who turn and rend us, is forbidden by our Lord.

We would here say, that lack of means to aid in publishing the *Review* should hinder no one from taking it. Let the worthy poor have it. But in many cases one copy will answer for two families. Those who send, or have sent names, will do well to bear this in mind.

We have begun to erase names from our books, and shall erase more. And on the margin of the last paper we send to such we shall hereafter write their names in *Red Ink*. And if any of our readers who still wish the *Review* continued, shall find their names in *Red Ink* on the margin of their paper, they will please write to us immediately, and it shall be continued, whether they can help sustain it or not.

Let those who have sent names for the *Review*, ascertain, if possible, whether it is accomplishing any good. If not, they should inform us.

We have sent the *Review* to some for more than a year without as much as hearing from them. They should write. But if they do not, they should not blame us for erasing their names, after reading these statements.

### Bro. Andrews' Work on the Sanctuary.

WE printed about 3000 copies of this work, 1000 we have bound in a Pamphlet, and 2000 copies we designed to form the first 72 pages of a large book which we have had in contemplation.

As this work has been called for beyond our expectations, so that the 1000 are nearly disposed of, we have concluded to bind the other 2000 copies, and give up the large book at present. At some future time, when the matter shall be prepared, such a book can be published in a short time.

Those who wish Bro. Andrews' work on the Sanctuary, can now be supplied. We can recommend it to our brethren as the best work that has been published on present truth. Let it be widely, but judiciously circulated.

### The Youth's Instructor.

The seventh number of this little paper is published, and up to this time we have received full enough to pay expenses. This is more than we expected. But the number of subscribers is not yet more than two thirds the number of copies we regularly print. We hope those interested in this little paper, will do what they can for its circulation.

And here we wish to say to the brethren, that it would be some relief to us, and better in many respects, if all the papers sent to one place, could be directed to one individual. In this case two copies could be sent on one sheet, without our cutting it, which would save one half the postage. Those who make such an arrangement, will please do it soon.

THE amount received to publish Tracts is, \$268.32.  
The amount paid out noticed in No. 19, . . . \$195.00.  
For 2000 copies of the work on the Sanctuary, . . . \$95.00.  
Whole amount paid out, . . . \$290.00.  
Amount paid out above what has been received, . . . \$21.68.

We are getting out a large edition of a work on the supposed change, and history of the Sabbath, which will probably cost \$80. Those who wish, may now aid us in this work with their means.

To those who wish to pay the cost, and no more, of the Tracts they order, we will say, that we can send 15 of the Sanctuary, or 20 of the *Review of Crozier*, and pay postage, for \$1, and other Tracts at the same rate.

WE have on hand a quantity of the Pamphlet, entitled, "A Sketch of the Christian Experience and Views of Ellen G. White." The author has recently added a few notes of explanation, which make the little work of more interest. As it was not fully paid for by donations, we conclude to sell it at ten cents a copy.

Enough of No. 16 have been received to supply our need. Thanks to those who have sent this number. But we are in want of No. 22. A few copies returned would be very acceptable.

THOSE who wish the *Review* discontinued, will please return No. 22, with their name and address written on the inside of the wrapper. Some neglect to give their name and address on returned papers. In this case we do not know whose paper to stop.

### Business.

J. W. STEWART—We have sent the *Review* regularly to John Stewart, No. 46 Sonca St., Cleveland, Ohio. If this is wrong, please inform us.

F. WHEELER—A box of books was sent by Express the 21st.

H. LYON—Does S. Van'Horn wish the *Review*? You did not state.

W. S. INGRAHAM—We sent you books, &c. to Elmira, were they received?

P. GIBSON—The money was receipted in No. 17, which we send.

R. WILDER—We send you two copies of the *Instructor*, one for Sr. B. In No. 4, J. Wilder is credited 25 cents. Why the *Instructor* was not sent we cannot now tell.

M. C. ANDREWS—We have sent the *Review* to Rebecca Earle, Newark, N. J., regularly the two years past. We shall continue to send it, adding the No. of the street which you send.

### Appointments.

PROVIDENCE permitting, I will meet with the Brethren as follows: Catlin, the second Sabbath and First-day in April; Elmira, the third Sabbath and First-day. W. S. INGRAHAM.

PROVIDENCE permitting, I will meet with the Brethren at Fredonia, Sabbath and First-day, April 16th and 17th.

I design to go West from Fredonia, as far as Bureau Co., Ill., and will hold meetings on my way West, in Ohio and Michigan. Will the Brethren, who wish me to hold meetings with them, write me at Rochester N. Y. in time to have appointments published in the next *Review*. J. N. LOUGHBOROUGH.

### Publications.

THE BIBLE SABBATH, or a careful selection from the Publications of the American Sabbath Tract Society, including the History of the Sabbath—64 pages.

The Sanctuary and Twenty-three Hundred days, 68 pages.

We also have on hand our *Hymn Book*, well bound, price 30 cents. Postage 2 cents.

Perpetuity of the Law of God—32 pages.

The Seventh-day Sabbath—48 pages.

The Parable of the Ten Virgins—24 pages.

The Chart—"A Pictorial Illustration of the Visions of Daniel and John and their Chronology," published by Otis Nichols, Dorchester, Mass.—Price—on rollers, \$2. We will send it by Mail, without rollers, for the same price.

### Letters.

A. S. Hutches, C. Bates, Wm. B. Putnam, J. Miracle, M. Mo Candler, O. Nichols, G. Brown, C. L. Gould, A. A. Dodge, M. E. Cornell, D. Marks, E. Eastman, D. Upson 2, J. Bates, L. J. Richmond, E. J. Paice, M. S. Finch, S. Shoudy, O. Hewett 2, E. Goodwin, D. T. Taylor, H. Lyon, A. J. Richmond, U. Smith, P. Gibson, H. C. Crumb, R. Preston, W. S. Ingraham, E. Everts, F. H. Howland, M. L. Bauder, M. G. Kellogg.

### Receipts.

W. H. MoCoy, C. K. Averill, J. Whipple, C. O. Taylor, S. Van'Horn, J. F. Byington, F. Wheeler, T. T. Wheeler, J. W. Stewart, J. Keam, J. A. B. Calkins, J. Wilcox, A. H. Robinson, a Friend, L. Wild, E. Wild, R. Earle, F. J. Owen, N. Davis, A. Davis, C. B. Preston, each \$1.  
N. T. Preston, H. Childs, S. T. Cranston, each \$2. W. H. Rapp \$1.60. F. H. Corwin 75 cents. A. B. Pearsall 60 cents. J. Wilder, C. Bourn, W. Beebe, T. Torry, B. L. Smith, C. Webb, each 50 cents. M. Mott, Sr. Green each 25 cents. J. Wilbur 20 cents.

### For Tracts.

J. Whipple, W. Farnsworth each \$1. J. Wilcox 90 cents. A. N. Curtis 75 cents. W. Gould 70 cents. C. O. Taylor 60 cents. C. E. Harris 30 cents.