and is the seventh day of the week: a day appointed for religious duties, and a total cessation from work, in commemoration of God's resting on the seventh day.

The Sabbath is a positive institution, and therefore the proof of its obligation is to be sought for entirely from revelation, yet there are indications in the present constitution, that periods of rest are necessary, both for man and for beast. The recurrence of night, and the necessity of reposi, show that the principle of rest enters into the present system of labor.

INSTITUTION OF THE SABBATH.

Sabbath, the Hebrew language signifies rest, and is the seventh day of the week: a day appointed for religious duties, and a total cessation from work, in commemoration of God's resting on the seventh day.

The Sabbath is a positive institution, and therefore the proof of its obligation is to be sought for entirely from revelation, yet there are indications in the present constitution, that periods of rest are necessary, both for man and for beast. The recurrence of night, and the necessity of reposi, show that the principle of rest enters into the present system of labor.

OF THE ORIGINAL INSTITUTION OF THE SABBATH.

First. The Divine authority for the institution of the Sabbath is found in Gen. ii, 1-3. Thus the heavens and the earth were finished, and all the host of them; and on the seventh day, God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

This has no reference to a peculiar people, but to all men equally: for it seems in the light of an example from God for all. It was enough to wake earth and heaven to song. All nations were to be full of the glory of the Lord.

If it be rest, all men equally need it. If it be moral, it is enough to wake earth and heaven to song. All nations were to be full of the glory of the Lord.

But as truly as I live, all the earth shall be filled with the glory of the Lord.

Tuts oath of God must be fulfilled; for "not one good thing of all that the Lord hath spoken" can fail. Thanks to the name of the Lord, the full accomplishment of every letter of this oath is absolutely certain, and in the certainty that all this must be brought to pass, there is enough to wake earth and heaven to song. All nations were to be full of the glory of the Lord.

That day must be seen. That it never has been seen, will all admit. The glory of the Lord, which is thus to fill the earth, unquestionably includes his perfect holiness. This is the glory which the seraphim are represented as beholding and praising. Zechariah foretells the same time, when the holiness to the Lord shall be written upon the bells of the horses, and when every pot in Judah and in Jerusalem shall be holy to the Lord.

Now that there can be no such universal prevalence of the gospel in this world previous to Christ's coming, we shall not look for the earth filled with the glory of the Lord, while the children of the wicked one are in it, and they are to remain in it until the end of this world, when the Son of man, at his coming, shall send his angels and gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; it is plainly an absolute certainty, that the gospel never will prevail before the end of this world, so as to fill the earth with the glory of the Lord.

Again: Christ said, "My kingdom is not of this world." This ought to satisfy any reasonable mind, who looks at it, that his kingdom is not to come in this world, so that the will of God shall be done on earth as it is in heaven.

Again: We are told in the seventh chapter of Daniel, of a wicked power that shall make war with the saints and prevail against them until the Ancient of Days shall come, i.e., Christ. Here, therefore, it is also rendered absolutely certain that the whole earth is not to be converted before Christ's coming.

Again: Paul taught the Thessalonians that the man of sin, i.e., the Popery, shall be destroyed with the brightness of Christ's coming; and of course he will not have been converted before Christ's coming, and the earth therfore cannot be filled with the glory of the Lord by the universal prevalence of the gospel, before Christ appears.

All these considerations show that this division of time just previously mentioned, and also of the use of this day for religious worship!

2. Noah seems to have observed the same hebdomadal division of time. The command to enter into the ark, was given seven days before the flood came. Gen. vii, 5-10. So he allowed seven days to elapse between the times of sending forth the fowls. Gen. viii, 12-13. Now I think that these intimations show that this division of time was observed according to the original command, and we may well suppose that with it was connected the special time for religious worship.

Thus, also Joseph dwelt seven days, or a whole week, to the time of the angel's visitation. Gen. xxi, 1-3.

3. The next mention of the Sabbath is shortly after the Israelites had left Egypt, and were fed with manna in the wilderness, Ex. xvi, 22-30.

It occurs in the Mosaic law, and consequently, the obligation of the Sabbath is hereby acknowledged irrespective of the Mosaic law. When first alluded to, it is spoken of as a thing known, God, first, without referring to the Sabbath informs Moses that on the seventh day, the Israelites should gather twice as much manna as on any other day. From this, it seems that the time of division by weeks was known, and that it was taken generally, that they might know the reason for making this distinction. In the whole narration there is no precept given for the keeping of the day, but they are reproved for not suitably keeping it, as though it were an institution with which they ought to have been familiar.

The whole earth is to be full of the glory of the Lord, the habitation of his glory, and the habitation of his angels, and when every pot in Judah and in Jerusalem shall be holy to the Lord. Now if all the earth is to be full of the glory of the Lord, then the hearts of all men must be filled with holiness; so that, as under the influence of Satan, "every imagination of the thoughts of men's hearts has been only evil and that continually," the time will come when "every imagination of the thoughts of men's hearts, shall be holiness to the Lord, and that continually. Now this, all this, must be true of every individual on the face of the earth; for his will is to be done in earth as it is in heaven, and all shall know him, "from the least of them, even unto the greatest of them;" so that none shall say to his neighbor or brother, know thou the Lord. Until holiness shall thus become complete and universal, it cannot be said, that this world is as in heaven, or that there is no occasion to say, "Know the Lord." Just so far as sin remains, the earth is filled with the glory of Satan, but be he it, who reigns in the children of disobedience.

