

# THE 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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## THE WARNING VOICE

—OF—

### TIME AND PROPHECY.

BY URIAH SMITH.

*Conclusion of Part I.*

MUCH proof that these plain testimonies, thus Given by Prophecy, confirmed by Time, Deeply had had effect, abundant rose. And to the seventh month, each eager eye Now bent its steady gaze, as there it stood, Like some bright beacon on a lofty height, Lighting a dubious way; thither the band Now bent their eager eyes with steady gaze, Thither their earnest steps, with fervent zeal: While yet the cry, tornado-like, swept on, "Behold the Bridegroom cometh!" borne Sheer through the land on every swelling gale. The Press uprising its voice to speed it on, And bounteous scattered, with unsparing hand, Its winged messengers to swell the theme, Free as the flying leaves of Autumn, serene. And as, with lightning speed, went flaming forth The Chariots of Nahum, speedily, They bore it forward on their destined way, And left its echoes all along their course. The lightning flashed along the wire, where, chained, It waits on man the herald of his will, And wrote it out in characters of flame. Borne on the wings of wind, or steaming forth, It rode across the ocean's crested waves, And far beyond the seas its message bore.

Firmly the followers of Truth pressed on. Lowly and reverent—as now drew near The day where centered all their faith and hope, Where they reposed their confidence entire, That this would close, for aye, the scenes of earth, And consummate their hope, and crown their faith With glorious success, and usher in, Upon their view, scenes of eternal bliss. Lowly and reverent, as this drew near, Before their Sovereign King, prostrate they fall, Of him to gain acceptance, and themselves Prepare to meet him, now so soon to come. More wholly, thus, they their affections wean From things of earth; all controversies heal, All wrongs forgive, and of themselves, and all They may possess, a consecration make, Total to God, and his ennobling truth. For who but saw, with but a hasty glance Over the past, that all those days wherein Blank Disappointment, cold and gloomy sat, On every brow, were but a dash between Prophetic words, to make the meaning clear?

Think not indifferent all this while aloof The foes of truth, calmly beheld the move, Or let it silent, or unheeded, pass; Malice and hate, deep seated, and intense, Lit up within their hearts, their scorching fires. Which raged ungovernable, and thro' them wrought Full frequent acts of violence and shame. So when God's children, oft, for worship met, To lift their hearts to him in prayer and praise, And speak that Spirit forth, with which he filled, To overflowing, their devoted souls— For he his glorious cause did freely own, With such out-pourings of his Spirit pure, And of the Holy Ghost such rich descent,

As rise o'er every age above compare— While thus assembled to adore their God, In concord sweet, and unity and love, The fierce demoniac yells of Belial's crew, Rang 'round discordant, o'er the songs of truth. And as they journeyed on, from every side, Fell on their ears the harshly mingling din, Of scoffs and mockeries, ridicule and scorn; Which weapons only to their foes remained; For in the open field, in contest fair, Based on the testimony of God's word, Long since their ablest champions silenced were, With ignominious route; the two edged sword, So bravely wielded by these pioneers Of truth, whose blade with subtlest keenness pierced, They quailed before, unable to endure; Nor wished but once its naked edge to tempt: Glad if they might but reach some distance safe, To shield themselves, and be content to urge The rabble on, to open deeds of hate.

All this but served to strengthen in the faith, These candidates for life eternal more; Who ever bore in mind, that perilous times, In the last days, shall come;<sup>1</sup> when men shall be Of their own persons lovers, covetous, Blasphemers, boasters, proud, from parents due Obedience withholding, and of all Natural affection shorn, incontinent, Unholy, thankless, and accusers false, Breakers of truce, and fierce, of all the good Despisers, heady, traitors to their trust, Of pleasures greater lovers than of God; Who have of godliness, the form, but all The power deny—from such, turn ye away. When such as these they numberless beheld, And waxing worse and worse, seducers saw, And evil men deceiving and deceived— Heedless their warnings—while unnumbered signs Thickened around, and rose upon the way— Signs, such as Inspiration's pen defines, As certain tokens, and precursors, sure, Of the great day of God—then on their faith Stepped they entire, to wait the near result.

Up to the seventh month, meanwhile, the world, Under Time's rapid hand was rolling on, Nearing th' appointed day; the warning notes, "Behold the Bridegroom cometh," closing up, Speedy and faithful, now, their destined work; A company to summons forth, prepared And waiting, longing, for their Lord's return: And works, than which nought louder speaks, their Now seconded, and gave their witness in. [faith Wide spread throughout the land, ungathered fruits, Ready long since to swell the Winter's store, Than words could do, louder, by far, proclaimed, "The Lord is coming;" while the fields, unreaped, Nodded their heads of yellow grain, and sere, As if 't affirm, "The Lord is at the door." Such was the faith, through deeds made manifest, That all things common made, and with the world, All dealings closed, and only did prepare, And only looked to the appointed day, When they for better scenes the earth should leave. Such was the faith, through deeds made manifest, Enraged the wicked, and condemned the world; Whom mixed emotions ruled, as near'd the day—

<sup>1</sup> 2 Tim. iii.

More anxious waited as more near it drew— Of doubt, and hate, suspense, and rage and fear; For proof, they could not answer, that the Lord Then would appear, had plenteous been given; And on the tables plain the vision had Been made,<sup>1</sup> that even he who runs might read— And for th' event, a band preparing now, They saw, their faith by works revealing, and Themselves, they saw, well warned and faithfully.— Not so, whom faith and hope led on, the saints: They, with full confidence assured, and bold, With glorious hope, and expectation high, That from foreknowledge spring, and living faith That they should then receive their rich reward, Joyous awaited the approaching hour.

Meantime the distance shortens; weeks depart, Weeks, intervening, dwindle into days, Which soon alone remain, while brighter burns Hope and the love of God, among the saints, And from their ranks, songs of thanksgiving rise, And shouts of praise, up to their glorious King, Whom they so soon caught up will be to meet. In such proportion, so much fiercer, burns 'Mong all the wicked, malice, wrath and hate, Though fearful, lest the warning yet be true. To hours are days reduced—to moments hours— Fast sifting through the ceaseless glass of Time; Till dawns at last the much expected day; In dead suspense and breathless stood the world. The wise prepared it found, and waiting then To make their exit to their glorious home; But ah! it passed away, and, waiting, still, Left them all here; no King from heaven appeared; The world breathed easier and calmly Time's Great wheels moved on, unstopped, and undisturbed.

Now other sights than unity and love, Prepare to see, and other sounds to hear, Than songs of praise, and harmony and peace; For saddening sights now crowd upon the eye, And on the gale now saddening sounds go forth.

The time pass'd by, but bro't no outward change! Heavy the blow came down, with crushing weight, On that devoted flock, as if 'twould send Hope, reeling, to its grave; and faith destroy; And to destruction scatter all belief; And blot out trust in truth or prophecy. Through every trusting heart, like some keen shaft With triple barbs it pierced: and tore away, A shield from off their breast, and from their grasp An anchor wrested; while they stood exposed, E'en as shorn lambs to the bleak, wintry blast. This Satan saw, and glad, and with a howl, Of joy, in part, at their defenceless state, And part in hope of desperate revenge, Goaded his legions on to furious charge. Ah! then how from their wrathful eyes of sin, Glared horrible the demon; how they hurled, How spitefully and venomously hurled, At holy innocence their poisonous darts, Of sin-constructed calumny and lies. Ah! then with what malicious insolence, From their foul lips they breathed their bitter taunts And sneeringly, "not gone up yet?" inquired. But how upon their open fronts fierce blew The raging hurricane of worldly scorn,

<sup>1</sup> Hab. ii, 2.

Revilings, and reproach, and falsehoods foul—  
Which, even the Father of all lies himself  
Ashamed would be to own, but these his imps  
Most greedily devour—pass by; for these  
Were weapons, not the worst—would they had been,  
But they were not, as shortly will appear.

As one, who, heavy stunned, confounded stands,  
Bewildered, speechless, so the band now stood;  
But thus not long; for their condition, soon,  
They to examine, narrowly begin;  
The cause to search, why thus forlornly left  
In this, so sudden, unexpected, state,  
Shieldless, defenceless, and unmailed against  
The direst blow of Disappointment's dart.  
Of all the past a retrospect they take,  
And close examine all the way they've come.  
The grounds of their position they review,  
And re-review; and all the causes sound,  
And sound the reasons of their bold belief.  
Yet nought to militate against the Word,  
Do they discern, or yet, the hidden cause  
Of their sad disappointment ferret out.  
Perplexing thoughts, perplexing queries rise;  
Are then the days whereof the Angel spoke,<sup>1</sup>  
Rightly commenced, or rightly followed down?  
Now history, searched more thoroughly at first,  
Was searched again, more thorough than before.  
The Word of Truth was searched, and prophecy  
With prophecy compared, and side by side  
With history, and history all proved,  
And prophecy all proved, that all was right.  
There stood the days, a mighty pillar, firm,  
Grounded secure upon eternal truth,  
Nor can it hence be moved, though 'gainst it all  
The battering-rams of Satan fiercely play—  
Rightly commenced, and therefore ended now.  
If ended, then, why do the wheels of Time  
Still roll along; and why no King appear,  
Flaming from heaven to close the scenes of earth?  
Who can this mystery solve? Satan makes haste,  
And answering this, thus whispers in their ear:  
"This is a mystery never will be solved;  
Wholly astray, thus far, have ye been led,  
Deceived by lying teachers; time has proved  
Your views all groundless, and your theories false;  
And that the prophecies man cannot read.  
Come back, then, to your station, where remain—  
If ye'll but turn, and give these idle tales  
Up to the winds—respectability,  
And wealth, and honor; nor thus longer make  
Yourselves ridiculous before the world."

