


# ADVENT REVIEW,



## AND SABBATH HERALD.

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

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#### To the Lonely.

LONE pilgrim! why, upon thy brow,  
That look of sadness there?

Have hopes once cherished vanished now,  
Does earth look dark and drear?

Have cherished friends now proved untrue,  
Doth sorrow fill thy heart?  
Does what was lovely to thy view,  
No longer joy impart?

Lone, sad, and weary, while below  
Life's thorny path is tread,  
Do troubles sink thy spirits low,  
And clouds thy sky o'erspread?

Ah, true, this world is dark and drear,  
Wherever we may roam;  
But let this hope thy bosom cheer,  
This world is not thy home.

No! there's a better land than this,  
Beyond this world of woe:  
No sorrow there shall mar thy bliss,  
No disappointment know.

Then let us lift the mourning head,  
And bid each tear be dry:  
Look up and view the prize ahead,  
The Saviour draweth nigh.

Yes, soon he'll take his children home,  
To mansions bright and fair;  
No more 'mid sorrowing scenes to roam,  
But dwell forever there.

V. O. EDSON.

Palermo, Oswego Co., N. Y.

#### Sabbath Discussion.

(Continued.)

##### • Third Evening.

ELDER CORNELL'S SEVENTH SPEECH.

THE investigation thus far has brought us to the turning point in the discussion. We are interested.

My friend thinks the "enmity" in Eph. ii, 15, is the prohibition of fires on the Sabbath day. But if we examine closely we shall find that the not kindling fires had reference only to the cooking of manna while they were in the wilderness of Arabia, a warm climate. It was a mere by-law for that time and place. They were commanded to offer burnt offerings on the Sabbath. See Num. xxviii, 9, 10. Of course, then, the "kindling of fires" is limited to certain objects and purposes. There is not a word in the fourth commandment about kindling fires. I will now show that in Judea, where the Sabbath was kept many years, they could not live without fires in the coldest winters. And surely, God never required men to freeze in a cold climate, in order to keep the Sabbath.

When Christ was crucified in the spring of the year, it was so cold that they needed fires to warm by. Jno. xviii. "And the servants and officers stood there,

who had made a fire of coals, for it was cold; and they warmed themselves; and Peter stood with them, and warmed himself." In the former part of the winter they needed fires also. See Jer. xxxvi, 22. "Now the king sat in the winter house, in the ninth month; and there was a fire on the hearth burning before him."

The psalmist David, in his address to Jerusalem, says: "He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" Ps. cxlvii, 16, 17.

Dr. Clarke has the following note on this text: "At particular times the cold in the East is so very intense as to kill man and beast. Jacobus de Vitriaco, one of the writers in the *Gesta Dei per Francos*, says that in an expedition in which he was engaged against mount Tabor, on the 24th of December, the cold was so intense that many of the poor people, and the beasts of burthen, died by it."

My friend repeats the assertion that there is no love to God in the law. We still wonder whether he ever read the ten commandments. Let us read a few words of the second commandment: "Shewing mercy unto thousands of them that love me and keep my commandments."

When Jesus was interrogated as to what was the great commandment (or principle) "in the law," he replied, "Thou shalt love the Lord thy God with all thy heart," &c. Matt. xxii, 36, 37.

I will now show that my friend is mistaken when he says that no scholar will deny that Col. ii, 16, embraces the weekly Sabbath. I will select witnesses, celebrated for learning, and those, too, who kept his first-day Sabbath.

Dr. Adam Clarke, on this text says, "There is no intimation here that the Sabbath was done away, or that its moral use was suspended by the introduction of Christianity. I have shown elsewhere that Remember the Sabbath day to keep it holy, is a commandment of perpetual obligation, and can never be suspended but by the final termination of time." See Commentary.

Dr. Justin Edwards says, "The days referred to are those required to be observed in the ceremonial law; days associated by God with meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law, associated with the commands, forbidding theft, murder, and adultery. This weekly Sabbath was never against men, or contrary to them, but was always for them and promotion of their highest good." Notes on the New Testament.

Barnabas and Ignatius are quoted for the first day. Barnabas speaks of the eighth day, but an eighth-day Sabbath must be outside of the week. This witness does not say whether it is the eighth day of the month or of the year. My friend ought to know that both these are spurious testimonies. I affirm that they are both miserable frauds.

Of the epistle of Barnabas, Mosheim says: "As to what is suggested by some of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself."

Neander says: "It is impossible that we should acknowledge this epistle to belong to that Barnabas who was worthy to be the companion of the apostolic labors of St. Paul." Kitto says "The so-called epistle of

Barnabas, probably a forgery of the second century." Eusebius declares it to be spurious. The Religious Encyclopedia, Milner, Donville, Coleman, Killen, Stuart, and many others, give substantially the same opinion of this epistle.

Of the Ignatian epistles, Prof. C. F. Hudson says: "Of the eight epistles ascribed to him, three are genuine, viz., those addressed to Polycarp, the Ephesians, and the Romans." The quotation of Bro. Grant was from the epistle to the Magnesians, which is universally admitted to be spurious.

Dr. Killen thus states the opinion of Calvin: "It is no mean proof of the sagacity of the great Calvin, that upwards of three hundred years ago he passed a sweeping sentence of condemnation on these Ignatian epistles."

My friend promises to keep the Sabbath if I will show that it is taught in the New Testament. Now, I ask what kind of proof he will require to satisfy him. He has given a rule to work by, and I will use it. He says the nine commands are taught in the New Testament. Now, if I have shown or can show that the Sabbath is as plainly taught as several of his nine commands, he is bound to keep the Sabbath. Let us see. For his second commandment he quotes "Neither be ye idolaters," &c. I Cor. x, 7. But this does not define idolatry in the New Testament. It only refers back to the old dispensation. "Neither be ye idolaters, as were some of them," i. e., Don't you break God's law, as they did. Go back to the second commandment and we learn what idolatry is. Now the Sabbath is brought over in the same manner, i. e., by recognizing it as an existing institution, and referring back to its origin to show why it exists. Mark ii, 27. "The Sabbath was made for man." We go back to find when it was made. We read the fourth commandment, and find it points back to creation for its origin, as well as for the reason for keeping it. The great Teacher says, The Sabbath was made for man. We are men, hence it is for us. Shall we reject it? The Sabbath is brought over in the most unqualified manner.

My friend has tried to destroy the force of the argument we made on James ii, 8, by saying that the royal law is Christ's precept, "Thou shalt love thy neighbor as thyself." Let us look at that again. "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself," &c. The scripture [Lev. xix, 18] is one thing, and the royal law, which is to be fulfilled according to it, is quite another. We shall find what law is referred to by the connection, verses 10 and 11. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said, also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

These commandments stand as a representation of the "whole law" from which they are taken, and unmistakably show that law to be the ten commandments.

I will now advance another proof that the law of God as a whole is brought into the New Testament. Matt. v, 17-19. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, there-

fore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

Christ enforces every jot and tittle of the law, as obligatory till heaven and earth pass away. No man may violate one of the least of its precepts.

Thus Christ has magnified the law and made it honorable. Why should Bro. Grant, why should any man feel opposed to such a law? Nine of the commandments are admitted good for all mankind, and the Sabbath was made for man, for all mankind. Paul regarded the law as "holy, just and good." James calls it the "royal law." Now, we ask, Why have such a law, or any part of it, done away? If a man thought the decalogue had some very obnoxious precepts, that were revolting to his nature, then we could see some reason in opposing it. There is one instance of a man's feeling opposed to the decalogue when he was ignorant of its meaning. The London Advertiser has the following:

"A candidate for Parliament, at the recent election, in the course of an electioneering speech was asked, What do you think of the decalogue? Confounded with the inquiry, he turned to a friend and asked, in a whisper, What does that mean? The friend, whose acquaintance with divinity was on par with his own, replied by suggesting that it probably meant 'flogging in the army.' Whereupon, the candidate replied, 'I entirely disapprove of the decalogue, and will never rest until I see it abolished.'

I do not wonder that a man should feel opposed to the decalogue, when he thought it meant "flogging in the army," but that any one should oppose it knowing that it means God's great moral law, is perfectly unaccountable.

#### ELDER GRANT'S SEVENTH SPEECH.

My friend does not advocate that the penalty of the Sabbath is still binding. Let him show how the penalty can be abolished and the law still remain in force.

He quotes authors to show that it is very cold in Judea, on Mt. Tabor. Of course the Jews did not live up there.

He quotes Prof. Hudson. Does Prof. Hudson keep the seventh day? He does not.

I will repeat again that if he will show that the fourth commandment has been brought into the new covenant, I will give up at once. I should think he might bring a text from the New Testament to prove it, if it is now binding. If he will prove it to be binding now, I will keep it, though it would be hard.