With regard to the manner in which these glorious predictions are to be fulfilled, there are two kinds of people, who are entertained by different classes of the Lord's professed people.

Some are expecting that the gospel will prevail in the earth, previous to Christ's coming, and that all shall know the Lord, from the least of them, even unto the greatest of them, i.e., all mankind shall be so converted and sanctified to God, that his will shall be done in the earth, in the heart and life of every individual, as it is done in heaven. All this must be accomplished, since God has con"
mournfully, when Christ will appear and destroy it. But God has foretold, by Daniel, that "the saints of the Most High shall have the kingdom, and shall possess it for ever, even for ever and ever." In the thirty-seventh Psalm we are also told, that the righteous shall inherit the land, and dwell therein forever. In the sixtieth chapter of Isaiah we are told, "Thy people also shall be all righteous, they shall possess the land for ever, because the dominion shall be for ever." God will give light, as that the fact, that when the saints possess the earth, they are to possess it for ever, even for ever and ever, did not prove that there would be an end to it. The last lingering expectation of a temporal millennium, a beloved brother, who has recently written on this subject, has concluded that this millennium, must last more than a thousand years, and probably may continue 360,000, but nearly 360,000 years is not "forever, ever forever and ever." But we are told by the dear brethren who advocate a temporal millennium, that there shall be a "second death," which shall not have an end; and if "forever, ever forever and ever," does not express or imply endless duration, I would ask what terms can express it?

It is truly painful to see our dear brethren, who are unwilling to admit that the coming of our blessed Lord and Master is at the door, resorting to the same mode of reasoning to get rid of this blessed and glorious truth, that Universalists do to escape the doctrine of the resurrection of the body, and to destroy the foundations of the Christian system, of which their whole system is built, and which is held by them, that there shall be an end to it; and is, consequently, wholly impossible that this kingdom should be found in a temporal millennium. Besides, "the kingdom of this world shall be given to the Son of man," so that the angels of God shall be with men in the new earth. The theory of a temporal millennium, therefore, before Christ's coming, is to me groundless fable. I have no more expectation that it will ever come, than that the dead shall rise at the last day. This is not said by me, because we cannot do in the earth which now is, because it is reserved against the day of judgment and perdition of ungodly men; and after this, we are promised new heavens and a new earth, wherein dwelleth righteousness.

At the same time we take place that destruction which shall pass away and be destroyed; for the Son of man shall be revealed, one shall be taken and another left.

The inquiry I will now answer, from the word of God. (1 Thess. iv, 13.) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For we believe that Jesus died and rose again, even so, that ye also should walk in newness of life, that sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so, [that is, in like manner] they also which sleep in Jesus, if God will, shall rise again at the last day. For this Hrist shall be revealed from heaven with his mighty angels, and with a great shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Here we are taught that all the dead in Christ shall, at his coming, be raised from the dead, "even so," that is, in like manner as he was. It does not say all the dead, but all the dead in Christ; because, as we are taught in the twenty-first chapter of Revelation, that the first resurrection, while the "rest of the dead live not again till the thousand years are finished."

Christ having raised the righteous dead at his appearing, when we hear that the coming of the Lord shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Cor. xv, 52.) "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Not all the living will thus be changed, for Christ has told us, in the seventeenth chapter of Luke, that in the day when the Son of man shall be revealed, one shall be taken and another left.

Christ, therefore, at his coming, will take up the righteous dead and the righteous living to be with him, and all the wicked will be left. The wicked dead will be left under the power of death for a thousand years, plainly and positively taught in the twentieth chapter of Revelation, and the living wicked will be gathered as tares and burned.

At the same time we take place that destruction which shall pass away and be destroyed; for the Son of man shall be revealed, one shall be taken and another left.
According to the theory of a temporal millennium, the dear brethren who attempt to uphold that theory, are compelled to resort to the hackneyed queries of Universalists, respecting those Bible terms which express endless duration as fully as language can express it; and they employ them in the same vein, to prove that the coming of the Saviour is at hand. For as surely as the children of the wicked one are to remain with the children of the wicked, so also shall the Son of man appear in the clouds of heaven with power and great glory, and shall send his angels to gather his elect. Then “evildoers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be: but the meek shall possess the earth, and shall inherit it with peace.” Hence it is manifest that the theory of a temporal millennium must be a fable, as unreal as the novelist’s vainest tale.