Ah! then, that grisly demon, Treason, burst  
Wide through their ranks, and furious havoc wrought,  
While grim, old Unbelief, with awful front,  
And hideous visage, with his war-club made  
Most murderous assault; and far around  
His hateful daughter, Doubt, insidious crept,  
To poison truth, and stir sedition up.  
Then wild, wild, work was there in an evil hour.  
Many with sacrilegious hand, and rash,  
(What madness sieged!) their garb of righteousness,  
Spotless and pure, to countless fragments stripped,  
Stripped from themselves, then blindly back again  
Into the mire of worldliness deep plunged.  
Others, rash hands, nor sacrilegious less,  
Upon their own belief laid violent,  
And wildly tore it into ruin down;  
Then from the sad remains as wildly turned,  
And gave themselves up to the world again.  
And many too, (say of what fiend possessed?)  
With impious daring trampled to the ground  
All faith, and trampled hope, and cast aside  
All confidence, and raised their voices, high,  
To censure now the way they once had praised,  
And call it error's path, delusion-paved;  
And urge, with gestures vehement, the rest  
To turn with them, nor longer be deceived.

But yet a few, a faithful few remain;  
Whom Treason cannot move, nor Unbelief,

Nor Doubt corrupt, nor Satan's glossy lies;  
Who, as becomes the humble saints of God,  
Without a murmur, to their trust prove true;  
Who, from the wasting sights around, now turn  
Their sorrowing eyes, and from the fearful sounds,  
Their ears, and, with a saddened heart, still cling,  
Firm to their glorious hope, and look to God.  
Thus hold, a little while, ye sons of light!  
For God will soon, as ye shall hear anon,  
His own expounder prove, and make all plain;  
For ne'er will he his people thus lead forth,  
To disappoint and let them perish then;  
But yet, a second time, his hand will set,  
To save a remnant of the scattered flock.

### THE HISTORY OF THE SABBATH.

[Concluded.]

SUNDAY KEEPING ESTABLISHED BY LAW IN ENGLAND.

ACCORDING to Bampfield, the first law of England made for the keeping of Sunday, was in the time of Edward VI., about 1470. "Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints and of holy Innocents, were established as festivals by law. This provided also, that it should be lawful for husbandmen, laborers, fishermen, and all others in harvest, or at any other time of the year when necessity should require, to labor, ride, fish, or do any other kind of work, at their own free will and pleasure, upon any of the said days."

By such means as these, the observance of the first day was gradually forced upon the people wherever they owed allegiance to the Pope as head of the church, and the Sabbath was as gradually brought into contempt and disuse.

The process by which the change was effected appears to be this: By first obtaining an annual celebration of the first day at the close of the Passover, in honor of the resurrection; then a partial observance of the day weekly, it being generally so observed among the heathen; then obtaining for it the support of civil laws, ecclesiastical canons and penalties, and by giving it the title of Lord's day; then by requiring the consecration of the entire day. To abate and ultimately eradicate all respect for the Sabbath, it was first turned into a fast; then it was dedicated to the Virgin Mary, resting upon it was stigmatized as Judaism and heresy, and the preaching of it was called Antichrist; and finally the fourth commandment was pronounced ceremonial, and was effectually abstracted from the Decalogue. And thus, so far as the Roman church was concerned, the point was gained; and thus, probably, she performed her part in the fulfillment of the prophecy of Daniel, [vii, 25,] "I shall think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

The cause of the Sabbath must also have been seriously affected by the rise of the Ottoman Empire in the seventh century, and the success of the Mahometans in conquering the eastern division of the church. Mahomet formed the plan of establishing a new religion, or, as he expressed it, of replanting the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and the prophets; by destroying idolatry, and weeding out the corruptions which the later Jews and Christians had, as he supposed, introduced. He was equally opposed to both Jews and Christians. To distinguish his disciples from each, he selected as their day of weekly celebration the sixth day, or Friday. And thus, as a writer of the seventeenth century remarks, "they and the Romanists crucified the Sabbath, as the Jews and the Romans did the Lord of the Sabbath, between two thieves, the sixth and the first day of the week."

We have thus traced the history of the Sabbath in the Roman church down to the thirteenth century; and we see that through the whole of this period, the seventh day every where retained the honor of being called the Sabbath, and that no other day had ever borne that title; that not until the remarkable letter found on St. Simeon's tomb, had it been asserted by any one, that the observance of

the first day, Lord's day, or Sunday, was enjoined by the authority of Jesus or his apostles, nor was any example of theirs plead in its favor. Even then it was not pretended that the Scriptures required its observance.

There are some traces of the Sabbath among those Christians who separated from the Catholic communion, or were never embraced in it. The Greek church separated from them about the middle of the eleventh century, and had a larger extent of empire than the Papists. According to *Brerewood's Enquiries*, page 128, this church solemnized Saturday festivals, and forbade as unlawful to fast on any Saturday except in Lent, retaining the custom followed before their separation.—The same author states that the Syrian Christians, who composed a numerous body in the East, celebrated divine worship solemnly on both the Sabbath and first day, continuing the custom of the Roman church at the time they separated from that community. *Sandy's Travels*, page 173, speak of a Christian empire in Ethiopia that celebrate both Saturday and Sunday, "that they have divers errors and many ancient truths." The Abyssinian Christians, another numerous body are represented as being similar in some respects to the Papists; and Purchase speaks of them as "subject to Peter and Paul, and especially to Christ," and as observing the Saturday Sabbath. They are also mentioned by Brerewood. Mosheim mentions a sect of Christians in the twelfth century, in Lombardy, called Pasaginians, charged with circumcising their followers, and keeping the Jewish Sabbath. Mr. Benedict considers the account of their practicing the bloody rite a slander charged on them on account of their keeping the Jewish Sabbath. Binius says that in 1555 there were Christians in Rome who kept the Sabbath, and were therefore called Sabbatarii, and they are represented as differing in other respects from the Romanists. Many of the Armenian Christians are believed to observe the ancient Sabbath. Dr. Buchanan, in his Researches, when speaking of those of them who are settled in the East Indies, says, "Their doctrines are, as far as the author knows, the doctrines of the Bible. Besides this, they maintain the solemn observance of Christian worship throughout our empire on the seventh day."

#### THE WALDENSES KEPT THE SABBATH.

Probably there has not existed a class of Christians since the times of the apostles, who could more justly claim to be apostolic than the Waldenses, formerly a numerous people living in the valleys of Piedmont; whither they retired, says Burnside, on the promulgation of Constantine's laws for the observance of the first day, in the fourth century; and where they remained, according to Scalliger and Brerewood, in the time of Elizabeth of England, in the latter part of the sixteenth century. They adhered firmly to the apostolic faith, and suffered severe persecutions from the Catholics. Robinson, in his *History of Baptism*, says, "They were called *Sabbati* and *Sabbatati*, so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's Day." They were also called *Insabbatati*, because they rejected all the festivals, or Sabbaths, in the low Latin sense of the word.—The account the Papists gave of their sentiments in 1250, was briefly this: That they declared themselves to be the apostolic successors, and to have apostolic authority; that they held the church of Rome to be the 'whore of Babylon;' that none of the ordinances of the church which have been introduced since Christ's ascension ought to be observed; that baptism is of no advantage to infants, because they cannot actually believe. They reject the sacrament of confirmation, but instead of that their teachers lay their hands upon their disciples. Jones, in his *Church History*, says, that because they would not observe *saints' days*; they were falsely supposed to neglect the Sabbath also. Another of their enemies, an Inquisitor of Rome, charged them with despising all the feasts of Christ and his saints. Another, a Commissioner of Charles XII. of France, reported to him, "that he found among them none of the ceremonies, images, or signs of the Romish church, much less the crimes with which

<sup>1</sup> Dan. viii, 14; ix, 24.

they were charged; on the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, and instructed their children in the articles of the Christian faith and commandments of God."

It is believed that there have been Christians in every age who have kept holy the seventh day.—During the first three centuries of the Christian Church, the Sabbath seems to have been almost universally kept. It was kept generally in the Eastern Church for six hundred years. And from that time onward to the present, frequent traces of Sabbath-keepers may be found, either in the history of individuals, or in the acts of Councils against those who kept it. These notices extend to the time of the Reformation; and are as frequent as are the references to the first day of the week under the title of Lord's day.

