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

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TERMS.—See Last Page.

THE TWO-HORNED BEAST.

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THE Revelator, in pointing out events to transpire just prior to Christ's coming, and the deliverance of God's people to stand upon Mount Zion, gives us an outline of the work to be performed by the two-horned beast, and a warning against his work. A warning more solemn, with consequences on disobedience more awful, is not to be found in the Bible.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv, 9, 12. While this beast against which we are warned is working, with his decrees out against God's people, Jesus comes, and they are delivered. See Rev. xiii, from the 19th verse, to the 6th verse of Chap. xiv. Therefore, when this beast is doing his work as marked out in the prophecy, the way-worn traveler may rejoice, knowing that his redemption is nigh.

The work of the two-horned beast, as connected with events to transpire just prior to Christ's coming, is of such importance that no apology need be offered for the investigation of it, save this: "Signs portend that Jesus' coming is nigh at hand."

We now inquire, Where is the two-horned beast? Some of our Advent friends have looked at the movements of Napoleon Buonaparte, as fulfilling the prophecy. We shall dissent from this view. Napoleon's work did not fulfill the specifications of the two-horned beast; neither could he be the power specified, as we shall show. One of their writers, however, infers that it has not yet completed its work. Read the following, from J. Litch, Philadelphia. "The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast. If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles, and deceive the world with them. See Rev. xix, 20."—*Litch's Restitution*, pp. 131, 133.

We shall claim, in passing to notice this subject, that the locality of the two-horned beast may be found with the same definiteness as that of the beast with seven heads and ten horns, [Rev. xiii,] or the little horn of Dan. vii; neither of which can be defined except by the fulfillment of the specifications given. Definite specifications for the two-horned beast, are more numerous than those of the first beast. Rev. xiii. And while nearly all are agreed in the application of the first beast, but few attempt to define the two-horned beast. Some who have given expositions of it, have either blended it with the Papal beast, or claimed it (as before hinted) to be the re-establishing of the Papacy, under Napoleon. That theory which would blend

the two beasts together, or one of them with the dragon, would do injustice to the rightful mode of scripture interpretation. The dragon of Rev. xii, clearly represents Pagan Rome, which did stand to devour the man-child, (Christ) first, in the person of Herod, when he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men." Matt. ii, 16. And second, in the tribunal, of which Pontius Pilate had the charge. If the dragon symbolizes Pagan Rome, how can the beast of chap. xiii, with seven heads and ten horns, symbolize the same, when it is said, "The dragon gave him his power, his seat, and great authority?" Those who claim the two-horned beast as the Papacy, claim also the seven-headed and ten-horned beast to be Rome in its kingly form. There are some important difficulties to that view. Rome Pagan was a universal kingdom. "There went out a decree from Caesar Augustus, that all the world should be taxed." Luke ii, 1. Rome Pagan did not give its power, seat and authority to the kingly form, but kingly Rome was established by actual conquest. The beast with seven heads and ten horns had power "given him over all kindreds, and tongues, and nations." The faith of the Advent body in the past, in regard to the establishment of the Papal beast, may be gathered from the following comments from the pen of Wm. Miller.

"The Roman kingdom, John saw, was like the Grecian, in conquering the world; and his march, or power to tread under foot, was equal to that of the Medo Persian kingdom. His laws and commands were as lion-like as Babylon, and as imperious as Nebuchadnezzar's decree. The Emperor of Rome, who had obtained power by means of the arch-deceiver of mankind, the devil, [Rev. xii, 9,] having received his august, supreme power over all nations, and exercised the ecclesiastical power of Paganism over the people of the earth—he, the Emperor, called 'the dragon' in the text, would destroy or take Paganism out of the way, [2 Thess. ii, 6, 8,] and would give the saints into the power of the Bishop of Rome. Dan. vii, 25. Thus the Emperor Justinian did give the Pope of Rome power over all the Christian churches, eastern and western, and gave him 'his seat,' the city of Rome, in the west; he also gave him great or supreme authority in his pandect or code of laws. This was in the year A. D. 538; from which time the Pope exercised his supreme power over the saints and kings of the earth, until A. D. 1798—during 1260 years of Papal supremacy." *Remarks on Rev. xiii, p. 6, Published, Sept. 1844.*

The facts in the case are, then, that Justinian, a Greek Emperor of the Pagan Roman kingdom, gave the Papal church his seat, and authority over his kingdom. We agree with Bro. M. thus far in his exposition. But he states that the deadly wound which was healed, is this: Paganism fell, A. D. 508 which was a deadly wound: in A. D. 538, the Papacy was established, which healed the wound. I have heard the same idea advanced by others, but I marvel greatly at it. I should rather conclude the healing of a wound would place the part affected in its former condition. If Paganism (or the dragon) is wounded and healed, when healed it must be Paganism still. Papacy is not Paganism.

Twice the Revelator carries us over the history of this beast. The first time, he concludes with its deadly wound, which was healed; and the second time the same idea of wounding is conveyed: "He

that leadeth into captivity shall go into captivity." How much more clear the position, that Papacy received its deadly wound in 1798, about which time the temporal sovereignty of the Pope was declared to be wholly at an end. And, as the healing of a wound is a gradual work, so Papacy, since a little after that time, has commenced and still continues to rise; while the world beholds, wondering. The power that led into captivity the saints of God for 1260 years, did go into captivity in 1798. A long standing quarrel, had existed between the Pope and Buonaparte, which reached its crisis about that time.

"On the 10th of February, 1798, the French army under Berthier, entered Rome, took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI. was deposed; Rome was declared a Republic; the tree of liberty was planted; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon, and held in duress, and was finally restored only on the fall of the French Empire. The Papal independence was abolished by France, and the son of Napoleon was declared King of Rome."—*Croley on the Apocalypse*. Also *Theirs' French Revolution*, Vol. IV, p. 246.

The Revelator declares, when the first beast went into captivity, "I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." As we have traced the first beast to this point, we inquire, What power was rising in 1798 answering the description of the two-horned beast? Some tell us it was France. France was one of the horns of the first beast; and the Revelator does not tell us the mystery of one of those horns becoming another two-horned beast. But he gives us the destiny of the first beast, and while contemplating the scene of its overthrow his mind is caught away by another beast presented before him. If it is another beast it cannot be a part of the first beast; but France is one of the horns of the first beast. The Franks conquered a portion of the Roman kingdom and settled in France, A. D. 407.

The first beast had the dominion of the eastern continent. It received the power, seat, and great authority of the dragon, whose power extended over the then known world. Proof. First. "There went out a decree from Caesar Augustus, that all the world should be taxed." Luke ii, 1. Second. Power was given to the Papal beast "over all kindreds, and tongues, and nations." Rev. xiii, 7. The first beast we find covered the eastern continent. The two-horned beast, then, must be located on the western continent for this reason: two governments cannot rule over the same territory at the same time. Our attention shall be turned for a few moments to the western continent. We inquire, Where is the government marked out as the two-horned beast? We look at South America, its history at that time (1798) is summed up in the following. Quite a large portion of it was Spanish Provinces, and so remained until 1816. The remainder of it was under the dominion of other portions of the first beast. We view North America. At that time here was British America, and the Russian Possessions on the North, and to the South West the Spanish dominions of Mexico. Where then was the power? We find no place to locate it except in these United States, which did then exist as an independent republican government, or in the language of the prophecy, "another beast."

The rise and work of these United States, we shall show, fulfill the specifications of the prophecy. "I beheld another beast coming up out of the earth." The four beasts, [Dan. vii.] also the first beast, [Rev. xiii.] are said to rise out of the sea, (sea or "waters," denoting "people, nations," &c. Rev. xvi, 15), by the striving of the winds. These winds are not the literal winds of heaven, but commotions among the people, which caused kingdoms to arise; aggressive wars. Those who are acquainted with the rise of the four kingdoms, [Dan. vii.] know it was thus they arose. A beast, or kingdom, the Revelator saw, "coming up out of the earth." The first idea suggested by the expression, is the growth of a plant. The sap, obedient to the laws of the plant, passes into the roots, and there extracts from the moist earth around, such particles as are congenial to its nourishment, when it again returns, and as it courses its way through the veins of the plant, deposits that strength and nourishment where it is most needed to cause the plant to grow. So these United States, since 1798, when first noticed in the prophecy, have not risen by wars and conquest, but by means of that which existed within themselves. Their form of government is such, that it attracts other people and states to unite themselves to the federation; and thus cause a growth in numbers, territory and industry; or cause the beast to "come up." Some object, that there has been a bloody war in these United States: the revolution. That war was before the beast occupies a place in the vision. The Revelator introduces his career at the point where the Papal beast is led into captivity, 1798. When first introduced in prophecy, it is a beast with two horns, speaking; which shows that it had already commenced its work, and rise, when presented before him. To show that this power has not risen by war, but in the manner already presented, I will copy from the *Dublin Nation*.

"In the east there is arising a colossal centaur called the Russian Empire. With a civilized head and front, it has the sinews of a huge barbaric body. There one man's brain moves 70,000,000. There all the traditions of the people are of aggression and conquest in the west. There but two ranks are distinguishable—serfs and soldiers. There the map of the future includes Constantinople and Vienna as outposts of St. Petersburg.

"In the west an opposing and still more wonderful American empire is EMERGING. We Islanders have no conception of the extraordinary events which, amid the silence of the earth, are daily adding to the power and pride of this gigantic nation. Within three years territories more extensive than these three kingdoms, France and Italy put together, have been quietly and in almost 'matter of course,' fashion annexed to the Union.

"Within seventy years, seventeen new sovereignties, the smallest of them larger than Great Britain, have peaceably united themselves to the federation. No standing army was raised, no national debt sunk, no great exertion was made, but there they are. And the last mail brings news of the organization of three more great States about to be joined to the thirty. Minnesota in the northwest; Deseret in the southwest, and California on the shores of the Pacific. These three states will cover an area equal to one half the European continent.