My friend quotes Matt. v, 17, That Christ came not to destroy the law. True, he came not to destroy it, but to fulfill it. He finished it in its old form, and remodeled it. The ceremonial part is now left out. I do not say that the ten were abolished and the nine re-enacted. It was like the remodeling of an old constitution. They examine it item by item, and say, This is to be brought into the new one, and that is not. Nine of the commands have been brought over; the fourth was not.

We refer again to Deut. v, 2, 3. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." If it was not made before it was not binding before. This covenant was the ten commands. Paul calls the old covenant "Carnal ordinances imposed on them till the time of reformation." That which was in force till the reformation, is now no longer in force. Paul in 2 Cor. iii, has shown us what was abolished. It was the law written on stone. If it is done away, it is not binding now, surely.

#### ELDER CORNELL'S EIGHTH SPEECH.

I am called upon to show how a penalty can be abolished and the law remain in force. That is easy. Bro. Grant has given us a rule for it. He admits the nine commands are brought over without change. But several of those commands had the stoning penalty. Now, if he will think how he brought over the nine without the penalty, his difficulty in regard to the fourth will be solved.

He thinks I had no right to quote Prof. Hudson, because he does not keep the seventh day. But that is the very reason I did quote. All the better for us if his own men testify against him.

My argument on Matt. v, 17, is answered by asserting that Christ fulfilled it, i. e., he finished up the old form and remodeled it; that it has become Christ's now; for he has given us new constitution. I will now test his new constitution by his own definition of the word "fulfill." Gal. vi, 2. "Bear ye one another's burdens, and so fulfill the law of Christ."

The Galatian brethren did fulfill the law of Christ, i. e., says Bro. Grant's rule, They finished it up and remodeled it!!

The word fulfill signifies to keep, to perform, to obey. "Thus it becometh us to fulfill all righteousness." Matt. iii, 15.

My friend now finds that his position that all ten of the commands were abolished will not hold, so he takes it back and says the nine commands never were abolished; that these existed before the covenant was made on Sinai, and hence they are still binding. Now if I can show that the Sabbath existed before the Sinaiic covenant, he has lost the question again.

When the people were in the wilderness of Sin, between Elam and Sinai, about thirty days before the law was given on Sinai, they were reprov'd for breaking the Sabbath. Ex. xvi, 28, 29. "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day."

Now, if Bro. Grant's argument is good, that the nine precepts are binding now because they existed before Sinai, then the Sabbath is now binding for the same reason.

But he has overthrown his position that the nine commands existed before given to Israel, by his quotation in Deut. v, 2, 3. "The Lord made not this covenant with our fathers," &c., and remarks, If it was not made before, it was not binding before. But he admits the nine were binding before, therefore his argument on Deut. v, 2, is null and void.

My friend in his last speech, says that 2 Cor. iii, 7, shows what was abolished, even the law written on stone. So he now has all ten abolished again! They are abolished and they are not abolished, just as occasion requires. How difficult it is to get rid of that troublesome Sabbath.

"O, fourth command, what trouble hast thou been, Source of vexation to the sons of men! How have they tugged and toiled, with various plans, To break thy power, and shirk thy just demands!"

Our argument on the reason for the Sabbath is yet unanswered. Why keep the seventh day? Because God rested upon it and hallowed it. If this was a sufficient reason at Sinai, it was from creation, and it is sufficient still. I will now show that a commandment, or that which was equivalent, was given at creation for keeping the Sabbath. Gen. ii, 3. "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."

The Lord "sanctified it." What is the meaning of the word sanctify? Webster says, to sanctify is "to separate, set apart, or appoint to a holy, sacred or religious use." "Sanctify a fast." i. e., appoint a fast, call the people to observe a fast. God set apart the Sabbath by proclamation, that it should be kept holy.

#### ELDER GRANT'S EIGHTH SPEECH.

My friend admits the fourth command makes trouble, and that's just what we have been saying.

He has one text that seems to weigh heavily in his own mind. "The Sabbath was made for man." Now the fact that it was made for man, goes to show to my mind that it was ceremonial, or positive, and hence was done away with the rest of such laws.

French says, "Col. ii, 16 cannot be confined to the Sabbath alone. It must apply to the whole circle of outward ordinances." We view the Sabbath as a positive institution, and its observance being limited to the old covenant, has ceased.

This is the testimony of Bishop Whateley, Irenæus, Tertullian, and Ignatius. "The Fathers," says Calvin, "frequently called the Sabbath a shadow." We find it classed among positive institutions and feasts, "made for man."

Baxter says, Col. ii, 16 means the weekly Sabbath.

My friend says, The Sabbath existed from creation because the reason for its observance existed from that time.

But we find that was only the reason why God chose that day for Israel. Let us see whether the Sabbath existed from creation all the way down.

Bangor says, "It was given to Israel and to Israel alone." He was also warranted in the expression "The Sabbath was done away." Again he says, "We find nothing of the imposing of the seventh day before the wilderness of Sin." Dr. Giles says, "In the wilderness of Sin was the time it was instituted." If it was made at creation why was it not mentioned before the exode.

Calvin says, "The fourth commandment was abolished at the resurrection of Christ." Erasmus says, "With Moses' law we have nothing to do." Chalmer says, "The former husband is taken away. The death of the law took effect at the death of Christ." Selden says, "The Talmudists (Jews) consider the Sabbath their own." Jonathan Edwards says, "The Jews were commanded to keep the Sabbath in commemoration of their deliverance from Egypt;" Masbein says "The first Christians held meetings on different days." Justin Martyr says, "We meet on the day that Christ arose." Barnabas says, "We keep the eighth day."

#### ELDER CORNELL'S NINTH SPEECH.

If the testimony of men is reliable proof the question must be settled. The fathers are quoted to prove the Sabbath abolished; and many of these same fathers declare that the Soul is immortal, the dead conscious, &c. If their say-so is to be taken on one point why not on another. Bro. Grant himself rejects their testimony on other points. Concerning such testimony Martin Luther says, "When God's word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even like unto one that straineth milk through a coal-sack; which must needs spoil the milk and make it black." Dr. Clarke says, "We should take heed how we quote the fathers in proof of the doctrine of the gospel; because he who knows them best, knows that on many of those subjects, they blow hot and cold."

My friend says, The expression "made for man" shows the Sabbath to be ceremonial and hence it is done away. He has once in this discussion discarded the term "ceremonial" but he has come now to use it as glibly as if he never even thought of its being objectionable.

But if the Sabbath was only a ceremonial ordinance why was it placed in the midst of nine perpetual and moral precepts? Was it not because the all-wise Lawgiver saw that it was worthy of their company. It has been said that a man is known by the company he keeps. So with the Sabbath. Its neighbors on both sides were very moral and respectable citizens. There is not a community in the world that can compare with it in morality. The Sabbath is like the commandments with which in was associated on the tables of stone. If one is abolished they all are. If nine are in force they all are.

There are two institutions "for man" from the very beginning, the Sabbath and marriage. Paul says, 1 Cor. xi, 9, "Neither was the man created for the woman; but the woman for the man." Both these institutions originated at creation before the fall of man. Both of them are holy and sacred. The fourth commandment guards the sacredness of the Sabbath, and the seventh commandment the sacredness of the marriage relation. Now if, as Elder Grant says, the expression, "The Sabbath was made for man," proves it only ceremonial and therefore abolished, then by the same rule the declaration, The woman was created for man, proves that she is only a positive institution, and that marriage is only a ceremonial ordinance, and hence is done away. That which proves too much proves nothing.

My friend inquires why there is no mention of the Sabbath during the first 2500 years, if it was binding. I answer, The history of that period is very brief. How short the account of so good a man as Enoch! He walked with God three hundred years, and was not, for God took him. There is no definite mention of the doctrine of the resurrection during the same period. Shall we therefore infer that the patriarchs did not believe in the resurrection? Future punishment, and Christ's second advent in flaming fire, and the Judgment of the great day, are not definitely mentioned in the book of Genesis. But there is a period of over five hundred years this side of Mt. Sinai, and the Sabbath is not mentioned in the history of it, and that, too, while the Sabbath was enforced by the death penalty. Shall we conclude that it was not binding during that time?

My friend goes back to the fathers again to prove that Col. ii, 16, embraces the weekly Sabbath. The fathers can be quoted to prove almost anything. They neither agree with themselves, nor the Bible. I appeal from the fathers up to the *grand-fathers*, Paul, Peter, James, John, and others. If Paul designed to embrace all Sabbaths in Col. ii, 16, why does he qualify it with "which are shadows of things to come?" The weekly Sabbath being instituted at creation before the fall, could not be a shadow of anything in redemption. The Sabbaths mentioned in Col. ii, were those "contrary to man and against him," but Jesus says of the weekly Sabbath, it "was made for man." Could it be "for man," and yet "against him?" Does Paul contradict Christ? If not, then he cannot refer to the weekly Sabbath.