In Germany, according to Ross' "Picture of all Religions," observers of the seventh-day as the Sabbath were common in the sixteenth century, their numbers being such as to lead to organization, and attract attention. A number of these formed a church and emigrated to America in the early settlement of the country. There were Sabbath-keepers in Pennsylvania about the same time, among whom was Francis Davidis, first chaplain to the Court of Sigismund, the prince of that kingdom, and afterwards superintendent of all the Transylvanian churches. In France, also, there were Christians of this class, among whom was M. de la Roque, who wrote in defense of the Sabbath, against Bossuet, the Catholic Bishop of Meaux. But it is difficult to determine to what extent this day was observed in those countries.

In England we find Sabbath-keepers very early. Dr. Chambers says, "They arose in England in the sixteenth century;" from which we understand that they then became a distinct denomination in that kingdom. They increased considerably in the seventeenth century; and we find that towards the close of that century there were eleven flourishing churches in different parts of that country. Among those who held this view were some men of distinction. Theophilus Brabourne was called before the Court of High Commission, in 1632, for having written and published books vindicating the claims of the seventh day. One Traske was about the same time examined in the Starr Chamber, where a long discussion on the subject seems to have been held. Nearly thirty years after this, John James, preacher to a Sabbath-keeping congregation in the east of London, was executed in a barbarous manner, upon a variety of charges, among which was his keeping of the Sabbath. Twenty years later still, Francis Bampfield died in Newgate, a martyr to non-conformity—especially as one who could not conform in the matter of the Sabbath. It is needless to mention more names, or to speak particularly of Edward, Joseph, Dr. Joseph, and Dr. Samuel Stennett, John Maulden, Robert Cornthwaite, and others, who have written and suffered in proof of their attachment to this truth.

But the Sabbath met with great opposition in England being assailed, both from the pulpit and the press, by those who were attached to the established church. Many men of learning and talent engaged in the discussion, on both sides of the question. It is evident that the opposers of reform felt the difficulty of defending themselves against the strength of talent and scripture brought to bear in favor of the seventh day. The civil powers attempted to check the progress of all Dissenters by means of the famous *Conventicle Act*. By that law, passed in 1664, it was provided, that if any person, above sixteen years of age, was present at any meeting of worship different from the Church of England, where there were five persons more than the household, for the first offense he should be imprisoned three months, or pay five pounds; for the second, the penalty was doubled; and for the third he should be banished to America, or pay one hundred pounds sterling. This act was renewed in 1669, and, in addition to the former penalties, made the person preaching liable to pay a fine of twenty pounds; and the same penalty was imposed upon any person suffering a meeting to be

held in his house. Justices of the Peace were empowered to enter such houses, and seize such persons; and they were fined one hundred pounds if they neglected doing so. These acts were exceedingly harassing to those who observed the Sabbath. Many of their distinguished ministers were taken from their flocks and confined in prison, some of whom sunk under their sufferings. These persecutions not only prevented those who kept the Sabbath from assembling, but deterred some who embraced their opinions from uniting with them, and discouraged others from investigating the subject. At present the Sabbath is not as extensively observed in England as formerly. But the extent of Sabbath-keeping cannot be determined by the number and magnitude of the churches, either there or in other countries. For many persons live in the observance of the seventh day and remain members of churches which assemble on the first day; and a still greater number acknowledge its correctness, who conform to the more popular custom of keeping the first day.

At what time the Sabbath became the subject of attention in America, we cannot definitely say. The intolerance of the first settlers of New England was unfavorable to the Sabbath. The poor Christian who may have been banished to this country for its observance could find no refuge among the *Pilgrim Fathers*. The laws of Rhode Island were more tolerant than those of some other States, and observers of the Sabbath first made their appearance at Newport in 1671. The cause of the Sabbath has gradually gained ground in this country from that period; but it has found much to oppose its progress, even in Rhode Island. It was in opposition to the general practice of Christians, on which account an odium was put upon it, and those who have kept the Sabbath have been reproached with Judaizing, and classed with Jews. Besides this, they have ever been subjected to great inconvenience in their occupations, especially in cities and towns.

The common English version of the Bible has been found in many instances a sufficient means of converting men to the truth. Churches observing the Sabbath have been formed in Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Virginia, South Carolina, Georgia, and in most of the Western States, embracing, as is supposed, a population of forty or fifty thousand.

The foregoing extracts from the "History of the Sabbath," give us a definite understanding of the manner in which the Sabbath was changed. The origin of that institution which has usurped the place of the Lord's Sabbath, we can also clearly see. As we have here been permitted to mark the process by which, step by step, the day of the Sun supplanted the Rest-day of the Lord, let us now retrace the path which we have followed down.

1. First-day observance in this country, was introduced by our ancestors from England.

2. The English people received the First-day Sabbath on the authority of a roll which Eustachius, Abbot of Flay, assured them fell from heaven.—This was about A. D. 1201. This roll was a forgery of the Romish church.

3. Thus, the Protestants of England obtained their first-day Sabbath from the church of Rome.

4. The church of Rome accomplished the change of the Sabbath by a succession of efforts, each of them claiming but a point, but all of them directed toward the one object. These steps began near the days of the apostles. But this does not stamp as apostolic that which the New Testament has never sanctioned; for Paul plainly testifies that the mystery of iniquity, or Romish apostasy, had already begun to work. 2. Thess. ii. This was the power that should speak great words against the Most High, and wear out his saints, and "think to change times and laws." Dan. vii, 25.

5. The Romish church received the first-day festival from the heathen, who very generally observed

it in honor of the Sun. This heathen festival the Romanists established in the place of the Lord's Sabbath. And indeed, all the leading peculiarities of Romanism, are derived from the Pagans.

6. The Pagans derived their Sunday-keeping from the Devil. When men apostatized from God, the Devil turned them to the worship of the Sun. And instead of the holy Sabbath which the Creator had instituted as the memorial of himself, Satan set apart the first day in honor of the Sun. As the Sabbath of the Lord can be traced back to Him by whom it was instituted, so this first-day festival the rival of God's Sabbath, can be traced back to its author, the Devil.

The Sabbath is the great bulwark which God erected against atheism and idolatry. Had men always observed the Sabbath they never could have forgotten the existence of God, for this institution would always have pointed them back to the time when he created the heaven and the earth. And they never could have been atheists for the Sabbath would always have pointed out Him, who in six days created heaven and earth, and rested on the seventh. Hence, Satan has ever attempted to destroy the Sabbath of the Lord. To do this, he early led our apostate race to keep the first day in honor of the Sun.

The man of sin, who was to change times and laws, established this heathen festival in the place of the Lord's Sabbath. And thus, on the authority of the Roman Pontif, the heathen festival of Sunday has usurped the place of the Rest-day of the Lord.

J. N. ANDREWS.

#### SIMPLICITY OF BIBLE TRUTH.

BY R. F. COTTRELL.

How plain the truths of revelation; how easy to be understood! The fulfillment of the scriptures is so plain and humble, that it is hid from those the world call wise and prudent, and revealed to babes. While Jesus was fulfilling the prophecies relating to his First Advent, the children could understand it, and join in the cry of "Hosanna to the Son of David," while the learned Doctors of Divinity of that day could say, "We know that God spake to Moses; as for this fellow, we know not whence he is."

And how very easily understood are the proclamations which precede the Second Advent. While mankind—professors of religion, and nonprofessors—are following their idols—wealth, fashions, worldly honor and all the countless objects which occupy the highest place in their affections—the message is heard, "Fear God, and give glory to him, for the hour of his judgment is come!" The solemn cry is widely heard; and though it causes the world to tremble, it is fully heeded only by a humble few. These turn from the idols of the world, and give themselves to the work of getting ready; and their earthly possessions are given in sacrifice, to speed the cry, and thus confer the greatest benefit on their fellow men. They have a little faith, and are willing to risk their worldly reputation, by walking out upon it.

Worldly-minded and faithless professors of religion are offended. Their earthly schemes are not perfected, and they desire all things to continue as they are. They love the present world, and desire a long life, in which to serve themselves and their idols, and then, if they can, by a death-bed repentance, escape punishment, their objects will be attained. While open infidels deride the message, these evince a hatred against those who proclaim it. Their houses and their hearts are closed against the cry. Now comes the second message: "Babylon is fallen" and how clear is the import of this cry, also. And while men of learning dispute about what Babylon is, the humblest capacity can comprehend it clearly. Does the term, Babylon, mean the nations of the earth? No. "She made all nations drink" of her wine. "The nations

have drunken of her wine; therefore the nations are mad." Jer. li, 7. Does it apply to any one kingdom, city or church? No. Because, 1. Babylon means confusion; it was originally used to signify the confusion of tongues at the building of Babel. 2. The message finds God's people there, or they could not be called upon to "come out of her." 3. If the woman that was seen sitting upon a scarlet-colored beast, having seven heads, and ten horns, is called the *mother* of harlots, she certainly must have daughters somewhere. In short, the description of Babylon, as given by the pen of inspiration, is so perfect, that it will not apply to any thing on earth, but the very thing to which the Lord would have it applied. Give it the right application, and all that is said of her in the scriptures will harmonize. Apply it otherwise, and the word of God will prove the application false.