"Nor is this a mere addition on the map.—It is not piling barren Pelion upon uncultivated Ossa. It is an actual conquest of new strength and resources. Already has Minnesota its capital—St. Paul—which has its journals, churches, schools, parties, interests, and speculations. The Mormon founders of Deseret are doing what the Puritans did in Massachusetts two centuries ago—taking care to possess themselves of the best lands and waters in their new state. Instead of becoming a lawless horde of adventurers, the settlers in California are founding cities, electing delegates, magistrates, sheriffs, and Congressmen, as methodically and as intently as if they trod the beaten paths of life on the Atlantic shore of the continent.

"And with this increase of territory, there is a commensurate increase of industry in the older States.—The census of 1850 about to be taken in the United States, will show a growth of numbers, territory and industry, entirely unexampled in human history. Let the 'gray powers of the old world' look to it—let the statesmen of France, Germany and Russia, read the census carefully, though it should startle them. Let despotism count every man of these millions as a mortal enemy, and every acre of that vast common-

wealth as an inheritance of mankind, mortgaged to the cause of freedom.—America is as grand a field for enterprise as when the ships of Columbus first neared the shores of Guanahana."

The foregoing quotation illustrates fully the manner in which this power has risen. As marked out in the prophecy, it has come "up out of the earth." Grown to its present magnitude without the clash of arms or national debts, while with the other kingdoms it has been just the reverse.

John saw this beast "coming up." To show how this power has come up, we will compare the census of 1792, with that of 1852.

	1792.	1852.
Population of U. S.,	3,000,000,	22,000,000.
" " Boston,	18,000,	130,000.
" " Philadelphia,	42,000,	407,000.
" " N. Y. City,	30,000,	515,000.
U. S. Imports,	\$31,000,000,	\$178,000,000.
" " Exports,	\$26,000,000,	\$151,000,000.
Sq. miles Territory,	300,000,	3,800,000.
Rail Roads,	—	8,500 miles.
Telegraphs,	—	12,000 miles.
Post Offices,	200,	21,000.
Postage,	\$100,000.	\$5,000,000.

And still year by year they are "coming up," growing in numbers, power and pride. It is stated, that at the recent, world's fair, in London, the United States was brought into a position among the nations and obtained a name which far excels all her former reputation. There, as the United States displayed her wonderful improvements, her apartment in the great Palace was thronged with astonished admirers of her ingenuity. So far did the United States come up, that she could come home and enjoy a world's fair in her own dominions.

The rise of this nation, since the time of the settlement of these colonies, just prior to the reformation in the territory of the Papal beast, has not a parallel in human history. And who would dare to say in regard to its spread of dominion, (were it not for the coming of the long-expected and just One,) "Thus far shalt thou go and no farther." Some at present are so bold as to state, that should ten or twenty years roll away, United States' boundaries will be the boundaries of North America.

Verse 11. "And he had two horns like a lamb, and he spake like a dragon." The horns are not explained in connection with this beast, but with an understanding of what has before been said on the subject of horns, we may be prepared to understand what the two lamb-like horns represent. From those texts where the symbol has been used and explained, we learn that the two horns of the ram, [Dan. viii.] denoted the kings of Media and Persia. The great horn between the eyes of the goat denoted the first king of Grecia. This being broken, and four standing up for it, represents the kingdom divided into Macedon, Thrace, Syria, and Egypt, as ruled over by Alexander's four generals. The ten horns of the fourth beast, [Dan. vii, 23, 25.] denoted the ten kingdoms into which the Roman Empire was to be divided. The little horn which came up after them, denoted the Papal church, to which Justinian gave power over the fourth beast by his decree. A horn then we find to symbolize a ruler, either civil or ecclesiastical. The little horn (church of Rome) is called definitely, a horn, before the three are plucked up and dominion given to it over the fourth beast.

No power previous to this two-horned beast, has been in prophecy symbolized by lamb-like horns. They must symbolize a power in its embryo state, with a mild form of government, probably the mildest that ever existed. They cannot symbolize a despotic or a Papal government, but true to the character of the symbol, they must represent a mild appearing, innocent power. The lamb is the symbol of innocence. Where is a government to be found more lamb-like in its appearance than this our own nation, with its Republican and Protestant rulers? We shall then call the two horns, Protestant ecclesiastical power, and Republican civil power. Do they not each sustain a lamb-like appearance? Mark the language of the Declaration of Independence of these United States. "We hold these truths to be self-evident, that all

men are created free and equal, that they are endowed with certain inalienable rights, among these are life, liberty, and the pursuit of happiness." Where ever appeared a government with a declaration so lamb-like? In a place where the people are pledged to carry out such a declaration, we should expect to find a God-like class, carrying out the principle of the Bible to which it is so nearly allied—"Love thy neighbor as thyself." Here is a government placing men, as persons on an equal footing, lamb-like in appearance—yea, Christ-like. Jesus is called "the Lamb of God, that taketh away the sin of the world." John i, 29. But we pass to notice the horn called Protestantism. They declare that freedom of conscience is for all, that the Bible is the only standard of faith for Protestants; believe whatever is found in the Bible. Against the profession of Protestants, and Republicans, we have nothing to offer: their profession is right. We might expect a millennium indeed, were their profession lived out. But as presented by the Revelator, the scene is sadly degenerate when the beast begins to act. Instead of carrying out his lamb-like profession, "he speaks as a dragon." Yes, that very national executive body, who have before them this declaration of Independence, and profess to be carrying out its principles, can pass laws by which 3,500,000 slaves can be held in bondage. Slaves, what are they! men like ourselves, except perhaps in their complexion. The Declaration of Independence should have a clause supplied, and should read, All men are created free and equal except 3,500,000.

Again: the constitution professing to be based upon that declaration, pledges that all men shall be protected in worshiping God according to the dictates of their own consciences. Well, I as a Christian profess to have my conscience in accordance with the Bible, which says, "Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee." Deut. xxiii, 15. Now that is my conscience on that point. Will they regard my conscience as sacred? Let us see. We will say that, by some means, a poor slave at the south has heard the clause in the declaration, that "all men are created free." A new idea springs up in his mind; that he ought to be free; but where can he go to be free? is the question. The world is naught to him, his knowledge is confined to his master's plantation. He is surrounded with slave-dealers who would not let him enjoy freedom. Just then the proclamation of Queen Victoria (as represented in the fugitive slave song) salutes his ear.

"I heard that Queen Victoria said, if we would all forsake Our native land of slavery, and come across the lake, That she was standing on the shore, with arms extended wide, To give us all a peaceful home, beyond the rolling tide."

If he was only there, he might enjoy his liberty. He views the dangers attendant on the way, but concludes that liberty is sweeter than life. He starts—for what? A country in which he can enjoy freedom. Yea, and he starts for that very lion power, from whose grasp, less than one century since our own nation extricated itself because of oppression. He plods his way, faint and fatigued, by day and night, until he reaches the northern boundary of the United States. He is about to take passage for the dominion of the Queen. He turns to give one long, last look at the boasted land of freedom, but whose soil he has found to be cursed with the damning sin of slavery. There perhaps, he has left a companion or children—now he is laying plans by which he may perform the generous act of purchasing their freedom, and again enjoy their friendly society. While he is taking his last view of that weary road over which he has passed, a tear trickles down his cheek, and he bids slavery good bye forever. He turns to take his flight. Just then a ruthless hand taps him on the shoulder, and a gruff voice says, You are mine. Half bewildered he beholds that long-hated and much dreaded man, his master. Slavery with all its galling pains again stares him in the face. Again it occurs to him, liberty is sweeter than life. Every energy of his being is stirred. He gives a

leap, and is beyond the reach of that cruel master. Perhaps you, Christian, are standing by, and behold this scene, desirous that the fugitive should escape. You now hear the call for, Help! Help! What? *Help catch that slave!* You are almost benumbed at the thought of aiding that cruel master. You see the slave step aboard of a steamer which quickly leaves the shore, and bears the happy fugitive away from the land of slavery. You have seen the slave get his freedom—all is over. Is it? The next day you find yourself pursued, summoned to appear before the bar, and answer for your transgression. What have you done? Stood still, and seen a slave get just what the Declaration of Independence of these United States says all men are entitled to—"liberty." And now for the offence you must pay \$1000, fine. You plead, The constitution pledges me protection in matters of conscience; but it is of no avail. The fine is made out against you, you cannot pay it, and into prison you must go, and there lie until the claims of the law are satisfied. * This, reader, is not a fancy sketch, but a real echo of the dragon-voice. But, says the reader, this is only the work of Republicans; Protestants do not, and would not, act thus. If Protestants are one horn of this beast, then they will act as marked out in the Word; speak like a dragon. The great red dragon, [Rev. xii.] according to its profession, had no more right to condemn an innocent man, than these United States; yet when Christ was tried, Pilate said, "I have found no cause of death in him; [Luke xxiii, 22;] and with the next breath says, "Crucify him." The Protestant says, The Bible is the only standard of faith for Protestants; and yet hundreds have been expelled from their fellowship for no other cause, than believing, and talking to others the Bible doctrine of the near, personal return of the Saviour. Protestants and Republicans, both unitedly and separately, speak as a dragon. We inquire, Who are Republicans? To a greater or less extent they are Protestants. Protestants aid in making and carrying out laws, that hold men in slavery. Protestants also are slave-holders. If the church of the North does not hold slaves, she fellowships those of the South, who do. Her ministry argue, that there is no moral wrong in holding them. For an illustration of the acts of both Protestants and Republicans, we make the two following quotations from the *New York Tribune*.