I will now show that there were two distinct laws; that the word "law" does not always refer to the same thing.

David speaks of the moral law when he says, "The law of the Lord is perfect, converting the soul." Ps. xix, 7. In verse 11 he says that in keeping it "there is great reward."

Paul in Heb. vii, 18, speaks of the disannulling of the law "for the weakness and unprofitableness thereof." In chap. x, 1, he declares that it never could "make the comers thereunto perfect."

Paul speaking of the ten commandments in Rom. vii, says, "We know the law is *spiritual*." But in Heb. vii, 6, he mentions "the law of a *carneal* commandment."

Christ speaks of one law, that not a jot or tittle should pass from, till heaven and earth should pass away. Matt. v, 18.

Paul speaks of another law and says, "The priesthood being changed, there is made of necessity a change also of the law." Heb. vii, 12.

Paul declares that Christ abolished "the law of commandments contained in ordinances." Eph. ii, 15. But of another law Christ says, "Think not that I am come to destroy the law." Matt. v, 17.

Nehemiah says that God gave on mount Sinai "right judgments, true laws, good statutes, and commandments." Neh. ix, 13; but in Eze. xx, 24, 25, God says, "I gave them *also* statutes that were not good, and judgments whereby they should not live."

Peter calls "the law of Moses" a yoke "which neither our fathers nor we were able to bear." Acts xv, 5, 10. But Paul on the ten commandments in Rom. vii, says, "I *delight* in the law of God after the inward man;" and, "with the mind I serve the law of God." Verses 22, 25.

God has carefully distinguished between the moral and the ceremonial laws: 1. He spoke the moral law in the hearing of all the people; but the ceremonial law he gave privately to Moses. 2. He wrote the moral law with his own finger on stone; but the ceremonial law was only written by the hand of Moses in a book. 3. The tables of the moral law were placed in the golden ark made for the express purpose; but the book of the ceremonial law was placed by the side of the ark. 4. The moral law was the rule of life, and showed what sin was; but the ceremonial law was given to point the mind of the sinner to the atonement for sin. It was added because of the transgressions of the moral law. God has made a distinction. What God does is significant. In the light of these facts I protest against jumbling all the laws of the Bible together, and then sweeping them all away together at

the cross. The moral law cannot change with the change of dispensation. It is as immutable as God himself, and can no more be abolished or changed than God's eternal throne.

#### ELDER GRANT'S NINTH SPEECH.

My friend argues that there are two laws. We seem to be coming together. I have not denied that there are two laws. The first law was the old covenant of bondage, but the second law is the new law of liberty. Gal. v, 1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Those who have kept the Sabbath have felt that they were in bondage. If we adopt one of the feast-days we should adopt them all. We think we are at liberty from that law of ordinances. We can now come to Christ without going around with a meat-offering.

I will now refer to some learned authors to show that the patriarchs did not keep the Sabbath. Peter Heylen, in the preface to his work, says, "When you give it out as a matter of fact that before Moses' time the Sabbath was observed, I will let you see that it was not so. It is all your diddling to show it was moral." In his work he says, "There was no Sabbath kept till the time of Moses, as I will show from the fathers. None were circumcised till the time of Moses, when the Sabbath was instituted." Irenæus and Eusebius declare that "the religion of the patriarchs was quite different from that of the Christians." Justin Martyr says, "There was no use for the Sabbath until Abraham's time, and Moses was the first lawgiver among the Jews." St. Augustine says, "The Sabbath is no part of the moral law." Athanasius says, "It was abolished at the resurrection of Christ. Clement of Alexandria says, "We keep the Lord's day, if we would glorify the Lord in his resurrection."

The Lord's day we now keep is kept in commemoration of the resurrection of Christ. If the Jew does not keep the first day he virtually denies the resurrection.

The bondage of the old covenant was in the Sabbath. Were they not stoned to death for breaking the Sabbath?

(To be Continued.)

#### God's Peculiar People.

"THE Lord is good to all, and his tender mercies are over all his works." He sends rain on the evil and the good, on the just and the unjust; yet he has a peculiar people, or one whom he calls his own. When the children of Israel had been led out from the land of bondage, the Lord said to them, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people;" and of the Saviour it is said, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This then must we do, if we would be beloved of our Heavenly Father, "Obey his voice indeed, and keep his covenant," and be zealous of good works. "His voice;" we know that once it woke our world into being, it gladdened Eden while the perfect law of love remained unbroken; it made his covenant people fear before Sinai; it was full of love and majesty as it spake the words, "This is my beloved Son, in whom I am well pleased."

To us the voice from Sinai still speaks in thunder-tones; its commands are plainly written in our memories, are they as plainly acted out in our lives? Many of us have entered into covenant with God, do we faithfully keep that covenant in spirit as well as form? The law, proclaimed amid thunders and lightnings, came by Moses; grace and truth, heralded by angels singing the sweet chorus, "Glory to God in the highest and on earth peace, good-will toward men," came by Jesus Christ, who summed up the commandments thus, "Thou shalt love the Lord with all thy heart and thy neighbor as thyself." By his blessed example making more potent his words, he taught how to be zealous in good works, and they who have his spirit follow in his footsteps. Meek and lowly, like him, they shrink from no service which love to God and man dictates. Compassion fills their hearts for

all the sorrowing sons of men, and words of sincere sympathy, and deeds of kindness attest their discipleship. The cup of sorrow is oft-times pressed to their own lips, and the heavy cross laid upon their weary shoulders till they cry, "If it be possible, remove this cup from me, O Father; nevertheless not as I will, but as thou wilt."

So are they brought into fellowship with Christ's sufferings, and so does he, year by year, "purify unto himself a peculiar people, zealous of good works."—*Advocate*.

#### Condition of Tennessee.

We hear, from time to time, of the rebels being driven from most of the State. Then, anon, we hear of Longstreet controlling all East Tennessee except Knoxville and Chattanooga, and of an alarm in Memphis at an apprehended invasion of West Tennessee by a large rebel force. Evidently, Tennessee is only held by military force, and is therefore necessarily under military rule, and, so long as this is the case, the efforts to reorganize the state government *with slavery restored* are kept down. The presence of Federal authority, in the shape of an army, secures freedom of speech and of the press on the subject, which is unfavorable to the restoration of slavery. Large numbers of negroes have enlisted in the army, and these are all free by law, with their wives and children, and the number increases all the while that the State is held by the army. This also tends to weaken the system. A letter from a loyal Tennessean, himself a slaveholder, of the date of Feb. 14th, says:

"The slaveholders of Tennessee were always a small minority of the white population. Eight-tenths of those men were always rebels, are so in sympathy to-day. With a few noble exceptions, the unconditional Union men were and are non-slaveholders. The rebellion has ruined the present inhabitants of the State, every home has been darkened, mothers are broken-hearted, wives are widowed, and children are orphans. Wide-spread desolation and ruin are revealed to every eye. And now the question has come up for an answer, Who did all this, and for what was it done? The answer exposes the revolting deformity of slavery, and the sin and folly of slaveholders. At last, the long-oppressed and down-trodden 'poor white trash' are rousing for redress. There are unmistakable signs of a gathering storm, which will sweep the last vestige of slavery from the land."

It is plainly enough to be seen that the last struggle of slavery against freedom will not be on the battlefield, at least in this war, but that the political and even the religious question will have to be met with the utmost energy in the subjugated States, after the military power of slavery is broken.—*Independent*.

#### A Modern Pentecost.

THE following is the opening paragraph of the description of the late Sanitary Fair, in Brooklyn, N. Y., copied from the N. Y. Independent. With such a kind of pentecost, which consists of a "most remarkable outburst of popular jollity," the church of the present day is satisfied. Read the description of a primitive pentecost, Acts ii, and mark the contrast.

"Notwithstanding it is the season of Lent, when pious Catholics and good Episcopalians religiously abstain from all festive gatherings, except on *mi careme*, the City of Churches, during the past week, has been the scene of a most remarkable outburst of popular jollity, in which all sects, denominations and conditions have taken part. It has been a sort of pentecostal gathering, wherein Catholics, Jews, Presbyterians, Methodists, Unitarians, Swedenborgians, Baptists, Congregationalists, Quakers and Moravians forgot all their differences, and, moved by the human instincts of patriotism and benevolence, poured into one common reservoir their thank-offerings, from the rich gift of the opulent merchants of the Hights to the widow's mites of the alleys and by-ways. No lovelier, soul-satisfying spectacle was ever witnessed on this earth. So far as we can see, there has been no base alloy mingled with this golden display of what is best and beautiful in humanity."

# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 15, 1864.

JAMES WHITE, EDITOR.