But the third angel's proclamation is the most solemn and awful warning the world ever heard. It is the last message of mercy; for wrath "without mixture" is the penalty of disregarding it. And is this threatening of wrath couched in language so dark that the humble child of God cannot understand, and consequently cannot heed it? No, no. If it were so, the poor could not be saved. The burden of this message is the restoration of God's children, of one of the simplest and plainest truths of the Bible. A truth as old as creation itself, and so plain that a child can comprehend its import. A child can wield the arguments in favor of the Sabbath. 1. God rested the seventh day. 2. He blessed and sanctified it. 3. He commanded man to keep it. 4. By keeping it we say, "God made the world."

The Rest-day of the Lord is not changed or abolished, because, 1. *The seventh day is the day he rested*; and he has not told us that he ever rested on any other day. 2. He has nowhere informed that he has taken his blessing and sanctification from it. 3. He has never taken back his commandment that we should keep it. 4. We are his creatures, and, as such, are in duty bound to remember our Creator.

Opposed to the Sabbath law, is the commandment of the Papal church to keep another day, which the Bible nowhere enjoins. The beast, who exalts himself "above God," has thus instituted a rival to the Rest-day of Jehovah. The third angel draws a line between those that worship the beast and his image and receive his mark, on the one hand, and those that keep the commandments of God and the faith of Jesus on the other. How plain the truth! How worthy of our God that this most ancient, most simple truth, a truth which Satan has attempted to overthrow, should be brought up as the final test to prepare a people for translation at the coming of Jesus.

Thank the Lord, the poor have the gospel preached to them, and they can understand it. Praise God! Salvation is free!

## THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, MAY 12, 1853.

### CLOSE OF THE VOLUME.

This number completes the third volume of the *Review*. And here we wish to express our gratitude to God for what he has done for us, especially the last year. We came to Rochester thirteen months since, with very poor health, and almost destitute of means. We then had neither Office nor Sabbath-keeping Printers. We now have a good Office to do our own work, and hands who, not only act their part as Printers, but who feel a deep interest for the advancement of the cause of truth. This relieves us of many cares and burdens that we should otherwise have to bear. Our health has greatly improved.—We are free from debt, have quite a quantity of Tracts on hand, and are in a situation to go on with our work without embarrassment. We have been greatly encouraged by the promptness of our dear friends aiding us with their means. They have our hearty

thanks. May God's blessing attend them in all their efforts to promote the cause of truth.

There are now about forty brethren and sisters in this City who assemble on the Lord's Sabbath. We have been having our trials; but of late, there has been a spirit of labor in our meetings for more consecration to God and his cause, and for more of the Holy Spirit. And God is greatly blessing us.

In view of what the Lord has done for us the past year, we will praise his holy name, and with good courage toil on in this glorious cause.

### POSITION OF THE ADVENT HERALD ON THE SANCTUARY QUESTION.

A correspondent of the *Herald* writes as follows: [See *Herald* of April 16th.]

Bro. Bliss:—You are presenting constantly in various numbers of the *Herald* overwhelming and indubitable proof derived from history, Ptolemy's Canon, various eclipses, etc., that the seventh year of Artaxerxes' reign dated in the year B. C. 457-8, holding each and every other date to be utterly unfounded. This may be correct.

Again, you still maintain as did the entire body of Adventists previous to 1843-4, that the seventh of Artaxerxes is the only true date for "the going forth of the commandment" mentioned in Dan. ix. 25, and for the commencement of the seventy prophetic weeks. And you will not for a moment allow of any other.

Furthermore, you have hinted but *once*—I believe—and then in a monosyllable to J. M. Orrock, that the seventy weeks and 2300 years have different dates. Now, generally speaking, *prima facie*, each and all of your chronological deductions and arguments go to prove that the 2300 years ended in 1844. And there is a numerous class of persons scattered throughout the country who are characterized by keeping a "seventh day Sabbath," and who contend that the 2300 years run out in that year, and the heavenly Sanctuary then began to "be cleansed," who go to your writings and the *Herald* for all their proof. In their *Advent Review and Sabbath Herald*, their discourses, and in all their publications, assuming the connection between the seventy weeks and 2300 years—you are endlessly and copiously quoted to prove their position. And we up here in the country who have perpetually to combat the error, you have and do completely disarm, while our opponents every week go down to Boston to headquarters—where you furnish them with heavy weapons to fight us. What do you mean? Are the 2300 years ended? or do they reach till the Lord comes?

A full answer and explanation would very much oblige hundreds of careful and interested readers of the excellent *Herald*. D. T. T.

We have not space to present the answer of the Editor, which occupies about two columns of that paper. We therefore refer to some of its leading features.—He first states that the 2300 years have not ended, and that they will extend to the coming of the Lord. He then attempts to prove that the land of Palestine is the Lord's Sanctuary; and that the cleansing of the Sanctuary is the event described in 2. Pet. iii, viz: the melting of the elements, and the burning of the earth, with the works which are therein. This he puts forth as an absolute demonstration that the 2300 years extend to the coming of the Lord. He next asserts that Daniel could have had no idea of the heavenly Sanctuary; and that the idea of cleansing the heavenly Sanctuary originated with the Devil. As the commencement of the 70 weeks with the going forth of that decree, B. C. 457, is established by "overwhelming and indubitable proof," and as the intermediate dates, and final termination of that period of 490 days are established by such an array of evidence, that, to use the language of the *Herald* in this very article, an alteration of these dates "would hopelessly change all chronology, and effectually destroy its authority," the only alternative is to deny the connection of the 70 weeks and 2300 days. But to satisfy the most incredulous that the 70 weeks are not the first 490 days of the 2300, the *Herald* affirms that "the termination of the days cannot be in the past;" [because in that case the earth would have been burned before this;] and as all can understand that 1810 prophetic days, (the number left after the 490 are cut off) could only extend from A. D. 34, where the 490 days terminated, to 1844, it will not do to admit that the two periods begin together; for the days in that case have ended, and yet, the earth is not burned!

Such is the general outline of the position of the *Herald*. To prove that the land of Palestine is the Sanctuary, the Editor omits almost every instance in which the word Sanctuary occurs in our English version of the Holy Scriptures, and presents an argument from the original Hebrew. This seems like a virtual admission that there is no tenable ground in the *English Bible* for the view that Palestine is the Sanctuary. Relative to the argument drawn from the Hebrew, we of course say nothing. We have only to remark that if the question, What constitutes the Sanctuary? can be answered from the English version of the Bible, it can be settled beyond all controversy that the tabernacle of God (typical and antitypical) is the only thing that God recognizes as his Sanctuary.

On the cleansing of the Sanctuary, the *Herald* first argues that the cleansing of the Sanctuary is its justification, and then, somewhat singularly, contends that this act of justifying the Sanctuary is performed by burning it up, with all the rest of the material globe! after which, new heavens and new earth are created. But admitting that the land of Canaan is the Sanctuary, and that the burning of the earth is the cleansing of the Sanctuary, there is not even then, a single testimony in the Holy Scriptures that the conflagration of our globe will occur at the second Advent. On the contrary, this event is evidently located among the closing scenes of the day of God. See Rev. xx; xxi. And as a matter of consequence the 2300 years cannot reach to that event.

But the idea of justifying a thing by consuming it in the fire, is very singular, and extraordinary indeed. Certain it is, that whether the Bible recognizes any such justification of a thing or not, the idea of cleansing or justifying the Sanctuary by fire, is never once hinted; the only method there recognized is by blood. Lev. xvi.

The assertion of Bro Bliss that Daniel could have no idea of the heavenly Sanctuary has been, we think, sufficiently met in former articles in the *Review*, in which we have shown that Gabriel in his explanation of the vision of the eighth chapter, did in chapter ix, bring to Daniel's view the anointing of the true tabernacle, as the closing event of the 70 weeks. We have cited various testimonies on this point; but perhaps that of Bro Bliss himself, as given in the *Midnight Cry*, April 13, 1843, may be as much to the point.—Speaking of the day of Pentecost, he says:

"Then also the Most Holy had been anointed—the last event of the 70 weeks; for then Christ had entered into the Holiest of all, and sprinkled it with his own blood."

Then according to the testimony of the Editor of the *Herald*, the heavenly Sanctuary was presented to Daniel's mind.

The statement of the *Herald* that the cleansing of the heavenly Sanctuary is a doctrine which originated with the Devil, directly charges Paul with writing, not by the inspiration of the Holy Spirit, but under the direct influence of the Devil. For the Apostle establishes this doctrine in the most satisfactory manner. He testifies thus: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but *the heavenly things themselves* with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix, 23, 24.