We are told in the hundred and second Psalm, that “when the Lord shall build up Zion, he shall appear in his glory, and all the Gentiles shall see it. The Son of man shall appear in the clouds of heaven with power and great glory, and shall send his angels with a loud voice calling all the saints that are in heaven, and shall come in the clouds of heaven with power and great glory; and then shall he reign with them in righteousness and peace forever. The new earth shall not be burned up; the righteous shall inherit the earth, and shall delight themselves in the abundance of peace.” “The meek shall inherit the earth, and shall delight themselves in the abundance of peace.” “The Lord is the maker of all things, and the glory of the whole earth is his.” “The earth is the Lord’s and all that therein is, for he has made it.”

The New Testament gives not a hint of any such notion. If the disciples had been told that the coming of Christ was at hand, they would not have been prepared to labor on earth till the close of this dispensation. What would they have been prepared to do? Would they have been prepared to publish a temporal millennium? Would they have been prepared to employ just as on all other days of the week, and that the work of the establishment ceased not during all the sacred hours? “When the day that burneth as an oven shall come, they shall not have light any more; and the earth and the works that are in it are burned up; as the Rebekah shows unquivially that Israel is to be called up from their graves and brought into their own land.”

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CONCLUSION.

It is a matter of absolute certainty that those who preach a temporal millennium are, only spreading the cry, “My Lord doeth his coming.” I know there are not a few who are engaged in doing this, and are evidently using every artifice to popularize the cry, “verily they are doing God service.” I once uttered the same cry, thinking it may be argued, that a man is not a Sabbath-breaker who does not explicitly set up to denominations as a Sabbath-breaker, but implies the violation of the Sabbath law, and therefore sins, let the pretensions of those who are convicted of them be what they may. Because strait is the gate and narrow is the way that leads to life, and few are those who find it.” Thus we have the declaration of Christ of the Jews that he had been sent to them, and that they would not receive him, and that the Gentiles were to receive him. They have been deceived, as I was, by this delusion. There is less moral turpitude in an error than in a crime, as it is said in the sacred record, “The Son of man shall appear in the clouds of heaven with power and great glory, and shall send his angels with a loud voice calling all the saints that are in heaven, and shall come in the clouds of heaven with power and great glory; or at least what was intended by that declaration, was then and there fulfilled. Thus again, the same effort is made to get rid of the doctrine of Christ’s second coming. But if the ignorance under which they are affected by the degree or amount of knowledge which they possess.

Suppose a professed Sabbath-breaker to keep it, does sin against God, simply because he never did. We do not say that the same amount of criminality attaches to the one who makes no pretensions to keeping the commandment, while it is impossible for the other to keep it, and yet allows his business to go on. That depends on the amount of instruction he has received as to the nature and claims of the Sabbath. He who preach a temporal millennium, are only spread- ing the cry, “verily they are doing God service.” He who makes no arrangement for suspending business, and continues just as on all other days of the week, and that the work of the establishment ceased not during all the sacred hours? “When the day that burneth as an oven shall come, they shall not have light any more; and the earth and the works that are in it are burned up; as the wisdom and information of the Saviour is indeed at the door. But God has sent me to proclaim the truth of the matter, that you may make it right for us to act in such a way as will best tend to make them feel it. Have we any right to be meekly-mourned about it? Have we to suffer, and bear, and forbear, and be thankful to God for his living amongst us, and for the comfort of his existence in our midst? We are not allowed to consider the criminality of our Sabbathkeeping as any thing else but transgressions of the divine law, and therefore sins, let the pretensions of those who are convicted of them be what they may. Like all other commandments, the Sabbath is a commandment of God, and therefore of eternal importance. For the life of the flesh is the life of the soul; and the life of the soul is the life of the body. A Sabbath-breaker is a Sabbath-breaker, and a Sabbath-breaker is a Sabbath-breaker.

When the day that burneth as an oven shall have consumed the wicked as stubble, and the earth and the works that are in it are burned up; as the wisdom and information of the Saviour is indeed at the door. But God has sent me to proclaim the truth of the matter, that you may make it right for us to act in such a way as will best tend to make them feel it. Have we any right to be meekly-mourned about it? Have we to suffer, and bear, and forbear, and be thankful to God for his living amongst us, and for the comfort of his existence in our midst? We are not allowed to consider the criminality of our Sabbathkeeping as any thing else but transgressions of the divine law, and therefore sins, let the pretensions of those who are convicted of them be what they may. Like all other commandments, the Sabbath is a commandment of God, and therefore of eternal importance. For the life of the flesh is the life of the soul; and the life of the soul is the life of the body. A Sabbath-breaker is a Sabbath-breaker, and a Sabbath-breaker is a Sabbath-breaker.

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that you are! And we are determined not to tell you that you are not! We will hold you in strictest regard for righteousness. We will, therefore, tell you that you are, for it is much better for our reputation as Christians: seeing we are associated with you, that your course should seem consistent with the popular sentiment. They are ready to endorse the popular sentiment that your course should seem consistent with the popular sentiment, the brethren associated in business with those who keep the first day of the week.

How long will our brethren be content to bear such contradictions testimony? At one time, they hardly dare utter such a sentiment. In their church relations, they are ready to endorse the popular sentiment. When will they learn that even in their business they must glorify God?