## Numerical Legerdemain.

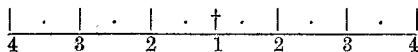
In Review No. 5, present volume, we gave an article entitled, "Confusion on the Prophetic Periods," in which we offered some criticisms upon the position of W. H. Hacking, of Listowell, C. W., who claims that the period of 2300 days should be 2400, and that they commence B. C. 536, and end in A. D. 1866. This article, it seems, has thrown Mr. H. into no small degree of perturbation, and he comes out with quite a nervous reply in the *Millennial Harbinger* of Feb. 10, 1864.

It is not particularly agreeable to disturb any man's equilibrium; but when we see such a position as that the 2300 days should read 2400, endeavoring to run the blockade of truth, we should be recreant to duty, did we not pursue, and overhaul such contraband, not to say piratical, craft.

We styled his attempt to make 2400 years extend from B. C. 536 into the year 1866, where he places their termination, a piece of "numerical legerdemain," or sleight of hand. On a review of the subject we see no cause to change our opinion. He endeavors by an adroit statement of the case, to carry the impression that the reckoning is all right. He may have deceived himself into that belief; but even in that case, it would be no less a piece of legerdemain. He states the case thus: "B. C. 536 is only 535 whole years; so 1866 only makes the cardinal number 1865, added together make 2400." True 535 and 1865 added together make 2400; that is, if the period commenced on the first day of 535 B. C., it would end on the last day of 1865. But if they commence in B. C. 536, as he claims, then he has 535 whole years and a fraction over, before Christ, and consequently they must end somewhere in A. D. 1865, not in 1866, as he would fain have us believe. Thus, suppose the period to commence in the middle of the year B. C. 536, then we have 535½ years before Christ, requiring only 1864½ years this side of the cross to make 2400, bringing their termination in the middle of the year 1865. So of any other point in the year B. C. 536. At whatever point in that year they commenced, they would end in a corresponding point in the year 1865, not 1866. It requires no great proficiency in figures to see this. Yet he takes great exception to our calling this, numerical legerdemain, and accuses us of doing the same thing in reckoning the 2300 days. He says, "He cast his eye upon the foot note and discerns a 'piece of numerical legerdemain,' to 'prolong the days;' but he seems to have forgotten that he himself had just availed himself of a portion of this same piece of legerdemain in extending the 2300 from B. C. 457 to 1844." If our friend thinks we reckon this period after his manner of computation, his discernment certainly is not to be envied. Let us try it. According to his rule we should have to reckon the 2300 days thus: "B. C. 457 is only 456 whole years; so 1844 only makes the cardinal number 1843, added together make 2299," instead of 2300! We respectfully decline the charge of any such bungling.

But he goes still further in his efforts to enlighten us on this point, and says:

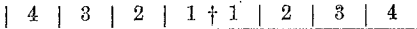
"Probably I can explain to his satisfaction this 'legerdemain' by the following diagram:



"Let the space between each particular line represent a year. Now count the spaces and he will find only six; but if we add the two extreme figures together we have eight."

This is a wonderful display, truly. He says, "Let the space between each particular [he probably meant each perpendicular] line represent a year." Then why does he not put his figures in the spaces, where they belong, and not down under the divisions of the years? It is the years that want to be numbered, not the dividing lines between the years. We therefore

beg leave to put his diagram into correct shape as follows:



Now count the spaces, and we have eight; add the extreme figures together, and we also have eight. Four years before Christ, and four years after, make eight years. But if we have a period of eight years that we wish to end somewhere in the fourth year after Christ, we must commence it, not in the fourth year before Christ, but somewhere in the fifth. We are vastly more surprised at his diagram than at his original reckoning. They are both either numerical legerdemain, or numerical nonsense.

He speaks of our evidence "of the termination of the vision in 1844." We said nothing about the termination of the vision in 1844. The vision does not terminate till the sanctuary is cleansed, which occupies a space of time, and the little horn is broken without hand. The termination of the vision, and the termination of the prophetic period contained in the vision, are two things. The latter was only to extend to the commencement of the work called the cleansing of the sanctuary, and did expire, as has been frequently shown, in 1844.

Having thus misstated our position, he comments upon it as follows:

"Well, this is a most astonishing announcement, truly. We are left, now, to choose which of the two alternatives to accept; either that the word of God has entirely failed, or that the sanctuary has been cleansed; God's indignation ceased in the destruction of his enemies; the little horn broken, and we in blissful ignorance of these stupendous events ever since 1844!! to say nothing of the coming of the Lord to accomplish this great work. He must admit that these events mark the termination of the 'time appointed.'"

We admit no such thing; and we challenge the world to show that either the destruction of God's enemies, or the breaking of the little horn, or the coming of the Lord, or any event subsequent thereto, is the cleansing of the sanctuary, or that any of these events mark the termination of the 2300 days. For a full discussion of these points, we refer candid inquirers after the truth (and it is for the benefit of such that this article is principally designed), to works published at this Office.

But our friend grows still more irritable over our mention of his erroneous quotation from the Greek, and says:

"In reference to the seven 'glaring errors in quoting from the Greek,' let it suffice to say that they are simply typographical, and he knows it. If he knows anything, he should know that it is impossible to represent all the Greek characters and aspirates with our alphabet. The aspirates being of no importance, I generally omit the letter H., as it is but a poor substitute for the guttural sound of the Greek. The fifth and tenth words have been mangled by Typo, and the omission and misplacing of the aspirates constitute the 'glaring errors,' all of which having nothing to do with argument, are dragged in for the sole purpose of casting contempt upon my effort to harmonize the vision with historical facts, and to insinuate ignorance and incompetency on my part."

In the above Mr. H. gives us credit for knowing far more than we claim to know. We were by no means certain that the errors referred to were merely typographical, especially since he requested his article copied into the *Gospel Banner*, and in that reprint made no correction of those errors. And as to its being "impossible to represent all the Greek characters and aspirates with our alphabet," we can only say that we have felt to place implicit confidence in this respect in the authors of our Greek grammars, who have certainly professed to give in English letters, the exact equivalent of the Greek characters. And as to the letter, h, being a poor substitute for the Greek aspirate, both Crosby and Sophocles state that it is represented in English by h, or corresponds to, h, or in still stronger language, that the aspirate of the Greek, "in Latin and English, becomes h." And as to the aspirates being of no importance, they are certainly the only distinguishing marks between many Greek words, and just as necessary as the letter h is in our own language.

We showed in our former article that the Septuagint reading of 2400 was incorrect, yet Mr. H., against all evidence, persistently adheres to that reading. On this point he says:

"He next asserts that the number 'is simply a misprint, which has crept into the common version in this country.' To this I reply, that the copy I possess happens to be printed in London, England, and I ask him to produce a copy, printed in any country, that reads 2300. I am well aware that all the Hebrew copies extant read 2300, but in order to settle the question which of the two is a corruption, he must produce the original document."

We did not deny that there might be editions in England or Europe containing the same error as the editions in use in this country. So his flourish over London amounts to nothing. But we did give a statement from Mr. Begg, that the original manuscript in the Vatican from which these editions came, reads 2300 instead of 2400. Is he prepared to dispute this statement? If not, his demand on us for the original documents becomes as stupid as it is pompous. Mr. Begg further states that "of all the standard editions of the Septuagint, that alone from which ours are taken has this error." The evidence on this point, then, is this:

1. All the Hebrew copies read 2300.
2. The manuscript of the Septuagint, in the Vatican, read, 2300.
3. The principal standard editions of the Septuagint read 2300.
4. One edition of the Septuagint printed from the Vatican manuscript, departs from that manuscript and reads 2400 instead of 2300, showing it to be a mere typographical error; and
5. From that edition our copies of the Septuagint have come. What ground does this leave him for his erroneous reading? Not a particle; and no man would endeavor to bolster it up, except through the most dogged obstinacy in adhering to his preconceived notions.

He says again, "We know that our Saviour and his Apostles used and quoted from the Septuagint, and can it be supposed that they would thus countenance the use of a false and erroneous translation of the Prophets." Thus he endeavors to carry the idea that the Septuagint in the Saviour's time, and from its very beginning contained this error; whereas the testimony of Dr. Begg shows that this error did not creep into the Septuagint till we come down to an edition printed from the Vatican manuscript, which itself reads 2300. It is thus shown how and when the reading of 2400 got into the Septuagint; yet Mr. H. would carry the impression in the minds of his readers that it existed in the copies used by Christ and his apostles. Here is legerdemain again.

He continues: "He accuses me of an 'effort to prolong the days,' by taking the 'benefit of that extra hundred days, with which he would be glad to stretch out the 2300 days.' Now I would ask him if he learned this glaring piece of dishonesty 'in the light of the sanctuary,' where he recommends me to go? If he has, I must beg to be excused from entering such a 'sanctuary.'"