"THE SHAME OF VIRGINIA.—Virginia has proved herself unworthy of being the birth-place of Washington, as is shown by a recent legal decision of that State, for which all its citizens are responsible. Mrs. Douglass, a lady of Norfolk, was some time since accused, as our readers may remember, of the crime of teaching "little niggers" to read. This case has been finally adjudged by the court at Norfolk. The teacher was found guilty and sentenced to one month's imprisonment, which sentence was immediately carried into effect, and the lady now lies in jail expiating her crime."

The *Tribune* of Feb. 11th, gives an account of the burning of a slave to death, on the banks of the Mississippi, at what is called Union Point. From the account, we extract the following.

"A SLAVE BURNED TO DEATH.—A mob was collected together and a Lynch Court was held to determine what was best to be done with a negro who had the impudence to raise his hand against a white man. The Lynch Court decided that he should be burned at the stake."

"Nearly four thousand slaves were collected from the plantations in the neighborhood to witness this scene. Numerous speeches were made by the magistrates and ministers of religion, to the large concourse of slaves, warning them, and telling them that the same fate awaited them if they should prove rebellious to their owners."

Here is a specimen of the scenes that are transpiring in the boasted land of liberty—"All men created free and equal." Yet while one person is occupying a high station in society, another for opening a child's mind to the channel of thought, that they too may aspire to the same position, must be hurled to the bars and grates. And as we see in the second quotation, "Ministers of the gospel," (Protestants,) warning slaves of a punishment more becoming a cannibal savage, than the citizens of a Christian land. How must such things appear in the sight of a Holy God.

This lamb-like appearing government, we shall show speaks like a dragon in more points than one. I wish to copy a few articles from the constitution, also the opinion of George Washington as to the import of that instrument, and the report of the congressional committee of 1830.

Constitution of the United States Art. 6. Sec. 2.
"This constitution, and the laws of the United States which shall be made in pursuance thereof, . . . shall be the supreme law of the land; and the judges in every state shall be bound thereby, anything in the constitution or laws of any state to the contrary notwithstanding."

Sec. 3. "The members of the several state Legislatures, and all executive and judicial officers, both of the United States, and of the several states, shall be bound by oath or affirmation to support the constitution; but no religious test shall ever be required as a qualification to office or public trust under the United States."

Amendments to the Constitution. Art. 1st.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

We subjoin George Washington's decision in regard to the intent of the constitution. A letter written to the committee of a Baptist society in Virginia, in reply to questions as to the design of that instrument.

Aug. 4th, 1789.

"If I had the least idea of any difficulty resulting from the constitution adopted by the convention, of which I had the honor to be President when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the General Government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

GEORGE WASHINGTON.

The congressional committee on Post Offices and Post Roads, to whom were referred certain memorials for prohibiting the transportation of mails and the opening of Post Offices on Sunday, in the 43d, session of congress, A. D. 1830, reported unfavorably to the prayer of the memorialists. Their report was adopted, and printed by order of the Senate of the United States, and the committee was discharged from the further consideration of the subject. Of the constitution they say:

"We look in vain to that instrument for authority to say whether the first-day, or seventh-day, or whether any day has been made holy by the Almighty."

"The constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than of a whole community. That representative who would violate this principle, would lose his delegated character, and forfeit the confidence of his constituents. If congress should declare the first-day of the week holy, it would not convince the Jew nor the Sabbatarian. It would dissatisfy both, and consequently convert neither." . . . "If a solemn act of legislation shall in one point define the law of God, or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and support of the clergy."

"The framers of the constitution recognized the eternal principle, that man's relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth: we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle, which nothing can eradicate."

"It is also a fact, that counter-memorials, equally respectable, oppose the interference of congress, on the ground that it would be legislating upon a religious subject, and therefore unconstitutional."

Let us sum up this testimony. It stands thus: Congress has no right to make a law respecting an establishment of religion. Hence the conclusion, that prohibiting labor on Sunday, would be

legislating on a religious subject, and therefore unconstitutional. By George Washington's letter also we learn that the import of that instrument is, that all men "should be protected in worshipping God according to the dictates of their own consciences." And from the constitution itself, Art. 6, Sec. 2, and 3, we learn, that legislative bodies, Judges, and all executive and judicial officers are bound by oath, or affirmation to support the constitution, and that is to be their supreme law. This mild profession is but a sound of words. It is already transgressed in a large number of the States of this Union; in the northern portion there are laws respecting the resting from labor on the *first-day of the week*. And in four states of the Union at least, the laws are such, that the rights of those are infringed upon who keep the *seventh day*, because they do not also keep the *first*. The conscience of those who keep the seventh day, being guided by the fourth commandment, would lead them to consider six days their laboring days, and the seventh, a day of rest. They consider it no harm to work the first day; for God himself commenced the work of creation on that day. It is a fact also, that the conscience of the society called *Friends*, as well as a portion of professed Christians, is infringed upon by these Sunday laws, for they regard all days alike. We make the following quotation from the *Sandusky Register*, Feb. 4th, 1854, which illustrates the manner in which Judges act who are under oath to support the constitution.

"SABBATH TRAVELING ILLEGAL.—The report that the Supreme Court of Pennsylvania had decided Sunday traveling unlawful, is confirmed. The particulars are as follows:

The plaintiff in error, was convicted before Alderman MacMaster, of the city of Pittsburg, of having done and performed worldly employment or business, not being a work of necessity or charity, on the Lord's day, commonly called Sunday, the 4th day of September, A. D. 1853, in driving certain horses, to which was attached an omnibus, in which certain persons were carried over the streets of the city of Pittsburg, and from the said city over and along certain roads within the county of Alleghany, contrary to the act of Assembly in such cases made and provided." For this offence, the Alderman fined Mr. Johnson four dollars, and he thereupon appealed. By a Majority vote, the Supreme Court affirmed the Alderman's decision. Justice Woodward delivered the opinion of the court, in which Justice Lowrie and Knox concurred. Chief Justice Black and Justice Lewis dissented."

We are not informed of the religious views of the above named persons. But under the same statute that condemned him, eight Seventh day Baptists, at one time, in Ephrata, Pennsylvania, were fined each four dollars, and if they refused to pay, the same were subject to imprisonment. The great crime alledged to them, was *working on Sunday*. Obeying their own consciences. How shall we explain the acts of Pennsylvania, and other states of this Union, unless it be a fulfillment of the text, "And he spake as a dragon."

(To be continued.)

"BEHOLD, I COME QUICKLY."

As when he ascended into heaven after his resurrection, he parted, with a promise of his gracious presence, so here he parts with a promise of his speedy return. If any say, Where is the promise of his coming, since so many ages are past since they were written? let them know, he is not slack to his people, but long-suffering to his enemies. His coming will be sooner than they are aware—sooner than they are prepared—sooner than they desire. And to his people it will be seasonable. The vision is for an appointed time, and will not tarry—he will come quickly. Let this word be always sounding in our ear, and let us give all diligence, that we may be found of him in peace, without spot, and blameless. There, also, is the Church's hearty echo to Christ's promise, declaring firm belief of it—"Amen," so it is, so it shall be,—expressing her hearty desire of it: "Even so come, Lord Jesus; make hast, my beloved, and be thou like a roe, or like a young hart on the mountains of spices." Thus beats the pulse of the Church; thus breathes that gracious Spirit who actuates and informs the mystical body of Christ; and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Come, Lord Jesus, put an end to this state of sin, sorrow, and temptation.—*Matthew Henry*.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, MAR. 21, 1854.

THE SABBATH.

"REMEMBER the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. xx, 8-11.

A REQUEST!

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that touches the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

Inferences from 2 Cor. iii; Rom. xiv; Col. ii, 14-17, which do not mention the Sabbath of the Lord, should not be allowed in a case like this. God gave the Sabbath law in the plainest language possible; and no man should be convinced that it has been abolished, unless he can find inspired testimony as positive and plain.

We teach the Weekly Sabbath of the Bible, the Sabbath of both Testaments. Let those who assert that it is abolished, produce one plain text to prove their assertion. This is a reasonable request. Will they produce the text?

ANOTHER REQUEST!

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such an example, it shall be given in the REVIEW.

GOD'S PECULIAR PEOPLE.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii, 11-14.

There has ever been a marked difference between the true people of God and an unbelieving world; they have ever been *peculiar*. Abel, Enoch, Noah, Lot and Abraham were *peculiar* in their day. Moses made a *peculiar* choice "rather to suffer affliction with the people of God than to enjoy the pleasures of sin." The history of Elijah and all the prophets is indeed *peculiar*—what an "example of suffering, afflictions and patience!" He who took man's nature, lived an example to the church, died for a lost world, and now lives in heaven to intercede for poor sinners, was so *peculiar* that the professedly pious of the age of his mission, could coolly say, "He hath a devil." And in pointing out the *peculiar* condition, trials and afflictions of his devoted followers he says: "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." Matt. xxiv, 9.

In all his teachings we may learn that the prevailing spirit of this world is in direct opposition to the spirit of the gospel, and that in order to be saved, the Christian must pursue an entirely different course from that pursued by the world. This will make him *peculiar*.

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke xiii, 23, 24.

"For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii, 13, 14.

Of the multitude of professors, a few only are bending their lonely foot-steps in the narrow way to life, while the mass, hand in hand with the world, are rushing down the broad way to destruction. The plain truths of the gospel separate one from the world, and when received in the heart, they take away the love of worldly honors, pride and uncertain riches, elevate the affections, and place them on Christ, and the certain treasures of the Christian's eternal home.

He who has received Christ and his plain teachings, leaves the broad road of sin, turns round, and now walks the narrow path to life. He now loves what he once hated, and hates what he once loved. An entire change is wrought, and another course is pursued. Thank Heaven! Religion is something more than a cloak thrown over a cold, unsubdued heart. It will do something for a poor, selfish, hard-hearted, hell-deserving sinner; yes, it will do everything for him. By the aid of its matchless power, the old man with his deeds may be put off and the new man put on. All who thus put on Christ, and as they received the Lord, so walk in him, will be *peculiar*. We will now call attention to some of the peculiarities of God's people mentioned in the text at the head of this article.