But that the *Advent Herald* should deny the connection of the 70 weeks and 2300 days is that which causes us the greatest surprise. If this is to be considered as its future position, we think its conductors should no longer claim to be the advocates of the peculiar views of Wm. Miller. Whoever wrests from Mr. Miller the view that the 70 weeks are the first 490 days of the 2300, robs him of the great argument by which he arroused the world on time, and without which he would have been able to effect but little.—As the *Herald* chooses to deny the connection of these two periods, rather than to admit that we may have been mistaken respecting the Sanctuary, we would respectfully present the following questions for its consideration:



Was not Gabriel commanded to explain to Daniel that vision in which the period of 2300 days was given? Did not Gabriel on that occasion explain every part of the vision to Daniel, with the exception of the Sanctuary and 2300 days? Does not Daniel say, however, at the close of the chapter, that he was "astonished at the vision but none understood it?" If none understood it, had Gabriel fulfilled the divine mandate, "Make this man to understand the vision? Did not that charge still rest upon him, accomplished only in part? Was not Daniel in Chap. ix earnestly seeking God, with reference to the Sanctuary? Does not the man Gabriel whom he had seen in the vision of Chap. viii, in answer to this prayer, say to Daniel, "I am now come forth to give thee skill and understanding?" Does he not then charge him to understand the matter, and to consider the vision? Is not this a clear and unanswerable testimony, that Gabriel has now come to complete the charge given him in chapter viii, which was, "Make this man to understand the vision?" Does he not begin his explanation with the subject of time? Is not the phrase "Seventy weeks are determined upon thy people and upon thy holy city," literally rendered, "Seventy weeks are cut off upon thy people" &c? Have you not proved this point at length from the testimony of such men as Dr Gill, Hengstenberg, Gesenius, and many other scholars of high standing, and also from the Septuagint and Vulgate? What are the 70 weeks "cut off" from? From nothing? or from indefinite space? As the great period of 2300 days had been given in the vision of chapter viii, is it not certain, when Gabriel comes to finish the explanation of that vision, and testifies that 70 weeks are cut off, that they are cut off from the only period which had been given, viz: the 2300 days? Is there then the least ground for a reasonable doubt that the 70 weeks are the first 490 days of the 2300? And as the commencement of the 70 weeks in B. C., 457—the termination of 69 of them in A. D. 27, of 69 and a half in the Spring of A. D. 31, and of the whole period in the Autumn of A. D. 34—is established beyond all controversy, can there be the least question that 1810 days (the number left after cutting off 490) would extend to the Autumn of 1844 and no farther?

And is it not true that Gabriel does explain the fact to Daniel, that only 490 of the 2300 days belong to the earthly Sanctuary? And does not Gabriel name the anointing of the heavenly Sanctuary as the last event of the 70 weeks? Does not the ninth chapter of Hebrews plainly and distinctly testify that about that time, the earthly Sanctuary was superseded by the heavenly, even as the Levitical priesthood gave place to that of the order of Melchisedec? If the ninth of Daniel is an appendix and explanation of the eighth, can the conclusion be avoided, that Gabriel did explain the transfer from the earthly Sanctuary to the heavenly, and that the 2300 days expired in 1844? If the ninth of Daniel is not an explanation of the eighth, how can the wise at the time of the end, understand the 2300 days, when no starting point for the period has ever been given? Finally, can any criticism set aside the fact that the Sanctuary of the first covenant was the tabernacle which Moses erected as the pattern of the true, [Heb. ix, 1-5,] and that the Sanctuary of the new covenant is the true tabernacle which the Lord pitched and not man? Heb. viii, 1-5.

J. N. A.

#### THE CLEANSING OF THE SANCTUARY.

WE are pleased to notice an article in the *Advent Herald* for April 3, headed, "The Atonement," written with evident reference to our views of the closing work in the heavenly Sanctuary. As we entertain no other feeling toward the conductors of the *Advent Herald* than that of respect, we are much gratified that they are now calling the attention of their readers to this subject. The article begins with a reference to a former argument in the *Herald*, (noticed in this number of the *Review*,) that the mountain on which Jerusalem is built, is the Sanctuary to be cleansed at the end of the days. It next refers to our view, that the heavenly Sanctuary is the one to be cleansed, in fulfillment of Dan. viii, 14. In contending against

this view, it candidly admits that the ninth chapter of Hebrews teaches the purification or cleansing of the heavenly Sanctuary, but declares that this event was to be accomplished at the commencement of Christ's ministration, and not at its conclusion. In the language of the *Herald*, "When were those heavenly things purified by the blood of Christ? is the question at issue."

The admission of this plain fact, that the heavenly Sanctuary, was, according to Paul, at a certain period, to be cleansed, we could have hardly expected. It seems to contrast somewhat singularly with the remark in the *Herald* for April 16, that "to talk about the cleansing of some heavenly Sanctuary which was never defiled," "is so absurd that the idea could only have originated in a device of Satan to confuse and mislead honest souls." As our brethren of the *Herald* have in two weeks so far advanced, that, from declaring the doctrine of the cleansing of the heavenly Sanctuary a "device of Satan," they now admit the fact in distinct terms, and only contend that that event is located by the Bible at the commencement of Christ's ministration and not at its close, we are interested to continue the investigation with them a little longer.

Were it possible to show that the word Sanctuary applied to ten thousand different objects, there would, even then, be no chance for dispute relative to that object which God designates as his Sanctuary, and to which the prophecy of Daniel belongs. Paul has stated in explicit language what the Sanctuary of the first covenant was. Hence, we may obtain an exact idea of what was the Sanctuary, from the days of Moses to the first Advent. Does he state that it was mount Zion, the land of Canaan, the earth, or the church? Neither of these is named by Paul as the Sanctuary of that covenant; on the contrary all are omitted, and another definite object is presented, viz: the tabernacle which Moses erected as a pattern of the true in heaven. Read his statement in Heb. ix, 1-5. The Sanctuary of the new covenant is stated with equal distinctness, viz: the true tabernacle which the Lord pitched and not man. Heb. viii, 1, 2. There are but "two covenants" and the Sanctuary connected with each is so plainly and distinctly named in the New Testament that no effort of criticism can substitute something else in their place. Daniel's vision of the 2300 days begins in the period of the first covenant and extends across a large part of the gospel dispensation, or period of the second covenant, to the immediate vicinity of the second Advent. As a matter of consequence the vision of Daniel covers about 490 prophetic days of the period of the typical Sanctuary, and the remainder belongs to the antitypical Sanctuary, which at the end of that period took the place of the type.

The *Herald* freely admits the ministration of the Levitical priesthood in both the holy places of the earthly tabernacle, and, also, that the greater, and more perfect tabernacle in heaven has taken the place of that pattern. But it contends (if we do not mistake its meaning) that the holiest of all is the only part of the earthly tabernacle that was a pattern of the true tabernacle in heaven; and that the ministration in that apartment was the only part of the ministration in the earthly tabernacle that prefigured the ministration of Christ in heaven; and that, unlike the earthly high priest, who cleansed the Sanctuary at the close of his ministration, because the sins of the people had been borne there, our High Priest cleanses the heavenly Sanctuary at the very commencement of his ministry, and preparatory to his act of making intercession for us. As the antitype commenced when the type ceased, so Christ must then have begun his ministration in the holiest of all in heaven; the act with which he commences that ministration being the cleansing of the Sanctuary. Hence, "there has been no heavenly Sanctuary to purify" since our Lord's first act as High Priest.

From these views of the *Herald* we dissent, for the following reasons: 1. Because the entire building, viz: the two holy places, (and not merely the holiest

of all,) is expressly stated to be the pattern of the true tabernacle. (1.) Moses, at the command of God, made a tabernacle consisting of two holy places, after the pattern showed to him in the Mount. Ex. xxv, 8, 9; xxvi, 33. (2.) David received the pattern of the temple "by the Spirit;" and Solomon erected the temple consisting of two holy places, after that pattern. 1 Chron. xxviii, 10-19; 2 Chron. iii. (3.) Paul testifies that these holy places were the figures [plural] of the true, and patterns of things in the heavens. Heb. ix, 23, 24. (4.) The word rendered Sanctuary, [Heb. viii, 2,] and Holiest of all, [Chap. ix, 8; x, 19,] is plural signifying holies, or holy places; thus furnishing incontrovertible testimony that the heavenly Sanctuary does not consist merely, of the holiest of all.

2. We dissent from the position of the *Herald* that the ministration in the holiest of all was the only part of the work of the earthly priests that typified the work of our Lord in the heavenly tabernacle. (1.) We know of no evidence to sustain such a view. (2.) It is expressly stated that the ministration of the priests under the typical dispensation was "the shadow of good things to come;" "the example and shadow of heavenly things;" and that Christ ministers in the greater and more perfect tabernacle, a High Priest of those good things to come. Heb. viii, 5; ix, 11; x, 1. (3.) The holiest of all, containing the ark of God's testament is not opened until the sounding of the seventh angel. Rev. xi, 19.

We think these facts do completely disprove the view that there is but one apartment to the tabernacle in heaven, and that our Lord is a minister simply of one holy place. If we are correct in believing that the ministration in the earthly tabernacle was "the example and shadow" of Christ's more excellent ministry, then it is a certainty that Christ does not exactly reverse the order of that ministration! In other words, as the work of the earthly high priest was concluded by the act of cleansing the Sanctuary, and placing the sins, thus removed from it, upon the head of the scape-goat, we may not expect our High Priest to begin his work in the heavenly tabernacle by that act. If so, the work in the earthly tabernacle, instead of being the example and shadow of Christ's work, is exactly the reverse of it.