The charge of dishonesty, especially of glaring dishonesty, is somewhat grave in its nature; but then, we always endeavor to take into consideration the pressure under which those labor who are betrayed into such hasty words, and are therefore prepared to make due allowance, and to take all such charges calmly. But we fail to see the "dishonesty," and would inquire if he is not endeavoring to prolong the days, making them a hundred years longer than we have been wont to believe. Such certainly appeared to us to be the very object of his article.

He closes his remarks as follows:

"In conclusion, I would just inform him that I read Dr. Litch's *Prophetic Expositor* twenty years ago, but must confess that I have small faith in the expositions of a man whose calculations have utterly failed, and whose mind is yet darkened by Platonic philosophy; whose conceptions of things have so little to do with the Word, that he is still laboring under the Satanic delusion that the soul that sins shall not die."

We never knew that Dr. Litch published a "*Prophetic Expositor*." He did publish two volumes of "*Prophetic Expositions*," from one of which we have quoted. Our friend, it seems, read it twenty years ago; and if he had weighed the testimony and borne it in mind,



instead of losing sight of it for the past twenty years, we venture to say, he might have avoided some errors. But he objects to Dr. Litch on account of his present position; however, it is not the testimony of Dr. Litch that we have quoted, but only what Dr. L. quotes from Dr. Begg. Dr. Begg is the man, then, instead of Dr. Litch. Our friend manifests a singular faculty of mistaking the mark. But even if the testimony was Dr. Litch's, his objection to him is not good. It goes upon the assumption that if a person is in error on one point, he cannot have truth on any other; or, that if we are in error concerning the state of the dead and destiny of the wicked, we cannot have correct views of prophecy. We fail to see any such connection between those doctrines. But have we not all been in error in times past concerning the nature and destiny of man? and because light on this subject has now come, shall we throw away all the truth that we have ever held on other subjects before? This would be singular, indeed.

We cannot close without alluding to the fact that our friend's English seems to be in almost as bad a predicament as his Greek. An example or two will suffice. He opens his article as follows:

"Bro. Newman: I observe an editorial in the Advent Review of Dec. 29th, a marked copy of which has been sent to me, criticising quite indignantly my last article on the numbers in Dan. viii, 14, and Dan. ix, 26. After having introduced the subject by a short exordium on the consequences of letting go the great 'anchor,' which great anchor he proceeds to inform us is the position established by Adventists in 1844, that the period is 2300 years in length, commenced B. C. 457, and ended A. D. 1844.

"Query: How does he make 457 and 1844 to foot up 2300 unless by such a 'piece of legerdemain' as he accuses me of? One would suppose that the two sums added together should make 2301."

The paragraph ending before the query, the reader will observe, makes no sense. The sense is not complete. The idea is not carried out. He starts off on a line of thought, and then loses it, and goes on to something else, leaving the first unfinished.

Again we read, "Aside from all other considerations, the simple fact of the present copies of Hebrew reading 2300, and those of the Septuagint 2400, the claims to accuracy are about equal. But when we take into consideration the stunning fact that the 2300 period has long since expired (even if we do commence with B. C. 457), and nothing whatever has transpired to mark the termination of the vision in 1843-4, that the shorter period will not cover it within 100 years; that 2300 will in no wise harmonize with other prophetic periods, and that the description given of the ram does not correspond with the facts of history obtaining at the time the 2300 years are supposed to commence."

Here again we come to a period, but the sentence is not finished, nor the sense complete. Perhaps these sentences were written by him all right, and perhaps his manuscript was carefully and legibly prepared, so that there could be no mistaking it, and perhaps this mangling has also been done by "typo;" and if all this is so, why, then, to say the least, Mr. H. is very unfortunate in his efforts at publication, and should either send his articles to offices where the errors of the "typo" are looked after a little more closely, or insist upon seeing a proof before they go to press. But if he is satisfied with this manner of putting the English language together, or deems it of "no importance," or from any other cause concludes to let it pass, as he appears to have done, no correction having yet appeared, and this article also having been copied into the Gospel Banner, then he would seem to have mistaken his calling in endeavoring to be a teacher through the medium of the press.

MANY preachers study their sermons without studying the people to whom they are to preach them. Hence their preaching, though good in the main, is not suited to the tastes and wants of their hearers. They either speak of things at a distance, or else in such a way that the people do not feel themselves much interested in what was delivered. Their words do not come home, do not reach the heart and conscience, but fall, like pointless arrows, short of the mark.—*T. Ruthenford.*

### Life Through Christ.

"AND as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 14-16.

The object for which the Saviour came into the world, and for which he was lifted up upon the cross, was, that those who should believe in him should not perish, but have eternal life. Man's life has been forfeited by disobedience, and he was exposed to death, and that without a hope of a resurrection, but for the sacrificial death of the Lord Jesus Christ. But for this, man was hopelessly lost; for without the resurrection those that are fallen asleep are perished. Moses lifted up the brazen serpent in the wilderness to save those who had been bitten by the fiery flying serpents from literal death. The bite was fatal to life, unless they looked away to the brazen serpent, but looking to that, they lived. It was not to save them primarily from pain—it was not to save them from lingering illness, but from sudden death. Life was the object—that was the thing that was lost, but for the remedy.

Thus it is with all men. The sentence of death is out against us. But Christ gave his life a ransom for our lives. He has procured a resurrection of the dead, both of the just and the unjust; and those who believe will retain the life which he gives them—they shall never perish but have everlasting life. They shall not be hurt of the second death. But those who do not believe—those who reject or neglect so great salvation—will die a second time; because they will have lost a second probation. The first probation Adam lost, not only for himself, but for all his posterity. The first death all die in Adam, that is, in consequence of his transgression. But all, the just as well as the unjust, being redeemed from this, all have the privilege of a second probation, and may choose for themselves, individually, whether they will improve it and not perish, or neglect it and die the second death.

It was not the object of Christ's death, that immortal beings—beings that cannot die—might not endure eternal misery, but that those who believe might be saved from death and have eternal life. Had the Author of the Bible wished us to understand that man was an immortal being exposed to eternal torture, he certainly could have used language that would have clearly expressed the idea. He would not have been under the necessity of using terms, in every instance, that, instead of conveying the idea intended, convey the reverse, and, if taken literally, positively assert the mortality of man. It is unreasonable in the extreme to suppose that man is destined to exist eternally in happiness or misery, and yet in all the revelation of God to man this overwhelmingly important thought is not once plainly expressed; but that this doctrine of such vast, and to the wicked, terrible, consequences, is continually hid beneath figures of speech, which express a thought altogether different, and are the best words that could be chosen to assure the sinner that he has no eternal life abiding in him, but that the course he is pursuing is to end in a miserable death—an everlasting death—a death beyond which there is no resurrection. "A night which has no morn beyond it, and no star."

"God 'only hath immortality.' He is the one fountain from which all life is derived. But he has given this prerogative to his Son, that he may give life to them that believe. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." John v, 26. Life, in the literal sense, is here intended; for he is speaking of the resurrection of the dead. In a preceding verse he says, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will," and in a succeeding verse, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." Hence it is not happiness, but life, which the Father hath in himself, and that he hath given to his Son, that he may give it to them that believe. He says, "I am

the good Shepherd; the good Shepherd giveth his life for the sheep." Now if he did give, not merely his happiness, but his life itself, upon the cross, then it is life itself which he will give to his people. And to deny this, is to deny that Christ "died for our sins, according to the Scriptures." At his appearing he will give eternal life to his sheep. Then those that are not his sheep will not have eternal life, but will be condemned to the second death. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23. Thus it is evident that those who do not obtain eternal life through faith in Jesus Christ, will not have it, but will perish—will die the second death—a death from which there is no resurrection. While the saints "put on incorruption" at the resurrection of the just, those who fail to secure an interest in Christ "shall utterly perish in their own corruption."

R. F. COTTRELL.

### Recent Labors.

BRO. WHITE: Jan. 26 we started for Canada East to hold meetings with the scattered Sabbath-keepers in the townships. On our way to Canada, Wednesday evening, Jan. 27, we had an interesting interview with Bro. Steele's family, at Derby, Vt., and were glad to find them firm on the Sabbath, and desirous to learn more on all points of present truth. Bro. and sister S. greatly admire the wisdom with which the Review is conducted, and highly prize the weekly visits of this messenger of truth.

The 28th and 29th we visited Sabbath-keepers in Compton and Westbury, C. E., and on the Sabbath, the 30th, held a meeting in Eaton. Duty required that we should impress the minds of our hearers with the necessity of following a straight, onward course with the people of God, and of moving from principle, and not from those flights of feeling which almost invariably lead to fanaticism.

Feb. 1, drove to Melbourne, and visited the few friends there; but on account of a heavy snow-storm we could not go to Eli, as we had intended.