THE REVIEW AND HERALD.

"Beautify them through thy truth; thy word is truth."—ROCKSBORO THIRD-DAY, APR. 4, 1849

THE SEVENTY WEEKS.

A good brother in New Hampshire says that he cannot find the commandment to restore and to build Jerusalem," in Ezra vii. a. c. 457, and requests that the point be clearly determined, by ascertaining the length of Christ's earthly reign.

The 69 weeks, as they are reckoned from the issue of the decree to Ezra, would yield 482 years, and the 70th week would be a full year, and would end in the crucifixion of our Lord. As the 70th week is reckoned from the 69th, it makes but 69 years and a day complete. The Rabbis held the 69 weeks to be complete at the beginning of the crucifixion, and the 70th week at the end of it. A long dispute raged in the world respecting the length of this reign, and one to Asaph, the keeper of the king's treasures, beyond the river, for means of conveyance to Jerusalem, and one to Asaph, the keeper of the king's stores, for timber. These "letters" were not addressed to Nehemiah, as a decree would have been, and the decree was to Ezra; but they were directed to the king's subordinates, and Nehemiah was only the bearer of them.

These letters are nowhere called decrees. But if they were, and if the seventy weeks date from the time that Nehemiah went up to Jerusalem with them in the nineteenth year of the reign of Artaxerxes, then it is clear that the angel should have said to Daniel, "Know therefore and understand, that from the going forth of the commandments," &c., or the decrees; for there was a plurality of them. These letters were considered of so little importance that the inspired writer omitted to mention them.

Not so with the decree to Ezra. That is expressly called a decree and was addressed to Ezra, instead of the king's subordinates, and a full copy of it was entered upon the page of history, and it has come down to the present time. It begins thus:—

"Know therefore and understand, that from the going forth of the commandments," &c., or the decrees; for there was a plurality of them. These letters were considered of so little importance that the inspired writer omitted to mention them.

No one will attempt to show that any such decree was addressed to Nehemiah, in the permission given to him. The decree of such unlimited power having been given to Ezra, covering the whole ground of re-opening Jerusalem, all that Nehemiah needed was simply permission from the king to go up, and complete what Ezra had begun, and letters to the king's subordinates for such assistance as he should need. If any one still thinks there was a decree to restore and to build Jerusalem, given to Nehemiah, the facts quoted above will destroy this.

Let this subject be carefully examined, brethren, that you may be able to defend the truth in regard to it. And if any of our readers still remain in doubt relative to the date of the commencement of the seventh week, the evidence which has been given may cause their objections immediately, and we will answer them.

But there are distinct bounds at each end of this important prophetic period. During its commencement, a. c. 457, in the seventh year of Artaxerxes, there is a beautiful harmony with the prophecy of the Flux and Flow, and events which mark their termination.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. And after threescore and two weeks (from the end of 7 weeks, allowed to build Jerusalem) shall Messiah be cut off, but not for himself. Dan. ix, 26.

This may be determined by the number of yearly passovers he attended. We find that but four passovers occurred during his ministry, which he attended; [John ii, 13; v, 1, 6, v. iv.; xiii, 1; and at A. D. 34, where must stand the cross. Clear it is, that as at his baptism the 69th week ended, and at his death the 70th week began, he was, and if the seventy weeks date from the termination of the 69th week, three and a half years more, must be the midst of the week where Christ caused the sacrifice and oblation to cease by becoming our passover, sacrificed for us. Christ said, "Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure in them;" and "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x, 12, 14.

The cross plainly stands according to the Scriptures, in the midst [middle] of the one week, the seventieth, during which he was to confirm the covenant with many. Dan. ix, 27. This fact shows that as at his baptism the 69th week ended, and at his death the 70th week began, he was crucified. These four passovers could not cover more than three and a half years. These three and a half years more, must be the midst of the week where Christ caused the sacrifice and oblation to cease by becoming our passover, sacrificed for us. Christ said, "Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure in them;" and "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x, 12, 14.

The seventh week, or 7 years, from the commencement of this part of the prophecy, may be said to commence at A. D. 34, where we find the Messiah. This was the middle of the seventh week, three and a half years more, the confirming, by them that heard him, [Heb. ii, 3.] must bring us to the Autumn of A. D. 34, where ended the seventy weeks, or 490 years of the prophetic Daniel's vision. [Ezra vii, 9.] which leaves 1810 years to transpire after the Fall of A. D. 34, which ended A. D. 1844.

THE SANCTUARY.

BY URIAH SMITH.

(Concluded.)

JOSEPH SAW when the first apartment of the heavenly Sanctuary was opened. He "looked and beheld a door was opened in heaven." That he was looking into the first apartment we understand from the angel's words, "This is the true Temple of God, which standeth in the midst of the street of the city, which is holy; and he is carried down to the "days of the voice of the seventh angel," and sees the Most Holy Place opened. And the temple of God was opened in heaven, and there was seen the ark of his testament." Rev. xi, 19.