Nor is there the least intimation in Paul's commentary on the types, that the cleansing of the Sanctuary is to be before the Lord Jesus ministers in that building for our sins. On the contrary, Paul shows that the heavenly Tabernacle was to be cleansed for the same reason that the earthly Sanctuary had been, viz: because the sins of the people had been borne there. Heb. ix, 23, 24. This fact incontrovertibly proves that the cleansing of the heavenly Sanctuary, like that of the earthly, occurs at the conclusion of the ministration therein.

The *Herald* quotes and comments on Heb. ix, 11, 12, 24, 28; x, 12-14; vii, 25, as proof that Christ commences his ministration in the true Tabernacle by purifying it with his own blood. We see no evidence whatever in these texts. It is true that Christ was once offered to bear the sins of many; and that by virtue of the blood which he then shed, he entered into the heavenly Tabernacle; but this does not furnish the first particle of testimony that he then cleansed the Sanctuary, or that indeed there could with any propriety be such an act.

The treading under foot of the heavenly Sanctuary is no more difficult, than the treading under foot of its minister, our Lord Jesus Christ. Heb. viii, 2; x, 29.

The concluding paragraph of the *Herald* confesses in distinct terms the fact of the cleansing of the heavenly Sanctuary, though it represents that event as transpiring at the commencement of Christ's ministration instead of its conclusion. It speaks as follows:

"We feel that an apology is due for broaching the subject, for it seems almost incredible that any could be found who could assume a position so contrary to Paul, that the heavenly Sanctuary was not purified at the death of Christ. But we suppose that mental idiosyncrasies will never cease." J. N. A.

Our view of Luke xiii, 25-27, promised in No. 24. is left out for want of room.

## THE SABBATH.

WE are not able to find anything in the national world to mark the division of time into weeks: and find that their organization depends upon the order of God in the work of creation: and that the Sabbath which marks that division, has its own commemorative act. That order had already been established by the great "I Am," and could not be changed without destroying the force of its organization. Are we not forced to take one of two positions? That the custom of reckoning time by weeks was not then in use; or that it did not derive any force from anything added to it at this time. The fact of the custom of reckoning time by weeks by the patriarchs does not however rest upon mere supposition, Gen. xxix, 27, is positive testimony on that point. Laban says to Jacob when he complained to him of his giving him in marriage Leah instead of Re-uel, fulfill her week: or in other words, rejoice with her during the week of the feast. It appears that it was a custom of those days, to make a feast of a week, even as it was in the days of Sampson, after the giving of the law in precept. Must we not conclude that the order of weeks was not instituted after the Israelites came out of Egypt?

There are, also, other facts mentioned, which go strongly to show the custom of reckoning time by weeks in Noah's day, viz: The frequent reference to the term seven days. See Gen. viii, 11, 12. From these testimonies, is it not apparent that the order of the Great Creator of man and the world in that work has ever been known to his church and instruction derived from, and respect had unto it? and that God in requiring the Israelites in the words of our text to gather twice as much bread on the sixth day as they gathered on other days was the confirming a knowledge already possessed, (although perhaps but slightly heeded,) and the strengthening and proving their faith in him?

Moses appears, in part, to have been called of God for the purpose of bringing his church into a systematic form of worship, giving it a paramount ('till the seed should come) organization, and making it an embodied typical system. By careful observation of customs prior to the Exode, it will be seen that he was not so much the originator (or the instrument through which they were received) of new obligations and relations as he was the instrument by which those already existing were brought into a systematic order; receiving the renewed sanction of God's approbation and special will. Leaving this part of the subject for the present; and as we have traced our text backwards to the Sabbath of creation, we will now start with the Sabbath and see if we find our text.—Let us consider Gen. ii, 2, 3. It is recorded there, God blessed and sanctified the seventh day, (which has been before noticed.) From this, we learn that God did bless and set apart unto himself, or sanctify the first seventh day of time; so that it never has belonged to man as his time. But has ever been blessed and sanctified of God. I would like to refer here, to a prophecy in Mal. iii, 9. "For ye are cursed with a curse: for ye have robbed me, even this whole nation." Are there any of the tithes of which God has been so completely robbed as of his Sabbath? The number seven is often used as signifying perfection or complete, designating the whole. This signification of the number seven appears to be attached to it from the fact that in the first six days, the work of God in creation was completed, and on the seventh day the Sabbath instituted a memorial of the same.—Now leave out the Sabbath, and what idea can we get of perfection or complete from the number seven.

As we are here able to ascertain when and how the Sabbath was made, (for Jesus says that it was made. See Mark ii, 27,) our next point will be to ascertain whether the church had not the knowledge of the Sabbath institution, and were, therefore, amenable to its claims. Gen. iii, 15, we read of the promise of the seed which gave birth to a hope, and before which Adam dared not see God. And in verse 17, we read that the earth was cursed. I shall claim the position that the acts recorded in Gen. ii, 2, 3; iii, 15, 17 (and the same might be said of other truths

recorded in the scriptures of truth) were known to the church at the time that the events were recorded to have taken place. Chap. iv, 26. We read that men began to call on the name of the Lord. No one probably will doubt that that call was inspired through the hope contained in the promise recorded in Chap. iii, 15, and that it fairly proves that that promise became the property of the church at the time that it was recorded. Although Adam was only a representative of the church at that time.

How often do we hear this promise referred to as the basis of the believers hope or faith prior to Abraham's day, and not a doubt raised that it was to that end that it was given. And who will hesitate to say that it was not the origin of that faith in which those died (who lived prior to Abraham.) Not having received the end of their faith but seeing it afar off, who are referred to in Heb. xi, 13. Gen. v, 29. Over 1000 years after the curse recorded in Chap. iii, 17, we read of Lamech speaking of the ground which the Lord had cursed. Does not this fairly prove that chap. 3, 17 was known to the church at that time? It does, and shows us that it was one of the great truths upon which the religious system of those days was based.

Gen. vi, 3. "And the Lord said, my Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.—Here we find the simple fact recorded that God said that the days of man should be an hundred and twenty years. And yet with what assurance do we find commentators and expositors of the Bible seizing hold of it, and bringing it forward as proving that the world had a warning of a hundred and twenty years to prepare for the flood (certainly not considering it as a mere record of something about which the world should be indifferent) And who hesitates, that has any faith in the Bible to concede that this is a legitimate application of the text. Now does not the admission of the conclusion that those texts contain truths that had an obligatory claim or force upon the world from the date of their record, prove that Chap. ii, 2, 3, had a like obligatory claim: as is also witness by the fourth precept of the law as given at Sinai by God, such a conclusion is irresistible. And he that would destroy one would he not for an equal purpose be found caviling at the others. How natural this view of Gen. ii, 2, 3, makes the reading of Ex. xvi, 4; "that I may prove them whether they will walk in my law or no." Let us consider Abraham the father of the faithful. Gen. xii, 1, 3. We find the making of the promise to him is the very thing that brings him to view as favored of God. And yet we find that the promise was made to him because he kept God's laws. See chap. xvi, 5. Therefore we see that he must have fulfilled obligations which existed prior to this time, and which God calls his laws. But the Apostle Paul says that he received the promise through faith. We therefore conclude that Abraham fulfilled the obligation of the law through faith in God and not from the precept of the law as a forced obedience. See John. viii, 40. Hence we conclude that what God spake with his mouth, what he wrote on tables of stone did take cognizance of sin—the moral obligations that were enforced upon Abraham—were the conditions (with its appendages connected with the typical service) of the entrance of the Israelites into the typical land—and of the entrance into the everlasting inheritance when fulfilled under the ministration of the Seed.

Is the professed church of God now maintaining the government of God as thus brought to view from the creation of the world? We are forced to answer, no. Then as the Lord himself has perpetuated the obligation of this government, [see Matt. v, 19] and God witnessed. And as we have found that the moral obligation of the Sabbath existed from Gen. ii, 2, 3, we are forced to admit that he fulfilled it from heaven by an audible voice that we should hear him. As the apostles also perpetuated the same, by declaring that sin is the transgression of the law—that the doers of the law shall be justified—the law entered that the offence might abound. What then is their duty wherein the government is not so maintained? The answer is plain. To come up as repairers of the breach as restorers of paths to dwell in.

A remark respecting the obligation of the Sabbath with the law which I saw recently in the *Watchman*, I will notice. The writer remarks of the fourth precept, "Remember the Sabbath day to keep it holy," that it says remember it to keep it holy. And by laying stress on the word keep, endeavors to convince the mind that there was no obligation to keep it holy previous to this. The falsity of the reasoning will be at once apparent if we apply the same to the first precept. "Thou shalt have no other gods before me." Laying the same stress on the word shalt, and the reasoning leads us to the position that the obligation to have no other gods, originated from the giving of the precept. Can the writer inform us to whom the world were amenable previous to this?