Sabbath and first-day, Feb. 6 and 7, held meetings at Westbury. We found the cause in a low condition, owing to fanaticism and other influences in the past, which had a tendency to dishearten those who desired to move on with the body. We tried to encourage the true friends of the cause, and told them not to judge of the future from the past, and that as a result of order among them they would soon see the cause prosper in Canada East.

The subject of organization was considered. Eight entered into church covenant together. An elder was ordained, and a clerk appointed, and we organized systematic benevolence, amounting to over \$37 per year.

On first-day, contrary to the expectation of some, and to the encouragement of the church, the school-house was filled with candid hearers, who gave good attention to the truths spoken, and purchased several dollars' worth of our works.

Feb. 20, attended a quarterly meeting at Berkshire, Vt. A goodly number of brethren and sisters were present. The Lord blessed in all the exercises, and four new ones spoke for the first time in our meetings, and expressed their desire to keep all the commandments.

Last Sabbath, met with the church at home. Bro. A. Stone was present, and gave two discourses from Num. xiv, 24, and 2 Tim. i, 7. Bro. S.'s testimony is appreciated in this section where he has been known nearly forty years as a preacher. We are now holding meetings in North Fairfield, preparatory to the meetings which will be held there by Brn. Loughborough and Pierce next Sabbath and first-day. Bro. Stone is with us.

A. C. & D. T. BOURDEAU.

West Enosburg, Vt.

HOPE.—I cannot remember a night so dark as to have hindered the approach of coming day, nor a storm so furious or dreadful as to prevent the return of warm sunshine and a cloudless sky.—*John Brown.*

### Harvest Hymn.

[Bro. WHITE: The following poetry I copy from a piece written to my mother, fifty years ago. Thinking it appropriate to the present times, I send it for the Review.—M. A. STROUD.]

This is the field, the world below,  
In which the sowers came to sow;  
Jesus the wheat, Satan the tares,  
For so the word of truth declares;  
And soon the reaping time will come,  
And angels shout the harvest home.

Most awful truth! and is it so,  
Must all the world this harvest know?  
Is every man a wheat or tare?  
Then for the harvest, O, prepare!  
For soon the reaping time will come,  
And angels shout the harvest home.

To love my sins a saint to appear,  
To grow with wheat and be a tare,  
May serve one while on earth below,  
Where tares and wheat together grow;  
But soon the reaping time will come,  
When tares will meet an awful doom.

But all who truly righteous be,  
Their Father's kingdom then shall see,  
Shine like the sun forever there;  
He that hath ears, then, let him hear,  
For soon the reaping time will come,  
And tares will meet an awful doom.

When the last harvest shall appear,  
To separate the wheat and tare,  
May we among the wheat be found,  
In sheaves with cords of love be bound,  
And join the angels 'round the throne,  
To shout the glorious harvest home.

### Monthly Meetings in N. Y.

BRO. WHITE: I attended the monthly meeting at Roosevelt N. Y. the first Sabbath and first-day in Feb. There was a good gathering of Brn. and sisters to this meeting. We were happy to meet Bro. Taylor at the meeting, who came to us "in the fullness of the blessing of the gospel of Christ," who has done much for the church in Roosevelt, toward bringing them into the unity of the faith, and love for each other, and in feeling a sympathy for those that had become discouraged among them, and whom Satan had well nigh destroyed. I believe the church in Roosevelt is rising, and that they will not in the future be ignorant of the devices of Satan, and be annoyed with those little petty trials, and picking at straws with which they have been in the past. I think they are beginning to love one another with pure hearts fervently, and that henceforth they will so let their light shine before others, that they seeing their good works, may be led to embrace the truth and be saved with the remnant.

It was thought by those present to be the best and most profitable monthly meeting that has been held in this region; especially the last evening. We seemed to have the best of the wine at the last of the feast. Many that evening enjoyed a freedom that they had been strangers to for a long time. I hope that we shall not lose the good influence of that meeting, nor the encouragement we received, but that henceforth we may be living epistles known and read of all men, and grow up into Christ our living head, that we may be found of him in peace without spot and blameless.

ELIAS GOODWIN.

Oswego N. Y.

### Quarterly Meeting in Wis.

BRO. WHITE: Our quarterly meeting has just closed, which we humbly trust has been one of much interest to all who attended. Although the notice was short, there was a goodly number present. The elements of vital piety have been working in the hearts of many here for some time. Some have been carefully examining themselves, and by faith striving to get nearer to God.

At the commencement of our meeting something seemed to be in the way; but at our second meeting, Sabbath morning, all was clear, and Bro. Steward had good liberty in reviewing the signs of the soon coming of Christ, also in giving the evidences and character-

istics by which the people of God, his remnant church, can be distinguished from the spurious coin.

Evening after the Sabbath the church assembled at the house of Bro. A. G. Phelps to commemorate the death and sufferings of Jesus. The Lord met with his people while attending to that solemn ordinance, and all felt much refreshed and encouraged to press on. Bro. R. H. Cowles was made to rejoice with joy unspeakable, in having his younger brother, R. G. Cowles, of Baraboo, unite with him in that solemn meeting. He had been praying for many years that God would convert that much-loved brother. His hopes were at last realized. Brethren and sisters, take courage. Remember that the prayers of the righteous avail much.

The United Brethren church had an appointment at 11 o'clock first-day, but as their minister did not come, Bro. Steward was invited to address the congregation, which he improved by showing from the word of God that there was no hope of salvation only by faith in Christ, and keeping the commandments of God. This afforded him an opportunity of reaching the ears, at least, of those he otherwise could not.

A good spirit pervaded our business meeting, nearly all came forward and settled up their S. B. dues, and some a portion in advance. This we think encouraging.

Brethren, pray for us here at Mauston. We are coming along. We are going with you to Mt. Zion.

At the close of the meeting the hearts of many were made sad while giving Bro. and sister Steward the parting hand. They go from here to Rockton, Ills. May the Lord be with them, in their labor of love. May they not only find a happy home, but may they be instrumental in building up a church in Rockton that will stand with the remnant on Zion's hill.

Yours striving for life eternal.

WM. RUSSELL.

Mauston, Wis.

### Learning.

God's people do not rest content to decay in inglorious ignorance, but have been people devoted to improvement; and from remote antiquity it appears that the sons of God have sought for wisdom.

Josephus informs us that Abraham taught astronomy and arithmetic to the Egyptians (of which they knew nothing previously), and that from Egypt these sciences passed into Greece.

This historian also informs us that the sons of Seth employed themselves in the study of astronomy, and that they wrote their observations upon two pillars, one of brick and the other of stone, which last, he affirms, was standing in his day.

Moses was one of the most learned of the Egyptians, and the age of Solomon was famous for its proficiency in science and art, and the language of Job and David, and the style of Isaiah and of Daniel, and Ezra, prove them to have been men of high mental culture, as may be said of all the prophets, to a greater or less extent.

Luke and Paul were men of high standing as scholars in their day, and all the disciples of Christ, however ignorant on their first introduction to him, soon found in him one who, while he did not set aside the unlettered, yet strove to remedy the evil, and always improved every opportunity of enlightening the darkened mind of man.

Jesus Christ, a true educator, began at the foundation, and appearing to our race in the form and image of an equal, thus condescending that he might find a way to the heart of man, his teachings profoundly affected the minds of his hearers, and carefully removing the useless rubbish which had gathered about the corrupt systems of the literature of that age, he laid the only true foundation for a lasting and perfect building "moral excellence."

The most withering rebuke ever given to the proud Pharisee was that the key of knowledge was withheld from the people: and the gift of tongues on the day of Pentecost, opened to the church all the literary treasures of the world.

Paul, a chosen vessel to the Gentiles, was a man of vast learning; and sages and philosophers were awed and charmed at once by his zeal, his wisdom, eloquence

and moral power; and when the apostasy had disgraced the work of Paul, and had stolen the livery of Heaven to serve the Devil in, and sought, not only the honors due to angels, but to act as God; then arose men of might to tear off this livery, and make its deformity to appear.

These apostles of the Reformation were men of learning; for demons incarnate had forbidden the Bible in the living languages, and if Luther would refresh his soul with the precious word, it must needs come to him in the form of a Greek copy of the Scriptures. But, under difficulties, he made this language almost as familiar as his mother tongue.

Melancthon was a ripe scholar. The reformers of that age were scholars—men of depth and strength of mind, as Huss, Wickliffe, Favel and Carlstadt; and throughout Europe, from the dawn of the Reformation, there was a revival of learning.

Bright lights shone out upon the world, eclipsing the satanic court at Rome, which had crushed learning in the bud, had imprisoned Galileo, and embittered the dying hours of Copernicus; and as God used learning as an instrument to reveal the snaky covering of Romanism, the jealousy of the pontiffs, and cardinals, and priests, was aroused, and before an astonished world the church of Rome appeared as the woman upon the scarlet-colored beast, with the golden cup of abominations and filthiness in her hand. Anti-christ had made its citadel of defence, the ignorance of the people, and by the power of God, the people arose, and opening the book of knowledge, transferred it from a dead language to living ones, and lo, the result!