1. "Looking for that blessed hope," the glorious appearing of Christ. It is not only the hope of the gospel, but it is the *blessed* hope. There are many hopes entertained by professors of Christianity, yet there is only one hope set before us in the gospel. It is the second advent of Christ. All that the Christian may hope of a bright, eternal future, hangs on the doctrine of the coming of the Lord. Without his second coming there can be no resurrection, and no restitution of all things to their Eden perfection and glory. The Great Restorer, at his first advent, shed his own blood to redeem us from our sins, and now stands to plead our cause and blot out sins; but he is coming to call the sleeping blood-washed through from the tomb, change the living saints, and make all things new. Blessed hope, indeed! But notwithstanding the blessedness of this hope, taught on almost every page of the Book of God, but few professed Christians cherish it. The very time has come when men will not endure sound doctrine, but are, by their false teachers, turned from the truth to such fables as the world's conversion, return of the Jews, spiritual coming of Christ, at death or at conversion; no literal, but a spiritual resurrection; and the saints' eternal inheritance, not "under the whole heavens," [Dan. vii.] but "beyond the bounds of time and space!" In this day of fables, to embrace the tangible, the "blessed hope" of the gospel, makes one very *peculiar*.

One might suppose that the glorious appearing of Christ would be a theme of the greatest delight to the Christian, that he would be enraptured with the news of Christ's soon return. Certainly if he really loves his Lord, he would be glad to see him. But the majority of the church put off his coming, seem to be unhappy on hearing of his coming, scorn the idea of his coming soon, and many scoff at those who rejoice in his coming, so that those who are "looking for that blessed hope," are indeed, *peculiar*.

2. "Denying ungodliness, and worldly lusts" is another peculiarity of God's people who are looking for the glorious appearing of Christ. This is a pleasure-loving, pride-gratifying, self-indulging age. Pride must be gratified in fashionable and expensive dress, the appetite must be indulged with the rich dainties of the times, and the vain pleasures of the world must be pursued at the expense of the soul. They who "deny ungodliness and worldly lust," will be *peculiar*. Their dress will be plain (it may be neat without following all the fashions of the day) and they will "take heed" lest their hearts be overcharged with surfeiting, or gratifying the appetite, and feasting on rich and unhealthy food. In fact, they will deny themselves of what the world lusts after. They will live a life of scriptural self-denial and abstinence. For this they will be lightly esteemed and reproached by the world and ungodly professors. The prophet, looking forward to the perils of the last days, saw the condition of God's peculiar people, and has written: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth: and he that departeth from evil maketh himself a prey." Isa. lix, 14, 15.

3. To "live soberly, righteously and godly in this present world," is another distinguishing mark of God's peculiar people. They will not be seen in the seat of the scornful, nor join in the social circle of the proud

and the gay, but will walk softly and mournfully before the Lord. The Master was a man of sorrows, and acquainted with grief. See him spending all night in prayer, then weeping at the grave of Lazarus. His true disciples will be at the foot of the cross. Their path will be strewn with tears, as they sigh and cry for the abominations done in the land, instead of joining the vain amusements of the day. Such will be pointed at as deluded and very *peculiar*. But, says the Apostle, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God," &c. 2 Pet. iii, 11, 12.

4. "Who gave himself for us," says Paul, "that he might redeem us from all iniquity, and purify unto himself a peculiar people," &c. Being redeemed from all iniquity, and purified, is another important distinguishing mark of that peculiar people who are looking for the "blessed hope."

Sin, or "iniquity" is the transgression of the law. From this, God's peculiar people will be redeemed and purified by the blood of Christ, in keeping the law of God. Hence, the third angel announces the fact:—"Here are they that keep the commandments of God and the faith of Jesus." Those who step out from the beaten path of First-day-keeping, and observe the fourth commandment, so that it may be said of them, "Here are they that keep [nine? no, all of] the commandments of God," is considered indeed *peculiar*. How singular in the eyes of the worldling, the proud and the gay, to retire from the hum of business, and rest and worship on the seventh day; and then on First-day commence the labors of the week, and toil on while church bells are ringing, and the proud and the gay are pressing their way to the place where God is professedly worshipped.

The Apostle's mirror is all-important in this work of special purification. He says: "Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only: deceiving your own selves. For if any be an hearer of the word, and not a doer, he is like unto a man beholding his natural face in the glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James i, 21-25.

Here the "perfect law of liberty," called in Chapter ii, 8, the "royal law," which is the ten commandments of the great God, is illustrated by a mirror. With the aid of a mirror a man may readily see the imperfections of his face, or his dress; so he that "looketh into the perfect law of liberty" may see the imperfections of his moral condition in the sight of Heaven; and if he continueth therein, and does all the commandments of that law, he will be "blessed in his deed." That law is the standard of moral character. Those who continue to look into it, and obey its righteous precepts, through the blood of a crucified Saviour, may be redeemed from all iniquity, and made pure, meet for the inheritance of the saints in light.

5. God's peculiar people are "zealous of good works." "Blessed are they that do his commandments," says the True Witness. "But be ye doers of the word," says James, "and not hearers only, deceiving your own selves." "This man shall be blessed in his deed." "I will show thee my faith by my works." "Faith without works is dead." "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12.

6. Another *peculiar* trait of those who are looking for the blessed hope, is, they are ZEALOUS of good works. They see much to do, and but little time to do it in. They are ready to sacrifice pleasure, ease and worldly treasures for the salvation of others around them. Jesus died for the ungodly, for his enemies. There was not one selfish act connected with his mission and ministry. All was pure benevolence. The real Christian actuated by the same

principle, zealously engaged in good works for the salvation of others is viewed by a selfish world as very peculiar.

We have noticed some of the peculiarities of the people of God who are being prepared for the coming and kingdom of Christ, and shall now leave the subject for the consideration of those who would be "re-
demed from all iniquity," and be "without fault before the throne of God."

THE SANCTUARY.

BY URIAH SMITH.

WHAT is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Thus saith the Lord God, I will make this proverb to cease. . . . The days are at hand and the effect of every vision. *Eze. xii, 22, 23.*

The history of the Advent movement as it stands in the past is well understood. All are acquainted with the expectations of those who were looking for the Lord at the end of the 2300 days, and their grievous disappointment at the passing of that time in 1844. What was the cause of that disappointment? is the great question which has arisen in the minds of all those who were interested in the Advent faith. And there have been found multitudes, who, not willing to wait patiently the solution of the mystery, not content to rest till God should prove his "own interpreter," and make all plain, have been ready to deny the hand of God in their past experience, and exclaim, The days are prolonged and every vision faileth. But there are others who have lived on, unwilling to deny the Divine Agency in the past movement; in whose minds this question may even yet remain unanswered; who see as yet no good reason, why, at that time they did not realize their hope. Let us then examine, briefly, the reasons on which those hopes were based.

It is well known that the main pillar on which rested the proclamation of time, was the great prophetic chain of 2300 days, given to the Prophet, in Dan. viii. In the vision of that chapter, four things were presented to the Prophet: the ram, the he goat, the little horn, and the period of 2300 days. Daniel sought for the meaning of the vision, and Gabriel was commanded to make him understand it. Verses 15, 16. He therefore proceeds to explain the symbols of the ram, he goat and little horn, in plain terms which none could fail to understand; yet, says Daniel, at the end of the chapter, I was astonished at the vision, and none understood it. There was only one point which the Angel had omitted to mention; and that was, Time; hence that was what troubled Daniel, and what none understood. But Gabriel must explain this also; for he had received his commission, Make this man to understand the vision; and he must fulfill it. Therefore he says in chap. ix, 22, I am now come forth to give thee skill and understanding. . . . Understand the matter and consider the vision. He then commences his explanation upon the very point which he omitted in chap. viii; namely, Time. *Seventy weeks*, said the Angel, are determined, (literally, *cut off*—Hebraists all admit that the word rendered determined signifies *cut off*.) upon thy people and upon thy holy city, &c. Verses 25-27. Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks (from the seven weeks, allowed for the building of Jerusalem) shall Messiah be cut off, but not for himself. . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, &c.

The first question which arises, is, Are the seventy weeks a part of the 2300 days? We learn that they are from the following facts: 1. The same person whom Daniel saw at the beginning, appears the second time to give him understanding, and refers back to *the vision*, which can be none other than that of chap. viii. 2. He explains the very point which he there omitted; namely, Time. 3. He informs us that seventy weeks are *cut off*; and there is no period given from which they can be taken, but the 2300 days. Hence it follows that the seventy weeks are the first 490 days of the 2300, and

the two periods commence together. The commencement of the seventy weeks, we are told by the Angel, is from the going forth of a commandment to restore and build Jerusalem; therefore that is the starting point for the 2300 days. But when did the commandment go forth? In Ez. vii, we find a commission to him from king Artaxerxes, and a copy of the letter commencing with these words: "Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, . . . *I make a decree*," &c. This decree gave permission to all the people of Israel of their own free will to go up to Jerusalem, and commissioned Ezra to restore the worship of God, and the services of the temple, and to set magistrates and judges who should judge all the people beyond the river, and execute judgment, whether unto death, or to banishment or to confiscation of goods, or to imprisonment. This was in the 7th of Artaxerxes. Verse 8. The 7th of Artaxerxes, as is clearly established, was B. C. 457. For full and explicit testimony on these points, the reader is referred to a work on the Sanctuary and 2300 days, by J. N. Andrews. See also Bliss' Analysis of Sacred Chronology.