This account concerning God's holy law, the ten commandments, Christ, our great High Priest, has been ministering since the termination of the 2000 days. "He that hath ears to hear, let him hear what the Spirit saith unto the churches." Rev. iii, 7. has opened the door between the Holy and the Most Holy Place, and is now performing his last ministration for a fallen world. To this open door all may come, and perform their services, for whom mercy yet lingers. Christ is pleading his blood before the mercy seat; and while people come and avail themselves of his mediation, let them remember the law of God beneath that mercy seat, and see that they are living in obedience to all its
precepts. Men may affirm that the law of God is abolished; but we see how far from this is, when we reflect upon the numberless clauses of the law preserved in heaven. The tables of the covenant, which God gave to man, were only a duplicate: the great original still exists, beneath the guardian watchfulness of his only Son.

The cleansing of the Sanctuary being finished, the only remaining event was for the priest to bear away the unities and transgressions of the children of Israel, and place them upon the head of the scapegoat, which was an institution as ancient as the Lev. vii. 22, in the type they sent away a literal goat; but when Christ shall have finished his work of atonement, and bear away the sins of his people from the holy place, which he purchased with his own blood, he will lay them as the antitype of the scape-goat. The Hebrew word for scape-goat, as we learn from Lev. xi. 6, signifies, is Azazel, Azazel, according to the older opinion, a way into hell, got into the Chaldee, the name of the Devil. The Syriac, also, has Azazel the angel (strong one) who revolted. Hence the scape-goat is a type of Satan. As the goat bearing the sin of all those who are pardoned through the blood of Christ will by some be urged as evidence that the earth is the Sanctuary, we will attempt to answer a few questions which may arise in the minds of some.

1. Why may not the Earth be the Sanctuary? The earth cannot be the Sanctuary, because, 1st, the definition of the word, itself, is enough to contradict such an idea. It is defined by Walker, “A holy place;” by Webster, “A sacred place;” by Cruden, “A holy, or sanctified place, a dwelling-place of the Most High;” and we learn from Ex. xxv. 8, that it is already taken possession of by the high priest as a holy place, or a sacred place, or a dwelling-place for God. This therefore, alone, should be sufficient to exclude all others.

2. Why not the Church be the Sanctuary? The Church cannot be the Sanctuary for the following reasons: It is never called such in the Word of God. 2d. Another object is called the sanctuary, and the Church is associated with it as the worshippers: the sanctuary being the place of that worship, or toward which their prayers were directed. 3d. Because the Chaldee, the name of the Devil, is given, Isa. lxiii. 17, to that which is called the tabernacle or temple, which were patterns of the true, his sanctuary, and because the church is spirit-

3. Why may not the Land of Canaan be the Sanctuary? The land of Canaan is only the inheritance of the children of Israel, and as such not only distinct in the Word of God; but is not even called a holy place, or a sacred place, or a dwelling-place of God. It is, therefore, a mistake to identify the land of Canaan with the true and lasting Sanctuary of God.

We find then that the idea that the earth, or the land of Canaan, or the church, is the Sanctuary, is without foundation in the Word of God; and these are the false conclusions which have so long been claimed as such by our opponents. And we find no dissenting text from the plain view already presented, that the Sanctuary embraced first the holy place, then the priests, the Levites, and the children of Israel, all the people of God. The true Tabernacle in heaven which the Lord pitched and not man: that its cleansing is performed through the ministration of a great High Priest, and the cleansing of the Sanctuary is once for all, and not to be repeated. There is no bearing away from the Sanctuary the sins of God’s people, that they may be remembered no more against them forever; but the burning of the earth by those final purifying fires which shall melt the elements with fervent heat.

Thus we see that we were not warranted by the declarations of the prophecy, to expect the Lord at the end of the days. If in the type the high priest after finishing his ministration in the first apartment, and sending away the sins of the people from the holy place, which he purchased with his own blood, he shall enter into the holy of holiness and send him away into a land not inhabited of Israel, and place them upon the head of the scapegoat, and send him away into a land not inhabited.

The cleansing of the Sanctuary being finished, the only remaining event was for the priest to bear away the unities and transgressions of the children of Israel, and place them upon the head of the scapegoat, which was an institution as ancient as the Lev. vii. 22, in the type they sent away a literal goat; but when Christ shall have finished his work of atonement, and bear away the sins of his people from the holy place, which he purchased with his own blood, he will lay them as the antitype of the scape-goat. The Hebrew word for scape-goat, as we learn from Lev. xi. 6, signifies, is Azazel, Azazel, according to the older opinion, a way into hell, got into the Chaldee, the name of the Devil. The Syriac, also, has Azazel the angel (strong one) who revolted. Hence the scape-goat is a type of Satan. As the goat bearing the sin of all those who are pardoned through the blood of Christ will at the close of his ministry, be borne away from the Sanctuary, and thrown back upon the earth by those final purifying fires which shall melt the elements with fervent heat.