Who is angry now? Aye, is it not the dragon? Germany is shaken to its center, and Switzerland, France and England are alarmed, as if an earthquake had rent their firm hills. Aye! Education has broken its shackles, and learning is being diffused, and every man in his own language is reading God's word. Minds thirsting for knowledge are feasting upon words formerly locked for many dark centuries in an unknown tongue, long since lost to the world; and now such men as Luther have unlocked the precious treasure, and many eyes are wet with tears, and many hearts melt with gratitude and love.

And is not this enough to waken the ire and jealousy of crafty bishops who had fattened their licentious persons upon incomes from indulgences, and blasphemous rites and ceremonies? and who, while they broke every commandment in the decalogue, were intent upon the mint, anise and cummin of their respective domains? Was not their reputation and income at stake?

But they signally failed; and God's people being "helped," still advanced, and learning was, and continued to be, a means in the hands of God of holding in check the power of the enemy.

At the present day, it is true, learning may be by some almost deified, and made rather an end than a means: but the abuse of a gift does not diminish its real value to those who would gladly use it aright. Learning is not a god, to be worshiped, but rather a pickaxe for the reformer, as he cuts a passage through the mountains of error, and clears away the rubbish in his search for truth.

Gladly do we behold those who stand as messengers in the present reform, enriching their minds at the temple of wisdom.

It is to be hoped that no one will be so engrossed with study as to neglect meditation and prayer; let no one, in seeking intellectual treasures, neglect the moral training of the head and heart. Had Solomon added devotion in proportion to his wisdom, his sun would not have set under a cloud, as it did, (oh, how melancholy to think of it!) but bright and radiant would have been the record of his end.

JOSEPH CLARKE.

### The Lord's Name.

Do ANY still incline to inquire, "Is it correct that in the fourth commandment only, the distinctive name of God is given as the God who is alone known by his works?" It is true, nor is it claimed to be otherwise, that other passages of the Bible teach who this Lord, who is our God, is, and what he has wrought. But

simply taking the ten commandments apart from all else, since this is the only document which God himself with his own finger wrote, and because to finite beings he entrusted the transcribing of all besides, where save in the fourth do we find aught to limit with certain identity "the Lord your God?" Herein we see the propriety and the necessity of God's specifying his attributes even beyond mistake. And subsequently when the name came to be identified with his peculiar people as "The Lord of hosts, the God of Israel, the prophet awards to him his rightful, because self-assumed attributes: "Ah Lord God! behold thou hast made the heavens and the earth by thy great power," even "the great, the mighty God, the Lord of Hosts is his name." Jer. xxxiii, 17, 18. Then came the response to Jeremiah in the word of the Lord "Behold I am the Lord, the God of all flesh," (verse 27,) whether they so recognize me or not, "the high and lofty One that inhabiteth eternity, whose name is holy." Thus, scripture passages might be multiplied indefinitely which ascribe to the Lord our God his peculiar attributes; but with sacrilegious audacity will the various adherents of "lords many and gods many," claim the same for their self-styled deities.

But when it is affirmed as in Isa. xlii, 5; xlv, 18, "Thus saith the Lord, that created the heavens; God himself that formed the earth and made it—I am the Lord and there is none else," it strikes at once at all the claimed attributes of lords many and gods many. Still it stands forth as clear as the light of noonday that in the fourth commandment aside from other scripture is obtained the authority for ascribing this power and these attributes distinctive to the Lord our God, who "in six days made heaven and earth and all that in them is." M. W. H.

Malone, N. Y.

### Exciting Scene at a Lecture.

ON Sunday evening week, Mrs. Cora L. V. Scott (late Cora Hatch) lectured at Clinton Hall, New York, taking for her subject the question, "What is Deity and the Origin of the Earth?" The hall was crowded with an intelligent audience, quite a number of clergymen being dispersed among the congregation. The lady lecturer claimed that it was impossible for man, the finite, to comprehend the Deity, the infinite, and undertook to prove her position by logical analysis as deduced from the nature of the earth's organism. She claimed that all things—matter and intelligence, substance and motion—had existed forever, and that something (the earth) could not have been made from nothing.

At the conclusion of the lecture an invitation was extended to the audience by the speaker to ask her any questions growing out of that of which she had treated. A number of gentlemen, one of whom was an elderly clergyman, accepted this offer, and quite a lively discussion ensued. Among those who embraced this opportunity was a person in the rear of the hall. He desired to ask the gentleman who preceded him how he knew of the existence of intelligence except through the medium of materiality.

A young man at this point of the discussion arose and exclaimed, "Do not allow that man to speak; he is my father, and he has abandoned his wife and family."

The person who was interrupted, continued, however, and the young gentleman was obliged to subside for the time being. The interruption, however, caused great excitement among the audience, and at the close of the meeting, which took place a few moments later, the young gentleman approached the person whom he had interrupted, and addressing himself in part to the audience and to the person so offensive to him, said:

"I have come here to shame that old man. He is my father. He left his wife and children, and is now living with Cora Hatch, in East Broadway."

A Voice—"Well, go home, and do not come here to settle your private troubles."

Young Man—"You may think I am doing wrong; but if you knew the facts of the case you would think I was doing right."

Several Voices—"Go on. Let us hear the story. Take the stand," &c.

Young Man—"I have done everything to get that man to do right by his family, but I have not been able to do so. I am his son, and am here to shame him in public. His name is William McKinley, and he keeps a store at the corner of Chatham and Pearl streets. He has beaten my mother and treated her most shamefully, and he has abandoned her to live with Cora Hatch."

The young man, Mr. McKinley, jr., appeared to hate the crowd with him, and was repeatedly applauded. Mr. McKinley, sen., skeddaddled in the middle of the controversy, while the fair lecturer, who appeared to be much excited, retired to the ante-room with some friends, one or two ladies among the number. The scene was decidedly sensational, and was quite a novel one in its way.—*Advent Herald*.

## Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

### From Bro. Buxton.

DEAR BRETHREN AND SISTERS: Though unknown to you in the flesh, yet I feel that we are all of one household in the faith. Through the instrumentality of Bro. (now Elder) R. F. Andrews and Elder Ingraham, at Elkhorn Grove, I commenced keeping the Sabbath last May.

The longer I live, the more I feel to praise God that he has permitted me to hear and given me a disposition of heart to obey the third angel's message; and from the preciousness of God's word to me now, I am led daily to appreciate the elevating, sanctifying character of the present truth. It looks to me of priceless value, and I am striving to gird on the whole armor more closely, and work with greater earnestness and zeal to advance the standard of truth, which God is raising up in these last days against the flood of error, opposition and traditions prevailing in the world, and even among the so-called orthodox churches.

May our prayers ascend more fervently to God for each other, and for the soon coming of his Son and the immortal kingdom. Let us arouse to greater action, and exhort all around us, as did Lot of old, to "flee from the wrath to come;" "for the day of our redemption draweth nigh;" for which reason may the Spirit of God direct us in all things, and his grace enable us to hold out faithful unto the end.

There are twelve or fourteen of us who have usually met on the Sabbath, near Elkhorn. The meetings are good and edifying; but perhaps not quite so much so as though we were organized, which I would like very much, as we then would be stronger and more active in the work of the Lord.

May the Lord grant to send a messenger here to assist us, and to proclaim the truth, for the harvest truly is great, but the laborers are few.

Yours, in the blessed hope of eternal life,

H. G. BUXTON.

Mt. Carroll, Ills.

## Extracts from Letters.

Bro. J. Matteson writes from Poysippi, Wis: Since I commenced to keep the Sabbath of the Lord, in August, 1863, six more in this neighborhood have come out from Babylon, and are striving to keep the commandments of God and the faith of Jesus. This makes me feel thankful to the Lord, and especially so, because my wife is one of that number. She had a hard struggle, but overcame at last by the grace of God. She does now feel thankful for the light of present truth.

On the 12th of Jan. I went to the town of Saxville, according to agreement, and delivered ten lectures. Seven determined to keep the Sabbath of the Lord. The Spirit of the Lord was evidently working upon

the hearts, in spite of all their deep-rooted prejudice, and some sinners were disturbed in their carnal slumber. May the Lord carry on the work begun. As soon as I had left the place, the Baptists commenced to preach no-lawism and Sunday worship with all their strength, and went around and warned people against this great and terrible error. But I believe Michael stands on our side, and therefore I am not much frightened by the dragon.