We have here found a decree which went forth 457 B. C.; but is it the one referred to in Dan. ix. We will test it by the prophecy Unto the Messiah the Prince, says the prediction, shall be seven weeks and threescore and two weeks—69 weeks or 483 days. Messiah the Prince is Jesus Christ. Reckoning from 457 B. C., 483 years bring us to A. D. 27, where we find Christ commencing his public ministry, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled." No time can here be referred to, but the 69 weeks which were then fulfilled. This fixes the fact that the days are prophetic; that is, a day for a year. Num. xiv. 34; Eze. iv, 6. We also see that it harmonizes perfectly with the conditions of the prophecy. But further. He was to confirm the covenant with many for one week. (Seven years.) This of course was the last or seventieth week. In the midst (or middle) of this week he was to cause the sacrifice and oblation to cease. The sacrifice and oblation were Jewish ordinances connected with that typical dispensation. Christ did cause them virtually to cease at his crucifixion; for he was their antitype. But was the crucifixion in the midst of the week? We find by a mass of testimony that it took place in the Spring of A. D. 31; and this is just one half of a week or three and a half years from the Autumn of A. D. 27, where consequently the 69 weeks ended and the 70th commenced. Here in the Spring of A. D. 31, the cross is immovably fixed. Three and a half years more remain, the last half of the week, for confirming the covenant; which was done by the apostles—them who heard him. Heb. ii, 3.

From the harmony of these applications, we conclude that we have found the true starting point. Let us then take a brief retrospect, and see how we stand. From that decree we trace down through the course of time 483 years, which were to extend to the Messiah the Prince, and we find the Messiah the Prince himself proclaiming, "The time is fulfilled." Pass on three and a half years more to the midst of that week, and behold the cross on Calvary. As the Angel had predicted, the sacrifice and oblation are made to cease; for the great sacrifice, their antitype is offered up: the Messiah is cut off, but not for himself. Three and a half years more pass away, and the Jews have formally rejected Christ and Christianity by persecuting his disciples, the apostles have turned to the Gentiles, [Acts xiii, 46.] the seventy weeks allotted to the Jews and Jerusalem have ended; and we find ourselves in the Autumn of A. D. 34. Thus is the prophecy and the vision of the 2300 days sealed up or made sure; [Dan. ix, 24;] and thus is given into our hand the great key by which to unlock the whole.

It is contended by some that the permission given to Nehemiah, in the 20th of Artaxerxes is the decree from which to reckon. To this view, there are, we think, some serious objections. First, we find no privileges granted to Nehemiah or any one since the captivity, so ample as those to Ezra. Second, Is it not evident from the first two chapters of Nehemiah that it was the work of Ezra which he went up to repair? It appears that certain men of Judah came

of whom he made inquiries "concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem." And they said unto him, "The remnant that are left of the captivity there in the province are in great affliction and perished: the wall of Jerusalem also is broken down and the gates thereof are burned with fire." Why was the wall broken down and the gates burned with fire? The facts are these: From the time that Ezra went up, to the last act of Nehemiah in obliging the Jews to put away their strange wives, the work met with continued opposition from the Samaritans; and thus was the prediction fulfilled, "The street shall be built again, and the wall, even in troublous times." Would it not be improper to refer the language of Nehemiah to the destruction of the city by Nebuchadnezzar, when we recollect that he reduced it to ruins 144 years previous to that time?

But there is another view presented by some, which is this: that the wall was not actually built till Nehemiah went up; consequently to him must have been given the decree for the building of Jerusalem. Whether or not the building of the wall was delayed till that time, we shall not now pretend to say, but contend that even if this was the case it affords no argument in favor of the commission to Nehemiah being the decree from which to reckon. The decree from which the seventy weeks were to be dated, not only gave authority for constructing what is called the wall, but for restoring as well as rebuilding the city. Any one must see that Jerusalem is restored when the people return there, re-establish their city polity, and recommence their regular offerings and the observance of their daily worship. For this restoration of Jerusalem the decree granted to Ezra made ample provision. The power of Ezra being unlimited by it, he was empowered to proceed at any time with its construction. And even if there was a delay of thirteen years in the erection of the wall, it is no argument against the validity of the decree which authorized it; for it does not affirm that the wall shall be built in troublous times, as soon as the decree should be given for its construction. All it affirms is, that there would be troublous times when it should be built.

Was any decree granted to Nehemiah? We find no evidence of any. Says Nehemiah, (ii, 6,) "It pleased the king to send me," &c. There is no evidence that this permission was any thing but verbal. When he had obtained the king's consent, he requested letters from the king to the governors beyond the river, for the means of conveyance to Jerusalem, and one to the keepers of king's forest for timber. A decree would of course have been addressed to him, as was the case with Ezra; but these letters were not so addressed: they were directed to the king's subordinates: they are nowhere called decrees; and if they were they would constitute a series of decrees, and not *one decree*, as the prophecy contemplated. Of so little importance were they considered by the Holy Spirit that the inspired penman has preserved no copy of them, but simply stated their import. In contrast with these, the decree to Ezra was *one decree*, and was expressly called a decree. It was directed, not to the king's subordinates, but to Ezra himself; and a full copy of it has come down to the present time. There is no evidence of such a decree's ever being addressed to Nehemiah. The decree having been given to Ezra, all that Nehemiah needed was simply permission to go up and complete what Ezra had begun. Thus he might under the *same decree* by subsequent permission, go up and build the wall.

Third, reckoning from Nehemiah's commission, in the 20th of Artaxerxes, B. C. 445-4, and 483 years would expire, A. D. 39-40. These were to extend to the Messiah the Prince. But we find upon examination that the Messiah was revealed thirteen years before; that he had accomplished the work given him to do, had been offered upon the cross, had risen from the tomb and ascended into heaven long before those years expired, which, according to this view, could extend only to his manifestation. That cannot therefore be the date from which to reckon. The baptism of Christ, A. D. 27, and his crucifixion, A. D. 31, are dates which are clearly settled. They are "established by a mass of testimony which cannot be easily invalidated." Now these must be proved to be *incorrect*, or the world must admit that there

can be no other date for the going forth of the commandment to restore Jerusalem, than B. C. 457. It is of no use for men to turn the declarations of prophecy into a lie, and wrest the Scriptures for the sake of a human theory.

We see then by all just and true reckoning that the first 490 years of the 2300, terminated in the Autumn of A. D. 34. Hence it is an easy matter to find the termination of the whole period. There yet remain 1810, which added to A. D. 34, bring us to the Autumn of A. D. 1844.

There was therefore no discrepancy in the reckoning of time. The days did end, as we then believed they would, in 1844. The promise was that then should the Sanctuary be cleansed. We believed that the earth was the Sanctuary, that it would be cleansed by fire at the revelation of the Lord Jesus; but the Lord did not come, the earth was not burned, and the days ended. Now what is the matter? Has God's Word failed that we did not realize our hope? Has he proved slack concerning his promises? Has he told us what to expect, and then failed to perform it? Before we adopt this conclusion, let us pursue our investigation a little further. The subject of Time being settled, there is left but one more point for consideration; and that is, the Sanctuary. Since the reckoning of time was correct, if an explanation of our disappointment can be found, it must be here. Let us then inquire, What is the Sanctuary? What is the nature of its cleansing, and how is it to be accomplished?

(To be continued.)

From the Sabbath Recorder.

SABBATH-BREAKING PARTNERSHIPS.

We have been sitting with pen in hand for half an hour, or more, pondering upon the best manner of discussing this important subject. It is our wish to discuss it in such a way as will give no offense. We wish, at all events, to say nothing but what will stand the test of truth. We may not succeed in saving the feelings of our brethren, but if we may be instrumental in saving them from their sins, we shall feel that we have not labored in vain.

By Sabbath-breaking partnerships we mean those associations for business which involve the breach of the Sabbath on the part of one or more of the firm, or on the part of those in its employ. These associations have multiplied among us, within a few years past, causing not a little anxiety with some as to what will be the final result. There are some, who fear that the result will be most disastrous to the cause of the Sabbath, to say nothing of other unhappy consequences; and they consider it high time that the subject were agitated earnestly, till those who are implicated shall see, either that they are sinning against God, or that their course is justified by the Scriptures of Truth.

If we understand the Fourth Commandment, it requires abstinence from labor, not only on the part of the individual himself, but also on the part of all who are in his employ. "*Thy man-servant, and thy maid-servant.*" It makes it a man's duty to control his own household—his farm—his shop—every place, in short, over which his lawful jurisdiction extends, and for the management of which he is in any way responsible. If it is wrong for him to break the Sabbath himself, it is wrong for him to employ others to break it. A person who would employ another to commit an act of murder, is accounted as a murderer himself. He that hires a ruffian to set fire to his neighbor's house, is no less guilty than the ruffian himself. And he that employs another to rob the possessor of his goods, promising to make him a sharer in the spoils, is too flagrantly an accomplice in the crime to stand justified before an honest community. Now, if our inability to see, that he who employs others to break the Sabbath is not just as guilty as if he broke it himself, argues obtuseness of intellect, we hope that somebody will endeavor, by that plainness of speech and simplicity of illustration which cannot fail to impress the dullest understanding, to set the matter in its true light.

The Sabbath-keeper by his profession declares that the keeping of Sunday, to the displacement

and violation of the day designated as the Sabbath in the Fourth Commandment, is a sin. He believes that the substitution of Sunday for the seventh day was accomplished by the Man of Sin. He hesitates not to say, that to keep Sunday instead of the Sabbath is to symbolize with Popery. He says that it is to make void the commandment of God in order to uphold a human tradition. He enters into controversy upon this point, wherever he goes, and proclaims it to be the duty of all to keep the Sabbath just as God appointed. It is one of the duties enjoined in the Law, he says, and the transgression of the law is sin.