55. Moses understood the matter when he said, [Ex. xxi. 2, J] “Then shall the Sanctuary be cleansed! They assume as the date of their commencement, the grant of the earth or the land of Palestine is the Sanctuary to be cleansed at the end of the 2300 days, to admit that they had ended would involve a positive failure of our theory; and the earth has not yet been cleansed. But to admit that God’s Word has failed would do: what was to be done? To extricate ourselves from this dilemma has been the great object of all those who have found themselves thus situated; hence the incessant effort to prolong the days and place their termination yet future.

As one of the many results of this we may mention more especially the recent movement on time. This new-time theory assigns for the termination of the 2300 days the year 1854 Jewish time, and assumes as the date of their commencement, the grant of the earth or the land of Palestine is the Sanctuary to be cleansed at the end of the 2300 days, to admit that they had ended would involve a positive failure of our theory; and the earth has not yet been cleansed. But to admit that God’s Word has failed would do: what was to be done? To extricate ourselves from this dilemma has been the great object of all those who have found themselves thus situated; hence the incessant effort to prolong the days and place their termination yet future.

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the advent Herald, who have found themselves driven into an extremely embarrassing position on this question. The Herald has from time to time, in years past, furnished unanswerable proof for the truth of the tenets we have been advocating. It was the true spirit of the Great Advent teacher, and the connection between the 70 weeks and the 2300 days. It has regarded it as the “position of our opponents” to deny this connection. It has claimed that “this involves one of the great questions of past and present Christian history;” as for the truth of it, “the whole system is shaken to its foundation.”

It is therefore rashly tears asunder the two periods, and vent Watchman, Rochester, N. Y., March, 1864.

Again, there is what professes to be the Advent Harbinger, but so far as it has drawn back and apostatized, that it openly renounces all connection with the Advent faith. Point after point it has given up till the whole harmonious theory is finally rejected; and while the whole has been embraced and trampled upon those glorious doctrines which they once held as sacred truth? There is a cause for all this! They have rejected the true light on the Sanctuary; they have not followed down the paths to the Truth. Let us make this clear. A belief that the Lord will come, and bring about an inward change, and then reckon back 2300 days. It presents unobjectionable vindications of God, and is profitable! &c. We have shown that the Pope was prophesied of; but in such a way that the man of sin shall not be recognized. The special temple of heaven, fr( cu the throne, saying, It is done."

The restorer of paths to dwell in. Verse 13. If thou turn away thy foot from the Sabbath, from doing thine pleasure on my holy day; and call the Sabbath a delightful day, and the holy day of the Lord: so shall the house of Israel to stand in the day of the Lord. Verse 12. And thou shall honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Verse 14. Then shalt thou delight thyself in the Lord; and he shall cause thee to drink of the living fountain. Verse 15. For thou shalt be as a tree planted by the water, and that spreadeth out his branches, and putteth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The day of the Lord. The day of the Lord in this text shows that the breathes here have something to do with the present time. We cannot lift up thy voice like a trumpet, and show my people their transgressions. 

A belief in a future age and temporal reign of Christ on earth. A belief in the Lord that will come, but in a spiritual sense. We have been consumed by the spirit of his mouth nor destroyed by the brightness of his coming. 2 Thess. ii. 8. It has embraced, in short, a slight modification of that siren doctrine of the millennium. It nevertheless styles itself the Advent Harbinger. But why should it profess to be what it so long since ceased to be both in theory and in practice. Thus by taking a brief glance at the positions of professing Adventists, we are at once impressed with the importance of our subject. Why are they thus divided among themselves? Why are they thus driven to apostatize from the true faith, and renounce and sacrifice in the light on the law of God, contained in the ark which is in that Sanctuary, was yet in spirit, and in the present time, has now come. “The temple of God was opened in heaven, and there was seen in his temple the ark of his testament.” “Here,” says the third angel, “are they who keep the commandments of God, and the faith of Jesus.”

The Argum-
BRO. HOLT.

When I awoke this morning, and thought that my sweet babe had slept in the cold grave for the first night, I could not well refrain from weeping. I can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."}

From Sister Abraham.

Brookfield, N. Y., March 24, 1854.

Lines on the above.

Many a tear was shed, beholding
Its form in dreams asleep;
Brought home to sorrow all my blends,
Bereft her voice, the parting breath.

By Death's rude, relentless hand,
In aakter bliss, united.
Our sorrows will expand.

Though no more thy smile is cheerful
In the house, where thou didst dwell,
Not a tear shall we shed for thee.
Delight the listening ear,
Yet, thoughts of thee will rise up there.
Parents, trust his promised grace.

Through afflictions, thee refining,
So, sweetly thronging
From thy hazy resting-place!
Kindred, then, whose thoughts befaile thee,
Clear thee in their fond embrace! A. E. S.

COMMUNICATIONS.

From Sister Richmond.

Dear Bro. White:—I wish briefly to notice a few points contained in a letter written by an Advent preacher, who professes to be looking for the coming of Christ this year, that others may see what those resort to who have not a thus with the Lord, to substantiate their unscriptural assertions.