It appears to me that the truly candid reader with the subject fairly before his mind, can hardly be found to be caviling at the obligation of the church, or worshiper of Him who made the heavens and the earth, to regard the Sabbath as a holy institution prior to its taking the form of a precept in the law. Or that he will need to look for other evidences than the scriptures afford, and which I have endeavored to bring out, to decide that the Israelites did know what day was the sixth day, and did understand the meaning of the command to gather twice as much bread on the sixth day as on other days. O. DAVIS.

North Fairhaven, Mass., 1853.

## LETTERS.

From Bro. Clark.

DEAR BRO. WHITE:—The clock has this morning struck three, and I have been thinking this hour of that time, "when the voice of the trumpet sounded long, and waxed louder and louder." Ex. xix, 19.—When some six hundred thousand witnesses stood before the mountain, to receive "the lively oracles to give unto us." Acts vii, 38. Whose voice then shook the earth: but now he hath promised, saying, "Yet once more I shake not the earth only, but also heaven." See Heb. xii, 26–29.

I have been thinking, also, of my dear brethren and sisters, who are laboring in the cause of truth. Do I say, the cause of truth? Yea, the cause of truth.—David said, "Thy law is the truth—and all thy commandments are truth." And though men may say the law of God is done away—the truth is done away; and though they may try to make void the commandments of God, in order to teach for doctrine the commandments of men; and though they may "turn away their ears from the truth, and be turned to fables," even such fables as the "Sunday-Sabbath" fable, and the "no Sabbath" fable, yet the voice of God, is now calling attention to the "commandments of God," as well as to the "faith of Jesus;" and while this voice is being sounded long; and while we know that it is to wax louder and louder, until the words of the Most High shall be heard above all other words, and his law above all human laws and commandments of men, we, therefore, thank God, and take courage dear saints of the Most High.

But who are the worshipers of the beast and his image? It cannot be those who "worship God in spirit and in truth." Compare John iv, 24; Phil. iii, 3.

But, "howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandment of God, ye hold the tradition of men." Mark vii, 7. Now this language of Christ may as well apply to the Sabbath commandment as any other. Those who teach "no Sabbath," or that "the first day of the week is the Sabbath," they both "lay aside the commandment of God," which says, "The seventh day is the Sabbath of the Lord thy God." And if they teach that the first day of the week is the Sabbath of the Lord, then they teach for doctrine a commandment of men, (because it is not commanded in the scriptures.) Therefore, they worship the Lord of the Sabbath day in vain! And if this teaching for doctrine the no Sabbath commandment, or the first day of the week Sabbath commandment is worshipping Christ in vain; then I would respectfully ask, where does this kind of worship go, if

Christ will not receive it, but to the *beast*, the changer of "times and laws?" Dan. vii, 25. B. CLARK.  
Alden, N. Y., April 20th, 1853.

From Bro. Steward.

DEAR BRO. WHITE:—I have great reason to praise the Lord, that I ever heard the truth of the third angel's message, and that God opened my heart to embrace it, notwithstanding by so doing I lose my most intimate friends. But thank God, if I have the Bible on my side, I am safe, for Christ is my friend. And now I can view him as my Gracious *High Priest*, ministering in the Sanctuary, and true Tabernacle, which the Lord pitched, and not man. O if the world could only see the beauty of the present truth, how much more glorious would appear the plan of redemption. I can now say with the Psalmist: "O how love I thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies." "Through thy precepts I get understanding; therefore I hate every false way."—Ps. cxix, 97, 98, 104. Also verses 141, 142. "I am small and despised, yet do not I forget thy precepts. Thy righteousness is an everlasting righteousness, and thy law is the truth." Again in the 165 verse, "Great peace have they which love thy law; and nothing shall offend them." My delight is in the law of the Lord; and in his law do I meditate day and night. Truly I was in darkness, yea enshrouded in thick darkness; lost in gloom, but when the light began to break in upon my mind, *how changed!* all seemed to bear a new luster. The truth shone forth with more brilliancy than ever before. Now I can see that "the law of the Lord is perfect, converting the soul."

I can now look forward to the time as not far distant when *Christ* will make his appearance in the clouds of heaven, with power and great glory, when the sleeping saints will be called forth to meet their Saviour in the air, and we who are alive will be changed in the twinkling of an eye, and be caught up with them to meet our Lord.

I fear that there are many of our Advent brethren who are making too much of minor points, and forming tests of christian character that God's word will not warrant. Let us be very careful, my dear brethren, and make the sure word of Prophecy our only rule of faith and practice. I believe the time has come when all that is not of the Lord's planting will be rooted up, when all error shall be plucked up, to give place to truth. I say, let truth have its full sway; cut ever so close. And we know it will triumph.—The truth has done wonders out West within the past six months. Yes, bless the Lord, it will triumph.—O that God would send forth more laborers into the field. Time is short. The day of probation will soon close. O what a solemn time, when Christ our great High Priest, shall leave the Holiest, no more to intercede between God and man, and leave the guilty exposed to the wrath of God. T. M. STEWARD.  
April, 1853.

From Bro. Mills.

DEAR BRO. WHITE:—I thank the Lord for his love to his children, and for what he is doing for his dear scattered remnant in these last days of affliction and opposition to the truth.

It is about twenty years since I embraced the Sabbath, and joined the Seventh-day Baptist Church.—And in the Fall of 1839, I moved to Illinois, with my family, where we were entirely alone in keeping the fourth commandment. And as we still endeavor to keep the Sabbath, and hold up the force of the Sabbath commandment, and hearing professed ministers of the gospel holding up doctrines unscriptural, I became more determined to take the Bible as the man of my counsel, and trust in the Lord to guide me into the truth as it is in Jesus. And as I advanced in this determination, I became more desirous to know the right way and walk in it. I soon began to see more clearly that the churches were running off the Gospel ground, and became much troubled about it.

In the Spring of 1847, we moved to Wisconsin, where we met with the Seventh-day Baptist brethren again, (where we now live.) I still felt it to be my

duty to hold up the Bible truth on other subjects; and to contend earnestly for the faith once delivered to the saints. In so doing, I met with strange opposition, and was turned out of the church. In this, I felt to rejoice, that I was counted worthy to suffer shame for Christ's sake. I felt willing to have my name cast out as evil, if I could only do the will of my Heavenly Father. I trusted in God, and prayed earnestly to the Lord to guide me into all truth, and to pity his dear children, and cause them to stand in vindication of the truth. I will here say, that I had not heard of the Advent Brethren until a little over one year since, when a friend of mine gave me one of your papers, and an article on the subject of the Sanctuary; and soon after, gave me a pamphlet containing your position. And when I came to read it, I found to my surprise, it seemed to speak my views and feelings better than I could have done myself.—And I felt to praise the Lord for what he was doing for his dear people; and I feel to praise the Lord to day for his loving kindness. It rejoices my heart to read the letters from the dear brethren and sisters, in the *Review*, and my prayer is, that the Lord will keep them humble, and lead them on to victory.

Yours in the hope of the soon coming kingdom,

JOHN M. MILLS.

Utica, Dane Co., Wis., April 22d, 1853.

From Bro. Woodruff.

DEAR BRO. WHITE:—We are now in the "little while," no mistake. The watching, patient, waiting time. Here is the patience of the saints, and here too, are they that keep the commandments of God, and have the faith of Jesus. What sobriety, what vigilance, what fervent supplication, and what an entire consecration on the part of the saints, now becomes necessary in order to obtain the entire victory over every word, thought and action. Jesus said truly, Without me, ye can do nothing. O, what need there is of the grace of God now. How cheering the promise, that Jesus will be with his people to the end of the world, and because he lives, we shall live also.—Yes, surely as the Lord liveth, his little flock, flock of slaughter, that have wandered through all the mountains, and been scattered in all the earth, who have been a prey to the heathen, and devoured by the beasts of the land, they shall surely be gathered. Eze. xxxiv, 11.

Yes, thank heaven, the salvation of the faithful and tried ones, is nigh to be revealed. Jesus said, fear not little flock, &c. If they have persecuted me, they will also persecute you. One more mighty conflict, with principalities, and powers, with the rulers of the darkness of this world, with the image beast, and dragon hosts, that have declared war (or will soon) against him who will sit upon the horse, and against his enemy.

One mighty struggle more, and the work will be ended. Amen. The dragon hosts, the beast, and false prophet, and every living being on God's footstool, that stand in opposition to Jehovah, and the commandments of God, and the faith of Jesus, will surely meet with a final and everlasting overthrow, and God's redeemed from among men will triumph gloriously. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. Lord speed the day, when he whose right it is shall reign.

Yours in hope of eternal life,

AZMON WOODRUFF.

Schoepffel, Os. Co., N. Y., April 24th, 1853.