But what says the Sabbath-keeper by his business arrangements? An observer of the first day of the week proposes a copartnership, the condition of which is, that the establishment shall do business on the Sabbath-day. The Sabbath-keeper consents, on condition that he himself shall be exempt from all active participation in what is done on that day. He consents that his partner shall work, and, of course, that all the employees, servants, or agents, that may be required for the management of the concern, shall work also. Not only so; he consents to receive, and appropriate to his own use, as his lawful property, a portion of the profits that may arise out of this Sabbath labor. In yielding this consent, does he not say that to work on the Sabbath-day is no sin? Does he not flatly contradict his religious profession?

For, what is the nature of a copartnership? Does not each member of the firm work for the other? Even admitting that there are no clerks, journeymen, or under-servants of any sort, in the establishment—none but the partners themselves, who of course are equals, and have equal rights—still each one serves the other. For there is no reason why two or more persons should enter into partnership, except the mutual service which they render one another, thereby rendering the profits of the concern greater for each, than if he carried on business by himself alone. Thus, when a Sunday-keeper proposes partnership with an observer of the Sabbath, this is the inducement which he holds out—"I will serve you," says he, "on the Sabbath-day—a very profitable day for business—thereby augmenting your gains much above what they would be, if you were in business by yourself, and should shut up the establishment on that day." The Sabbath-keeper agrees to the proposal, and by that very agreement says, "I consent that you shall work for me on the Sabbath."

This, we take it, is the plain, common-sense view of the matter. Turn and twist it as we may, we think it comes to this in the end. And if the Sabbath-keeper can thus deliberately say to his partner, "I agree that you shall work for me on the Sabbath," he either flatly contradicts his religious profession, and says that to work on the Sabbath is no sin, or else deliberately makes up his mind to commit sin.

Let it not be replied, that the partners, being equal, each one acts for himself, and is responsible for himself. For though each acts for himself, he does not act *only* for himself. He acts also for the other. He acts for himself in the same sense as the common hired laborer acts for himself, who, though he works for himself in respect to the wages he hopes to receive, works for the man who employs him also. If he is hired to work on the Sabbath-keeper's farm, on the Sabbath-day, or in his shop, or counting-house, there is no sophistry which will make it appear that he acts only for himself. The employer is guilty also. And when the Sunday-keeping member of a business firm manages the business on the Sabbath-day, he does it not only for himself, but for the other also. He is employed, nay, to all intents and purposes, hired, by the other to do it. The act of hiring is not done formally, from week to week, but it enters into the very nature of the contract by which they agree to do business jointly, in partnership. Brethren, is it right—is it a lawful contract? Does it involve nothing of sin against Him who said of the Sabbath-day, "In it thou shalt not do any work; thou, nor thy man-servant, nor thy maid-servant?"

SELECTIONS.

The Gospel of The Kingdom.

And this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come.

The above passage is often adduced as a prediction which remains to be fulfilled. If it refers to the end of the gospel dispensation, it is evident it cannot be presented as an objection to the immediate expiration of prophetic time. It is also an unanswerable argument, that one thousand years of millennial glory cannot intervene prior to the personal advent of Christ, for when the gospel shall be preached in all the world for a witness [only] to [not the conversion of] all nations, then [immediately] shall the end come.

Can any of our readers point to a nation which has not been visited by the gospel? If we inquire of those who are conversant with our missionary operations, "if they know of any nation which never has had the gospel?" they frankly tell you they "do not."

At the present time the most, if not all the nations of the earth have been presented with the gospel. If we glance at the four quarters of the globe, we find that Asia, the extreme eastern section, was first illuminated by it. In the first century of the gospel dispensation, Asia, had the light. In the third, Africa was enlightened by its dissemination; then Europe was visited—to her was the gospel proclaimed. America caught the hallowed fire; to her people the Bible has been dispensed—light has been diffused—truth has progressed—the Rocky Mountains are passed—indefatigable missionaries have penetrated the western wilds, and the shores of the Pacific are reached; the isles of the sea have heard the gracious message—the standard of the cross has been raised in every clime, the banner of love has been unfurled in every section of the inhabited world. When the gospel has been preached as a witness, then shall the end come.

The far east was first illuminated by the gospel, and westward it has made its way; as it has advanced in the one direction light has increased, and darkness has enshrouded the other. Where light recedes the nations retrograde; where truth prevails, their course is onward. It is a well known fact that the western portions of the globe have been more successfully visited than the eastern,—there much good has resulted from missionary efforts. Or if we view this subject in another light the result is materially the same. The car of missions has been propelled: some portions of the Bible have already been translated into every language known. Since the angel [John saw] has been flying through the "midst of heaven having the everlasting gospel to preach," Missionary, Bible, and other efficient societies have been instituted, and their influence has been everywhere felt.

The glad tidings of the kingdom at hand have also reached every shore. The warning has been given. Wherever missionary stations are to be found, Second Advent publications have been forwarded; the midnight cry has been heard. "Behold the Bridegroom cometh," has been preached far and near. Many an ambassador has sounded the alarm. In our own country, the hills of New England, the far west the sunny south, have heard the message; and distant isles and foreign lands have reverberated the sound.

PREPARE.

All things have been predicted; all things are manifested; the gospel goes through the whole world; the toil of the human race in our day bears witness; all things are fulfilled which have been prophesied in Scripture. As all up to this day has come to pass, so, what remains shall come to pass. Let us fear the day of judgment. The Lord is about to come. He who came as the Lowly One, shall come as the Exalted One. He who came to be judged, shall come to judge. Let us own the Lowly One, that we may not dread the Exalted One. Let us embrace the Lowly One, that we may long for the Exalted One. For to those that long for him shall he come in grace. They long for him who have held fast the faith of him, and done his commandments; for however unwilling we may be, he will come. Willing or unwilling, he will come.

ANTICIPATIONS OF THE HEAVENLY CITY.

What is there under the old vault of the heavens, and in this old worn earth, which is under the bondage of corruption, groaning and travailing in pain, and shooting out the head, looking, waiting, and longing for the redemption of the sons of God—What is there, I say, that should make me desire to remain here? I expect that new heavens and that new earth, wherein righteousness dwelleth, wherein I shall rest for evermore. I look to get entry into the new Jerusalem,

at one of those twelve gates, whereupon are written the names of the twelve tribes of the children of Israel. I know that Jesus Christ hath prepared them for me. Why may I not, then, with boldness in his blood, step into that glory, where my Head and Lord hath gone before me?

"HE THAT ASKETH RECEIVETH."

How precious to the child-like spirit is this gracious promise. It is not he that asketh shall receive, but he that, in the act of faith, truly asketh, receiveth. Let us believe the love of God, and yield our hearts to his mercy. Let us worship him in spirit and truth, and seek to know the fulness of his grace. This love is a fountain of eternal life and glory; how, then can we turn away in unbelief to the broken cisterns of creature good, and seek in vain to quench the spirit's restless thirst. Let us cease from self and creature trust, and sink into the encircling arms of an almighty love, and prove the blessedness of resting in God. Oh for the living faith and simple confidence that realizes eternal life, and the coming glory, that holds communion with the true and with the changeless, and rejoice in a full salvation. The time of our warfare is nearly accomplished, let us then leave the things that are behind, and press forward, altho' now the veil is but partially withdrawn, and we see the radiance of hastening realities only in the shade of the distance, let our faith increase, that with the voice of a continual desire, we may ever be ready to testify that "he that asketh receiveth."

Christ's Absence.

"I was telling a friend," says one of God's children, when recording the feelings of her despondent hours, "that I could not praise Christ for anything." "Praise him," was the reply, "that you are miserable without him." The answer was pungent, but proper and consoling. The vacancy in the heart, when Christ has withdrawn himself, is a very sad and fearful one; but it is well that it is a felt, palpable vacancy.

For "the ungodly are not so." No sense of want reminds them constantly of something being lost. They do not miss what they never possessed. The soul finds satisfaction, inadequate indeed, but largely sought for in visible things and earthly gains. Power, or gold, or voluptuous pleasure, or ambition's dreams, or the nobler pursuit of science, fill up the mind or heart, and there is no consciousness of a mournful vacancy, since for Christ there is no room. But to the Christian the want of Christ's sensible presence is the deepest, most momentous want. No earthly want can satisfy the craving which the redeemed heart has for communing with its Redeemer. To be with him and near him; to look upon his face; to rest upon his everlasting arm; to be sheltered under his mighty wings; to walk by his side and be guarded by his hand; this is joy and peace and life. When he withdraweth himself or hideth himself, then cometh trouble; but a trouble that by its very existence, proves the existence of a living affection. We mourn Christ's absence, because we love his presence. We are sad in the darkness, because the light of his countenance was sweet to our souls. And though we may not cease to struggle upwards towards the light, or cease to pray for the Saviour's return, we may thank him for the last consolation which remains for the deserted saint, and "praise him that we are miserable without him."

Duty of Discerning the Signs of the Times.

The signs of the present times are a stumbling block to many. They form in their minds a picture, which is partly fancy and partly fact, and, till their own notions are realized, they imagine we have no reason to believe we are in the last days.

Did Christ foretell that there should be signs in the sun, and moon and stars? He did indeed; but we know, from the inspired declaration of his companion and disciple, that they must be of such a nature that learned infidels and ignorant sceptics can turn from them with contemptuous indifference, and sneeringly say, "All things continue as they were." We can see nothing worth noticing.

We would respectfully ask our philosophical or theological opponents to describe any signs in the heavens, which would more exactly accord with all the prophetic declarations, than those which have ta-

ken place during the present generation. If they were less diversified or less conspicuous, or not so well authenticated, it might be doubted whether they were objects of prophecy. If they were of a more astounding character, striking the whole world with amazement, terror and awe, the mouths of scoffers would be stopped, and the prediction of Peter would fail.