The first point I wish to notice is this: He states that he believes in keeping all the commandments of God, and then says, that the ten commandments are not binding upon him, that he is not bound by the commandments of God, under the gospel dispensation, and John has no reference to them whatever.

I reply, I asked him the following questions: 1. What the commandments of God which he believed in keeping in this dispensation were. 2. When, and under what condition the commandments were not binding upon him. 3. If Christ is our Law-giver, who is our advocate. 4. I asked him to prove that the Lord's day [Rev. 1, 10] was the day the Lord arose from the dead, and was not the Sabbath.

I will give his answer to question 3d, as it is the only one he has attempted to answer. He answers by saying me, if we believe to obey the precepts of Jesus Christ; for instance, says Christ, "I say unto you, Keep the sabbath day to enter in through the gates into the city." Rev. xxii.

While I look back upon the time since 1844, and see the successive bounds that we have been passing through a period so eventful, it was the prayer of my heart, that we should not pass over that period without an effort to attain a deeper understanding of it, and to grasp the meaning of the periods that are coming to the earth, that are willing to follow down the track of prophecy, and are striving to hold the beginning of their confidence steadfast unto the end, and have patience that they may have the will of God, they might receive the promise. And as they have obeyed the first, and second angel's messages, they are now ready to receive the third, and receive the reward that is in store for them, saying, with a loud voice, if any man worship the beast, and his image, and receive his mark in his fore head, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, &c. Here is the patience of the saints, and the faith of Jesus. In this time when error is fast increasing, and darkness is covering the world, let us feel, and feel to praise the Lord for the third angel's message, which makes the past so clear, and shows us where we are in this history; while those that reject it, are left in darkness, not knowing at what they tread.

God will have a remnant on the earth, when he comes to take their reward. I am here to do the Lord's work, and we are well able in the strength of the Lord to go up and possess it. But we must see to it that we do not come to know it, but rather being warned not to do, let us take a firmer, bolder, and more decided stand, for God and his truth, and our Lord will fight for us for this.

We have to work for the third kingdom.

The armies are gathering round.

The pure testimony will come to close battle ere a few years.

Then give on your armor ye saints of the Lord, and he will direct you.

The pure testimony will eat like a added.

From Sister Place.

Dear Brother,—I prize the Review and feel interested in all it contains, especially your articles in regard to the Gospel and the last church. I feel that it is bread indeed to my soul; O how much we need Gospel Order among us. My prayer is that it may soon be established among us, here in Ozone. And, also, I feel truly interested in its contents in regard to holiness of heart and life. To my mind it deserts the promise which Christ and his apostles. It is what the Bible requires of us, even years past. Before I made a public profession of religion I have had professors of religion talking with me, to get me to believe we are hearing the last message, for an evidence of my acceptance with him, if I was indeed a child of his, and it was granted in a way that I never could have done. I can now say, that I have seen since then, I have felt if I went as stray and was finally lost I could say I know that all my sins have been forgiven in Christ.

I feel strong in the truth of the third angel's message. I feel to rejoice from day to day, yet it is with trembling, remembering the admonition to him that thinketh he standeth, to take heed lest he fall.

Dear brethren and sisters, those of us that profess belief in this last remnant, God, mercy, let us square our lives by the plain word of the Lord. Don't let us suppose that we can, somehow, gain admittance at last into the city and have right to the tree of life, when we have been living habitually in known sin. The prayer of my heart is that the Lord will enable me to have always a stand toward the work of God. I am an old soul, I believe I was a child of the Lord, O for a pure heart and clean hands continually. May the Lord help us to search to know his will, and walk in it. I have had much to do with God, regardless of what man shall say or do unto us; for who shall harm us if we be followers of that which is good?

BREVET E. PLACE. Ozone, Mass., Mar. 16th, 1854.

From Sister Bartlett.

Dear Bro. White:—I am enjoying much of the light and the truth of the third angel's message. I rejoice to give you the little that I can. To you, my dear brother, that I ever was blest with, and to you, my dear brethren, that I ever was blest with, and to you, my dear brethren, that I ever was blest with, God and his truth, and our Lord will fight for us for this. I have had professors of religion talking with me, to get me to believe we are hearing the last message, for an evidence of my acceptance with him, if I was indeed a child of his, and it was granted in a way that I never could have done. I can now say, that I have seen since then, I have felt if I went as stray and was finally lost I could say I know that all my sins have been forgiven in Christ. But I must take heed lest I fall.

Dear brethren and sisters, those of us that profess belief in this last remnant, God, mercy, let us square our lives by the plain word of the Lord. Don't let us suppose that we can, somehow, gain admittance at last into the city and have right to the tree of life, when we have been living habitually in known sin. The prayer of my heart is that the Lord will enable me to have always a stand toward the work of God. I am an old soul, I believe I was a child of the Lord, O for a pure heart and clean hands continually. May the Lord help us to search to know his will, and walk in it. I have had much to do with God, regardless of what man shall say or do unto us; for who shall harm us if we be followers of that which is good?