On the 23d of January I went to another place in the north-east part of this town, and had meetings on Sabbath, first day, and two evenings following. I lectured on the third angel's message, the law and the Sabbath. The Lord was with us. All hearts were moved, and tears flowed freely. When I had spoken about the law, a man came up to me, wiped his eyes, shook my hand, and said, "I thank you; I have never heard that before, but it is the truth of the Lord, and I desire to live it out." Twelve persons determined to keep the Sabbath, and some desired baptism.

The persons spoken of are all Danes, and most of them cannot understand English.

Bro. W. P. Squiers writes from Lansing, Mich.: We have been under the cloud for some time past, the enemy having come very near carrying us captive at his will. But thank the Lord, he aroused us before it was too late, and we have again emerged into the sunlight of his most glorious truth, and are striving to press our way onward to the kingdom.

I think this would be a good place for a messenger. There are some now who are almost persuaded, and I think if a few lectures could be given here, some would turn their feet unto the testimonies of the Lord. There is one unoccupied church here, belonging to the United Brethren, and one of the trustees informed me last Sunday that we could have the house. I will also make arrangements for board, so that a preacher will be to no expense on that account. I think the time is propitious for the ingathering of souls here. If a messenger can come I would like to be notified through the Review a short time previous.

Bro. E. P. Wilkins writes from Wilson's Grove, Iowa: I am still trying to live out the truths contained in the third angel's message, although I realize my weakness, and am confident that there must be a great work done for me in order that I may be prepared to stand with the remnant on mount Zion. I feel willing to have my name cast out as evil. It is not the scoffs nor the frowns of the world that disturb me, but a view of what I have to overcome. But I will not despair; for I know that the grace of God is sufficient to carry me through. There are only two of us here at the Grove, and we feel rather lonely. Although we belong to the church at West Union, the distance is so great that it is impossible for us to meet very often. I can say of a truth that I love my brethren more and more. I want a name among them.

## Obituary Notices.

DIED of diphtheria, in the town of Assyria, Barry Co., Mich., Elizabeth Brown, daughter of Benjamin and Ann Randall, and wife of George Brown, Feb. 19, 1864, aged 81 years.

Sister Brown embraced the present truth under the labors of Bro. Loughborough in that place. She fully believed in her soon-coming Saviour, and though living where there was no church near, or privilege of meeting, she faithfully kept the Lord's Sabbath while almost all around her were disregarding it. Her sickness was only five days, and very severe; but her mind was clear to the last hour. The funeral was the Sunday following at the school-house near by, where to a large assembly we endeavored to show that as Jesus had arisen from the dead, his dear saints would soon arise and live forever with him.

JOHN BYINGTON.

DIED, at Mackford, Wis., Feb. 12, 1864, of cholera consumption, Martha Hall, wife of Hosea Hall, aged 67 years.

Sister Hall embraced the Advent faith some thirteen years ago, since which time she has been identified with the Seventh-day Advent people. She died in hope of immortality at the resurrection of the just. Eld. Isaac Sanborn preached the funeral discourse to a large and attentive congregation, from 1 Cor. xv, 22.

RUFUS BAKER.

DIED, in Finley, Ohio, of a tumor on the neck and throat, Jan. 27, 1864, after an illness of about four months, Minnie, daughter of sister Sarah A. Smith, aged 4 years, 4 months, and 15 days.

# The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 15, 1864.

OUR much esteemed Bro. John Butchart, Sen. of Eramosa, C. W., sends us the following note with a Montreal Bank bill under date March 4th, 1864:—"I herewith send two dollars in payment for the Advent Review and Sabbath Herald. Its matter is as interesting as ever."

We would say to other Canada subscribers, on whose papers we have had to pay postage, "Go thou and do likewise." That is, remit in Canada currency, please.

### The Charts.

WHAT FATHER BATES SAYS OF THEM.

"THE charts appear to be perfect, and are splendid pictures for the house of God, and to ornament Sabbath keeper's dwelling places. They are a beautiful finish. We are much pleased with them every way. The explanation by diagram of the 2300 days is simple and very plain."

We have printed 1000 copies of the Discussion between Elders Grant and Cornell in pamphlet form, which can be sent by mail for 10 cents.

We have a few copies of Testimony to the Church, Nos. 1-10 complete, bound in morocco, which we will send by mail, post paid, for \$1.00.

We will send by mail, post paid, a package of sixteen different tracts for the small sum of 30 cents.

## Appointments.

THE Lord willing, I will commence a protracted meeting at Elkhorn Grove, Carroll Co., Ill., March 17. ISAAC SANBORN.

I WISH to change the time of the quarterly meetings of the following churches, so that I may attend them: Johnstown Center, Wis., April 9 & 10. Avon, Wis., " 16 & 17. Oakland, Mackford and Marquette will please put theirs off till I appoint for them. ISAAC SANBORN.

PROVIDENCE permitting, I will hold meetings as follows: Washington, N. H., evenings of March 22 & 23. Peterborough, N. H., Sab. & first-day, " 26 & 27. Manchester, N. N., Tuesday evening, " 29. Haverhill, Mass., Sab. & first-day, April 2 & 3. J. N. LOUGHBOROUGH.

PROVIDENCE permitting, there will be a Monthly Meeting at Knoxville, Iowa, April 2 & 3. We expect to see a good turn-out from Eddyville, Sandyville, and Reausau. Come, brethren, all that can, that we may have a good meeting. By order of the church. W. MCPHETER, Church Clerk.

PROVIDENCE permitting I will give a course of lectures at Matherton, Mich., Wednesday, March 16, Visit Fair Plains, Mich., Sabbath, " 26, And give another course of lectures at Winfield, Mich., at the block school-house near Bro. Albert D. Rust's, commencing Monday, March 28. J. B. FRISBIE.

THE next quarterly meeting of the S. D. Adventist Church, of Avon, Rock Co., Wis., will be held on the third Sabbath and Sunday in April next; a messenger is expected. We hope to see a general rally of the church, coming together in the unity of the spirit of Christ. Brethren will remember their s. b. pledge.

We shall be happy to see brethren from other churches at this meeting. JOSEPH G. WOOD.

### Change of Appointments.

A CALL to attend a funeral, the circumstances of which seemed to render it necessary that he should go,

prevented Bro. Byington from meeting with the brethren at Parkville, as appointed, last Sabbath. He therefore appoints, nothing preventing, to meet with them next Sabbath, the 19th inst., and with the brethren in Burlington the following Sabbath, the 26th inst.

## Business Department.

### Business Notes.

We have an order for Charts from Money Creek, Ill., with \$3.50 enclosed, and no name signed to the order.

The P. O. address of H. G. Buck and Henry Gardner is Battle Creek, Mich.

### RECEIPTS.

#### For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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### Books Sent By Mail.

M A Brown \$1,85. D T Shireman 30c. W F Cole 35c. B C Chandler \$2. J H Waggoner 50c. Mrs P W Southworth 15c. M B Czechowski 55c. A Hopkins 25c. G F Richmond \$4. O D Washburn 75c. S B Whitney \$2,85. W E Cheesebro 30c. F N Bartholomew 30c. M E Chandler 30c. C E Belden 30c. G W Mitchell 30c. E Livingston 75c. A Hough \$1,80. E Wilcox 15c. A M Gravel 30c. C M Hemmingway 15c. J G Wood 25c. R Baker 30c. A M Preston 30c. R Moran 30c. N T Preston 25c. I F Potter 45c. C L Royce 47. T M Parmiter 45c. J Parmalee 45c. M E Lunger 30c. C F Hall 45c. E Halleck 74c. A Hopkins 19c. A G Pixley 30c. D A Waggoner \$1,80. E Van Deusen 30c. L Wiswell 75c. C L Haskins 30c. M Russell 30c. Wm P Squires 15c. W Romaine 30c. J Brinkerhoff 60c. R A Shoudy 15c. H Bowen \$1,05. J L Kilgore 45c. J Hoffer 30c. H S Boyd 15c. E C Boaz 35c. J P Rathbun 32c. A W Maynard 30c. E W Waters 30c. Mrs E J Bump 35c.

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A Lanphear \$4,00. S B Whitney \$5,00. J H Waggoner 50c. W Romine 30c. J R Goodenough for Eld I Sanborn \$5,00. E Halleck for Eld I Sanborn \$1,00. O Mears \$20. J L Locke \$4,00. R F Andrews \$2,75. W B Castle \$5,00. S A McPherson \$30. Joel L Locke \$2,00. Philip Strong \$2,00. A S Hutchins 50c.

### Books Sent By Express.

Isaac Sanborn, Morrison, Ill., \$51,37. D M Canright \$12,40. Thomas Paten, Madison, Dane Co., Wis., \$24,20. W G Cole, Columbia Station, Lorain Co., O., \$10,25.

### Books Sent by Rail Road as Freight.

R Burtenshaw, Ridgeway Station, G T R R., \$188,67.

### General Conference Missionary Fund.

Jane Moore (s. b.) \$2,00. A G Pixley \$1,00.

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