Again, we are assured by him who sees the end from the beginning, that there should be "distress of nations with perplexity." The horrors of the French Revolution, and the sufferings consequent upon the wars which afflicted Europe during the twenty years ending in 1815, may be a part of the fulfillment of this prediction; but terrible as was that distress, we think the present state of the world agrees more exactly with the prophetic picture of "perplexity" and all its attendant circumstances.

In the midst of this perplexity, the world is to be greatly given to sensuality, and will have the means of self-indulgence, for they will be eating and drinking, marrying and giving in marriage. Though nations are perplexed, yet they will be pushing their great public enterprises, as well as their private business—"planting and building, buying and selling."

In direct opposition to the pleasing idea of latter-day glory, we are assured (2 Tim. iii, 1-5) that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, proud, blasphemers, and a description of immorality is divinely given for the last days, which shows that, in more particulars than those which Christ specifies, it shall be "as it was in Sodom."

There may be some who read this description, and form a picture in their minds, the reverse of that commonly drawn for the millennium. They may imagine that all external decency will be laid aside, and no appearance of virtue or order remain. But this is equally far from the truth. While "the earth is defiled under the inhabitants thereof," (Isa. xxiv, 5,) profession of religion must abound, for men will have "the form of godliness."

Though gloomy forebodings will oppress the observing philanthropist, and the multitude will be fearfully looking for "some great event," and many hearts will be failing for fear, yet all apprehensions of the coming judgment will be sought to be stilled by the cry of peace and safety, and all the kindreds of the earth—who would not have him to reign over them—shall see that they have trifled till it is forever too late, and shall "wail because of him."

Reader, we must beg of you to awake from indifference, and consider the signs of the times. Before Christ's first coming, there were many predictions respecting his birth of a virgin, his being despised and rejected, the circumstances of his death, burial and resurrection, &c. He came according to all the Jewish Scriptures, and yet the great body of the Jewish nation rejected him. Why was this? Because they did not "take heed to the sure word of prophecy," nor "discern the signs of the times." For this they were condemned. Evidence was accumulated before them, and yet they declared that whoever believed the evidence should be thrust out of the synagogue. They did not love the truth, and never took pains to ascertain where Christ was born, but blindly rejected him because they had a notion that he was not born in Bethlehem—the very place where he was born. The evidence that Jesus was the Christ seems plain to us, but then it was to be sought for. They did not seek for it, and hence Christ says: "How is it that ye do not discern this time?" When his ministry was drawing to a close, and he was about entering Jerusalem, knowing the sufferings that awaited him, he forgot them, and wept over the city, because of their unbelief, and the punishment it would bring upon them; "For the days will come," he said "that thine enemies shall cast a trench around thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, because thou knewest not the time of thy visitation." Did not the judge of all the earth do right? and will he not judge us by the same principle? But the objector may say, there was more depending on their acknowledging the Messiah when he came, than on our believing in his coming at hand. Dear friend, let me reply that God has not spoken to have his word slighted, and you have reason to tremble, when you are disposed to excuse yourself for neglecting it. Our Lord saw fit to give a discourse, in which he speaks plainly of the signs of his coming in the clouds of heaven, and calls on us to know when his coming is near. After we have carefully sought for truth, we can easily imagine that we might be still in doubt, but nothing is plainer than the fact that we despise Christ's words, if we neglect to seek for the truth. Reader, have you honestly and prayerfully observed the signs of the present times?"

COMMUNICATIONS.

As Communications of esteemed Brethren sometimes contain expressions which we choose not to use, and sentiments which we would not advance, we would say, that we are not responsible for what appears under this head.

From Bro. Pratt.

DEAR BRO. WHITE:—It is now eight months, since any of the Lord's messengers have passed this way. It is indeed a time of trial to those who strive to keep all of God's commandments. There are a few among these mountains in Jamaica that are striving to fear God and keep his commandments. There is not much to encourage the Lord's messengers this way, except to search out the poor outcasts; but we would be heartily glad if it was the Lord's will, that some one of his faithful and qualified servants could come and spend a few days with us. I know it is a hard place; having been a very strong hold of Adventism. O that they were wise, that they understood this, they would consider their latter end. O that my people had hearkened unto me, and Israel had walked in my ways! O that thou hadst hearkened unto my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea.

Yours for the truth. S. PRATT.
Jamaica, Vt., March 6th, 1854.

From Bro. Edson.

DEAR BRO. WHITE:—I have just returned home, after being absent about four weeks. Have visited different places in Cayuga, Oswego Jefferson, and Lewis counties. In Watson, Lewis Co., there are a goodly number much interested in the present truths, connected with the third angel's message. Cannot some of our Brethren, who are capable of presenting the present truth clearly, visit and give them the truth. They will find a hearty reception and ears to hear the truth. Inquire for R. H. Brown, or Dea. Williams.

There are a few in Copenhagen which have identified themselves with God's commandment-keepers, and are confidently looking and hoping for better days in the prosperity of Zion in that region.

Bro Harvey Goodenough is capable of holding up the standard of truth. May the Lord help him to do so. The brethren in Lorain, and vicinity are holding fast the truth, and striving to make their way to Mount Zion.

HIRAM EDSON.
Port Byron, March 10th, 1854.

From Bro. Sperry.

DEAR BRO. WHITE:—In company with Bro. Buck, seven weeks, I visited several places in Vermont, from thence to Canada East, where we spent four weeks, trying to present the truth, which will, I trust, prove a savor of life unto life, or of death unto death.

We visited several new places, and had a good hearing. But the truth is not only reaching new minds, but is searching deeply the hearts of those already professing truth. And may the Lord let it search us all thoroughly. But Oh! how many positions men take to get round the plain word of God. While conversing with a Baptist Minister upon the Sabbath, asking him for his authority for keeping the first day, he said, "Because my father kept it" I then asked him where his father got it. But he was silent. Now if we had no more authority for advising men to keep the seventh day than this, would not our opposers have good reason to call us deceivers? Oh, thought I, is it so that men will feed on fables, rather than the truth. "And the prophets prophesy falsely, the priests bear rule, and the people love to have it so."

We also met with the arguments of the new-time-theory. Many of their ideas look like the perversion of Scripture. I have a paper chart of their time, and after explaining their theory, they say, "Take a Bible course, keep the commandment of God and the faith of Jesus." Oh how thankful I am for the truth which shines clearly. If the 2300 days have not expired, and do not until 1855, they will not meet the Lord then; for the Bible gives us a Sanctuary to be cleansed then, we shall be under the necessity of going there to learn what the Sanctuary is. And how clear the Bible upon this subject also. May the Lord lead us to see all the truth, feel all the truth, practise all the truth, that the truth may make us free.

From your unworthy brother, looking for redemption at the appearing of Jesus. C. W. SPERRY.
Potsdam, N. Y., Mar. 10th, 1854.

The more free mercies are, the more acceptably they should be to us, and we should be more thankful for them to God.

FORGIVE ME NOT.—It would be singular indeed for poor, helpless, erring and sinful mortals to pray thus; nevertheless many do, in effect, pray this prayer. All do it who do not forgive those who trespass against them, and pray the Lord's prayer; for it says, Forgive us our trespasses as we forgive those who trespass against us. The spirit of the prayer of such revengeful unforgiving ones is, O Lord, forgive me not; for I do not forgive those who trespass against me! "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matt. vi, 15.

SPIRITUALISM.

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

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit," &c. Chap. xviii, 2.

"Whose [Christ's] coming is after [immediately following] the working of satan with all power, and signs and lying wonders." 2 Thess. ii, 9.

"And shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv, 24.

BROUGHT BY A SPIRIT.—Mr. D. G. Taylor, of this city, some of the members of whose family are mediums, related that a few evenings ago they were directed by a Spirit to put out the lights, and to await, without alarm, the event of a trial which he proposed to make, to exhibit his form to them. They followed the directions, but saw only a faint cloud of white light. This, however, was distinct, though it did not assume a personal shape. They were then directed to go into another room and sit round a table, having done which, a tooth-pick was mysteriously placed upon the table. The table had been entirely cleared off a short time before, and no one present could give any account of the article; but while the party was wondering where it could have come from, a Spirit (who gave his name) called for the alphabet, and said that the tooth-pick had belonged to him while in the body, and that he had just brought it there from his former residence (about 200 miles distant) as a test. This occurrence may be mentioned as a confirmation of analogous facts that have been stated, though taken by itself it would not be conclusive.

MOVED BY THE SPIRITS.—We understand that Mr. Henry Gordon, the well-known Spirit-medium, now residing in Philadelphia, was recently entranced, at his residence, and slid up stairs upon the banister of the stair-way, and then turned and slid down head foremost, in the same manner, all by an invisible power. This occurred in the presence of several credible witnesses. It will be recollected that Mr. Gordon was in the same manner raised from the floor and carried back and forth through the air several times, in this city, likewise in the presence of witnesses whose word may be implicitly relied upon, and who positively testify that no visible agent of the movement was in contact with, or even near him.

SPIRITUALISM IN FRANCE.—The N. Y. Tribune publishes a recent letter from Paris, from which it would appear that Spiritualism has become so rife in France that, to use the writer's own, perhaps somewhat exaggerated, language, "there is scarcely a family that does not make a pastime of these dangerous experiments." The Bishop of Verriers speaks of it as a mania which broke out with unexampled fury in America, and thence extended into France, where its aspect is daily becoming more serious. He of course pronounces it the work of the Arch Deceiver, and cautions all "nos-tres chers chretiens" to avoid it as they would perdition itself—in which advice he is joined by the Archbishop of Paris, the Bishop of Orleans, and others.

WRITING ON THE WALL.—At a recent Thursday evening Conference, Mr. Lyon, of Fall River, stated that at a late spiritual circle at which he was present, the name of a person in the Spirit-world was observed to be written with chalk on the wall of the apartment. No one could tell how the writing came there, as it had not been there before the meeting of the circle, and certainly had not been written by the hand of any one present in the body. The minds of the persons present were diverted from it for a time, and when they looked for it again it was not to be seen. The cause of its obliteration was as mysterious as that which had originally produced it.