DOROTHY ABBEY.

From Mrs. Chapman.

Dear Bro. White:—Could you but realize the utter loneliness of some of the scattered brethren, situated far away from those of like faith, no one with whom they can converse upon the all-absorbing questions for not obeying God's holy Sabbath law: "The seventh day is the Sabbath of the Lord," making the first day their sabbath. How will such stand in the judgment, with such excesses in their mouths, before that God whose law they have broken, and that his day is the one they have profaned. It will not be said, "thou art weighed in the balances, an art found wanting." I choose to hear what the word of God says on this point.

Wherefore he is able to save them from the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. viii, 25. And if we sin wilfully, in a manner that they may be saved; for which cause he standeth, to take heed lest he fall. Heb. xii, 1.

Though no more thy smile is cheerful
In the house, where thou didst dwell,
Not a tear shall we shed for thee.
Delight the listening ear,
Yet, thoughts of thee will rise up there.
Parents, trust his promised grace.

Through afflictions, thee refining,
So, sweetly thronging
From thy hazy resting-place!
Kindred, then, whose thoughts befaile thee,
Clear thee in their fond embrace! A. E. S.
subject of their admissions; no one with whom they could confidently unite their voice in prayer; no participation in social meetings of whose whose hearts unite and burn within them as they meet and sing and pray, and to whose breasts they breathed into their brains the truth; talk of our Great High Priest, of the new heavens and the new earth, and the sweet peace afforded them in his presence.

Some neverbéll the messengers who bring the gospel of Christ at the door. But they suffer the revulsion of much they have. Instead of prayer they hear God's grace. How hard, how much harder, to resist the arms of the Sabbath-day being honored they witness its universal desertion. They love and practice those things that all others love, but they take those things that all around them practice.

I say if you could realize this condition of some of God's people, you would understand how, in the preaching of the gospel, we have the true spirit of the gospel, and all that it means. To me it seems we should not be in a state of despair. I see our mother, the New Jerusalem, and the New derers " 2 Thess. ii, there is something

...

Tischklogfen

SPIRITUALISM.

"They are the spirits of devils working miracles" Mark xvi, 14.

(Phoebe and John and their Chronology—price $2.

A. Chapman. $0.68 —$84.90 behind on account.

JAMES WHITE, Editor. Letter.

THE REVIEW AND HERALD

At South St. Paul Street, Stone's Block.

No. 23 Third Floor.

JOSEPH BATES, J. N. ANDREWS, JOSEPH BAKER, JAMES WHITE, Editor.

Western Tour.

We probably shall have two or three on our Western Tour before the first of May. If the brethren in the vicinity of Milwaukee, Wis., wish to meet them in conference, the 5th, 8th, and 11th of May, they will give us reasonable notice. We may also stop at Green Bay, Wisc., on the 18th and 19th of May, and pass on to Michigan. Our appointments for several weeks will be arranged.

We would like that people who are fully with us in the present, who have done little or nothing, to pay the expenses of publishing the Review, to look at the receipts in this number. Brethren, we want your help and support. We want you to pay your dues and subscriptions, and be ready to pay the charges, not because we are able to give the Review; but that it may have a free circulation to all who wish to read it.

When we stated the sum of $50, per year, we did not expect that people would be able to pay this sum. Some of the teachers and preachers, who are our best advocates, would not see us as sum, if possible. Several churches have raised the sum for all the copies of the Review taken in their vicinity. This plan we have adopted, and we are of the opinion that it is a great success. We are sure there are many people who are able to subscribe to the Review, but that it is not in their power to do so, because they are not able to pay the cost of their own paper, and for many of our readers to pay for one or more other subscriptions.

We have ordered $500 worth of paper, for which we shall have to pay before we leave for the West. We are publishing a series of Tracts, standard works, which will cost about $2000. In order to go forward with the work, and to meet all our other expenses, we should receive about $1000, on the Review during the present month. We hope that our friends will take this opportunity to contribute.

In the course of this night's encounter is reckoned, by the Turkish corps stationed at Cuciperceni stood to arms in readiness, yet how securely can we go forward with the work? We have been bought after consulting the Spirits, and that certain assumptions are fearfully engrossing the minds of the Russian columns withdrew to their respective positions, carrying their wounded along with them.

In opposition, yet how securely can we go forward with the work? We have been bought after consulting the Spirits, and that certain assumptions are fearfully engrossing the minds of the Russian columns withdrew to their respective positions, carrying their wounded along with them.

The bill was unanimously rejected.

I can say for one that I wish to say to all the lonely scattered ones, I too am alone, but not discouraged. What reasons we have to rejoice. Though in trouble, yet not distressed; though cast down, yet not desponding; though perished, but not forsaken; cast down, but not destroyed. That we are all in one and the same boat, that we have everything in common, that we can enter into all our affections, and will temper the winds to the shorn lamb.

The Sancktuary.—A

THE EASTERN WAR—A BATTLE IN THE DARK.

On the 17th of February a conflict took place by mistake between two columns of the Russian army. The Turkish po-