From Sister Avery

DEAR BRO. WHITE:—I hardly know how to keep silent, when the Lord has so greatly prospered us in this Western Country. O, what great things he has done for us here of late. My soul is filled with love and gratitude to him, for his manifest goodness towards us. It is with sensations of pleasure that I read, through the *Review*, the heart-cheering and strengthening letters of so many dear children of our Father. The Lord is truly good; yes, he is faithful and true. With a thankful heart, I trust that I deeply appreciate the goodness and tender mercies of our Heavenly Father, in showing us the true light as it is in his Word. Almost our entire neighborhood are all rejoicing in the present truth; and O, what unity and peace, here, prevail. We are all united in Christ our head, and happy, and rejoicing in the Lord, and he

is frequently adding to our numbers, praise his name. How refreshing are our meetings every Sabbath. We love to meet together; and our Saviour blesses us, I humbly trust, with his glorious presence.

I do rejoice that I have been called to take a full view of the commandments, and to see that *ten* instead of *nine*, shine forth as clear now, as in the ancient days of Moses. How beautiful they all are. O, what a delight to observe them all. How great the blessing mankind received, when the All-wise Jehovah conferred on them, the blessed gift of his hallowed day.—I do delight in the peaceful, sacred hours of his Sabbath. How welcome, and how needful to the weary soul, is this holy Rest-day, that we can devote its hours to meditation and prayer. I feel to regret that so much of my life has been spent in trampling upon and desecrating his commands, the fourth in particular, but the sincere prayer of my heart is, that my future, daily walk may be in the paths of truth and righteousness, and that the many misdeeds of the past, may be forgotten and forgiven. By the aid of my Father, I am determined henceforth, to live nearer to him, willing and happy to endure the bitter contempt and scorn of this cold and deceitful world for his name's sake.

Yours in the love of the commandments of God, and the hope of eternal life, at the soon coming of his Son,

MARCIA S. AVERY.

Locke, Mich., Apr, 4th, 1853.

LETTER TO W. SHELDON.

DEAR SIR:—As I have read several of your letters, warning people every where to beware of the teachers of the seventh-day Sabbath, and have heretofore, paid great attention to those warnings, and by hearing one side of the question only, (through the *Advent Harbinger*.) I considered the advocates of that doctrine, little or no better than Mormons, and I verily thought (by the numerous accounts of that paper) they were a deluded, fanatical, weak-minded set of beings; until of late, my prejudice though very strong, has been removed by hearing with my own ears, and seeing with my own eyes, and behold! how great the contrast. O how grossly have they been misrepresented. How unchristian and how unlike the example of Jesus or any of his true followers, have you, a professed minister of our blessed Saviour, heaped abuse and slander, upon those who claim to be enlightened Christians. My heart is pained to see it. O what language is this, how must it wound the heart of any true Christian! "Heaven-daring, God-provoking, Christ-insulting, Satan-originated, shut-door theory." O, how think you our Heavenly Father can bless you with his smiles while you harbor such feelings in your heart? I ask by what authority you use these dreadful words?

In the *Harbinger* of May 1st, 1852, as you speak of Sabbath-keeping, you call it "a shrewd device of the Devil," and furthermore state that you "have given it a thorough examination, and consider the whole system a trap of the Devil," and also that you "consider the system rotten to the core."—I think, now, that you have not examined the subject as thoroughly as you might, seeing that you labor under the great mistake, that they have no message for sinners, and that the door of mercy was closed in 1844. If you look at the subject candidly, you will at once discover that this is a grievous error, and one well calculated to deceive, and prejudice (still more) the minds of those that have not heard for themselves. Now I must say that you have most wickedly misrepresented this class of God's people. I beg of you to read Matt. vii, 5: "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." I would also ask you to remember the words of Paul to Titus, [Chap. iii, 2,] "To speak evil of no man; to be no brawlers, but gentle, showing meekness unto all men." Also, James i, 26: "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." With such examples as these before us, why need we go astray? If we follow the rules of the inspired Volume we must do right, we cannot err. We learn from this Book of books, that "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

Now I would ask in candor, have you not reviled? Have you not persecuted (most bitterly) those who are, for aught you know, true and honest Christians? Suppose you are personally acquainted with one or two individuals of that belief, who are not just what they should be; for this, will you cast a slur upon the whole? Are there none among you that have faults? Undoubtedly, there are. O, then let us search our own hearts, before picking out, and setting forth the faults of others. But if any are found "without sin among you, let him cast the first stone." Now if you call the keeping of the Sabbath, such a "pernicious error" a "device of Satan," and all this, why is it, I ask, productive of so much good? for I can testify that it has done great good in this vicinity. And I feel to rejoice, and bless God, that he has ever opened our hearts, and ears, that we might hear, and receive his glorious, his blessed, and present truth. Now I beg of you, as a friend, to take the advice given in Acts v, 28, 29, to "Refrain

From these men, and let them alone: for if this work be of men it will come to naught: but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

I am not at all prepared to take your own testimony on this point, as it is not founded on the Word, and as I know, in direct opposition to it; for we read in 1 John ii, 3, 4, "And hereby we do know that we know him, if we keep his commandments; ho that saith I know him and keepeth not his commandments, is a liar and the truth is not in him."

Now must we not, if we walk as did our Heavenly Master, keep all his Father's commandments? We certainly must if we love him. "For this is the love of God, that we keep his commandments; and his commandments are not grievous."

If you should deem my remarks too harsh, or censorious, forgive me, for I mean it not; but it has been my intention to promote no hardness, by using, according to the best of my abilities, a due proportion of Christian forbearance.

THE REVIEW AND HERALD. ROCHESTER, THURSDAY, MAY 12, 1853.

HEAR US, THEN JUDGE.

THE ADVENT REVIEW, in looking over the past—in "oalling to mind former days," when the candle of the Lord wonderfully shone around the Advent people—has copied many excellent articles written about 1843.

"THE lengthy article on the return of the Jews in our last, should have been credited to the Midnight Cry of 1843."

The Bible Examiner for April 1853 (George Storrs Editor and Publisher) comes out on us in an unsparing manner, charging us with "dishonesty" for publishing the article on the return of the Jews, as it says, "without one hint that it is not now, and has not been approved by us for eight years past."

To this, we reply that, we much regret the date of this discourse was not given. We also regret that we did not state that George Storrs had renounced a portion, at least, of the truth contained in that discourse; for we never had the least desire to conceal this fact.

We also much regret that the Editor of the Examiner should so rashly charge us with "dishonesty," and then withhold from us his paper containing this charge.

Whether the course pursued by the Examiner is, or is not, just, and in accordance with the gospel of Christ, we now leave the sincero to judge.

WE are glad to hear that the Lord blessed the labors of Bro. Loughborough at Fredonia. We feel deeply interested in his western tour. Bro. L. has left all to proclaim the present truth, and the brethren will do well to aid him with their prayers, and necessary means.

WHEN 1600 readers will each pay \$2 a year, we will send them the REVIEW weekly, and, also, be able to send it to 1000 without pay. What say, brethren? Shall we have a weekly Paper?

New Work.

We have just published a Tract of 40 pages, entitled, "A Refutation of the Claims of Sunday-keeping to Divine Authority; also, a Lengthy Extract from the History of the Sabbath. By J. N. ANDREWS.

THE YOUTH'S INSTRUCTOR is delayed for want of good paper to print it on. It will be out in about one week.

BRO. REUBEN LOVELAND'S Post Office address is North Hyde Park, Vt.

Appointments.

PROVIDENCE permitting, we will hold Conferences as follows: Mill Grove, N. Y., May 21st and 22d. Tyrone, Mich., the 27th, 28th and 29th. Jackson, Mich., June 3d, 4th and 5th.—Ed.

PROVIDENCE permitting, I will hold meetings with the brethren, on way west, as follows: Tyrone, Mich., May 14th and 15th. Jackson, Mich., the 17th, at 5 o'clock P. M. Battle Creek, the 19th at 5 o'clock P. M. Bedford, Mich., May 21st and 22d.

J. N. LOUGHBOROUGH.

Letters.

C Jones, S Dunton, M Leadbeater, N W Rookwell, D Arnold, D H Hilton, E Cray, A A Dodge, AS Hutchins, E Goodwin, S H Peck, J Lindsey, A Schryver, S Hall, H C S Carus, C Bacheller, M S Prior, Wm S Ingraham, M A E Townsend, J M Stephenson, H O Niebols, C Munroe, T M Steward, L Wilkinson, J Whitmore, F A Wilson, Wm M Smith, H Myers, W Phelps, H S Gurnoy, S T Cranston, R W Avery, A Avery, J E Clark, J N Loughborough.

Receipts.

G S Miles, L Thomas, L P Barnes, F Barnes, D Chase, Sr Rogers, S Withersol, M D for Lewis Dickinson, J Hadlock, N H Schooley, M Churchill, A B Pearsall, I Lyon, J M Mills, a Friend, each \$1.

E Taylor, J A Tilton, S Griggs, L Dickinson each \$2, Wm Dawson, C M, S Benson, each \$3; H A Churchill, \$4; R E Sinkler, S Barnes, B Clark, each 50 cents; J Woodard, Wm White, each 75 cents; A Abbey, 25 cents; L S for E E Hammond, \$1.88.

For Tracts.

I T Day, \$4.50; E R Seaman, \$10; G W Nelson \$4.50; H Lyon \$2; A Woodruff, \$1; S T Cranston, 90 cents.

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