A Biologist Deprived of his Power.

A Correspondent of the *Spiritual Telegraph*, writing from Moretown, Vt., says:—

"The cause of Spiritualism is making rapid progress in this vicinity. We have healing mediums, writing mediums, and speaking mediums: yet not enough of either to satisfy the demands of the inquirers after truth.

"There was a case of Spirit prediction at Montpelier, last Fall, in which a great biologist, by the name of Stone, was told his power was all given him of God, to help prepare the way for the Spirit manifestations, and that it would soon be taken away from him. He was lecturing at that place, and hearing of the marvels of a family in which there are two mediums, he said it could all be explained on the principles of magnetism. He called on those mediums, for the purpose of 'showing them up,' and requested the privilege of magnetizing one of them. It is unnecessary to say, his power was inferior to that of the Spirits' influencing the medium, and he was quite unsuccessful. It was at this interview that he was told that his power was to leave him, and he was invited to turn in and help to spread the Spirit manifestations. Not believing the prediction, he chose to follow his old profession, with what success the sequel will show.

"At his next lecture in that village, he failed to illustrate his doctrine by his usual experiments, not having power over his own subjects, who were two girls, or young women, that he called his mediums; and report says he was equally unsuccessful at Northfield, his next place of labor."

FOREIGN NEWS.

THE royal mail steamship Arabia arrived from Liverpool the 4th inst.

THE WAR.—Actual operations exhibit no new features, but every Power in Europe continues to arm—France, England, and Russia on an immense scale.

Sir Charles Napier is appointed to the command of the Baltic allied fleets, and Admiral Seymour is in command of over twenty ships already assembled at Spithead. The ice in the Baltic was breaking up, and part of the Russian fleet at Cronstadt was ready to sail.

AFFAIRS ON THE DANUBE.—On the Danube the deep snow prevented any movement by either army. The weather was becoming milder, and the Russians were making ostentatious preparations to cross the Danube. Omer Pacha was evidently aware of their plans, and was making dispositions of his force to check them. Some military men think that the Russians, notwithstanding their demonstrations, do not intend to attack Kalafat, but wish to entrap the Turks to come out. Omer has sent supplies to Varna. The Turks no longer occupied any place but Kalafat north of the Danube. There had been considerable fighting by small parties whenever they had come in contact, but no decisive action.

From Asia there have been no further advices. Another convoy of 16,000 men were preparing to leave Constantinople for Batoum. The Greek insurrection was in a fair way of being suppressed. Several British ships of war were ordered from Malta to Piræus. The Pacha of Janina had defeated the Greek insurrectionists at Arta, but had not sufficient force to disperse them. The Pacha had issued a proclamation calling on the Soutarians and Catholic Albanians to remain faithful. The Turkish government, in concert with the British, French and Prussian, had addressed a remonstrance to the Greek Court, which had apologized, and dismissed the Minister of Police; but the government is powerless. The Turks were concentrating a force in Elbasson, under command of the distinguished Halil Pasha. The insurrection does not extend further north than Albania. Montenegro is quiet.

A LAST NOTE FROM ENGLAND AND FRANCE TO THE CZAR.—A statement is current that couriers are on their way to St. Petersburg with a joint note from England and France, demanding a categorical reply within one week, whether the Czar will evacuate the Principalities before April 30—a refusal, or no answer, by the 18th or 20th of March, to be considered as a declaration of war against the allies. The reply will be laid before Europe. Again, though such vacillation is scarcely creditable, it is said that the Czar signifies through Austria some other modification of negotiations.

The fact that Austria adheres to the Allied Powers was officially announced by the Emperor Napoleon to the French Legislature. She will not, however, be called on at present to take offensive measures against Russia, but merely to keep peace on the frontiers.

The Vienna correspondent of the *Times* says, under date 2d—"An Austrian manifesto is about to announce that Austrians will occupy Bosnia and Servia." There was a panic in consequence on the Vienna bourse.

THE CZAR'S ANSWER TO NAPOLEON.—The St. Petersburg *Journal* of the 24th contains the following as the substance of the answer sent by the Czar to the Emperor Napoleon:—"If his Imperial Majesty extends his hand to me as I extend mine, I am ready to forget the mortification I have experienced, harsh though it be. Then, but then only, can I discuss the subject treated of in his letter, and may, perhaps, arrive at an understanding. Let the French fleet prevent the Turks from transporting re-inforcements to the theatre of war, and let the Emperor send me a plenipotentiary to negotiate with, whom I will receive as he fits his character. The conditions already made known to the Conference at Vienna are the sole basis on which I will consent to treat."

Austria has decided in conjunction with the Western Powers, to summon Russia to evacuate the Principalities, and, if necessary, to employ force to compel her to do so.

The Brussels *Independence Belge* publishes a Hamburg letter of Feb. 23, which states the Russian fleet was preparing to leave Cronstadt, probably with the view to gain the sea before the arrival of the combined fleets.

RUSSIA AND SWEDEN.—The negotiations between the Russian and Swedish governments have not yet terminated, and it is feared at Stockholm that Russia, in order to give more weight to its demands, will make a demonstration by sending its fleets to that capital.

GREAT BRITAIN.—The war continued to be quite popular, although not without a shade of anxiety. The additional estimates for the army and navy were considered moderate.

FRANCE.—The Emperor opened the legislative session of 1854, on Thursday, the 2d inst. His speech commenced by referring to the deficient harvest, 7,000,000 hectolitres of wheat having been imported, and more on the way. Famine has been averted, but war is beginning. France has gone as far as honor permitted to avoid a collision, but must now draw the sword. She has no views of aggrandizement. The days of conquest are passed, never to return.

SPAIN.—An insurrection of quite a formidable nature had taken place at Saragossa. The insurgents for a considerable time held the castle of Aljaferia and other strong positions. A brigade horse regiment revolted, and the Captain General attacked them with three columns of infantry and some cannon. Several horses were killed, but the insurgents retained possession of the castle that night, but the next day, losing courage, they retreated and the royal troops took possession of the city, and some cavalry pursued the fugitives. The city was placed under martial law and disarmed. Madrid and the whole province is placed in a state of siege. A general insurrection is considered probable.

PRUSSIA.—Russia demands that Prussia shall at least close her ports nearest Russia against French and English ships. Berlin letters say that Prussia is not willing to accede to this demand. Prussia has granted her officers in the Turkish service permission to remain.

Russia makes the same demand on Swedish ports. The reply was not known. England and France request Denmark to allow the allied fleets to take up their station at Kiel. The reply was unknown. Both Denmark and Sweden have ordered their citizens in the Russian naval service to return home. The treaty of commerce between France and Belgium is signed.

To Correspondents.

1. In writing to this Office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Be careful to write all names of persons and places, plainly and distinctly.
3. In all cases give the name of the Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another, be sure to give the name of the Post Office.
4. When the direction of a paper is to be changed, do not forget to name the Office to which it has been sent.
5. Let everything be stated explicitly, and in as few words as will express the writer's meaning.
6. In writing texts of scripture, be sure to copy from the Bible correctly. It is no small sin to carelessly mangle the Word of God, as some do.

Appointments.

PROVIDENCE permitting, we will hold meetings in the following places: Naaurd, Kendall Co., Ill., the 24th, 25th and 26th of March. Battle Creek, Mich., 29th, evening. Jackson, Mich., March 31st, and April 1st and 2d. Sylvan, 8th and 9th, Sabbath and First-day. Milan or Orleana, Ohio, 14th, 15th and 16th. Green Springs, 21st 22d and 23d.

JOSEPH BATES.

WE now design leaving for the West about the middle of April, and think of visiting Barre, Olcott, Orangeport and Milan O. on the way.—Ed.

Business.

J. N. Loughborough.—The paper has been sent to S. C. Loveland, Maumee City, O. We will now forward it to Milan, O.

E. W. H.—You did not name the State of the Post Office address of the subscribers for the Review.

The Post Office address of Bro. W. Morse is North Sherburne, Rutland Co., Vt.

The Post Office address of Bro. Joseph Bates (for the present) will be Milan, Erie Co., O. Care of Ira T. Day.

The Post Office address of Bro. H. Edson is Martville, Cayuga Co., N. Y.

J. E. Hall.—Your books ordered, were sent the 17th.

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MAINE.		S. Willey,	Wheelock
N. N. Lunt,	Portland.	CONNECTICUT.	
S. W. Flanders,	Canaan.	E. L. H. Chamberlain, Middletown.	
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L. Titus,	E. Charleston.	RHODE ISLAND.	
Alonzo Lee,	Derby Line.	Ransom Hicks, Providence.	
E. Everts,	Vergennes.	CANADA EAST.	
H. Gardner,	Panton.	B. Hills, Melbourne.	

Letters.

A. Barnes, W. I. Susk, W. Morse, J. F. Eastman, J. E. Hool, A. F. Servis, M. S. Avery, D. Arnold, J. N. Andrews, E. S. Lewis, C. Corwin, S. C. Perry, D. P. Hall, J. M. Stephenson.

Receipts.

T. A. Colby, L. Chase, J. Wells, J. B. McCollough, J. Edson, S. Dexter, E. Cobb, J. Wilder, J. Chamberlain, F. Gould, P. Robinson, M. Rolfe, each \$1.
J. N. Loughborough, J. Rolfe, B. Bishop, Wm. Peabody, A. D. Lave, each \$2. A. T. & L. Wilkinson \$3. S. Koll-ogg \$4. G. Felshaw, E. Dexter, E. Sanford, W. Wright, each \$1.50. A. Rockwell, W. Bates, each \$0.50. W. Phelps, J. M. Bullou, C. Everts, each \$0.75. C. Bourn \$0.94. D. Landon \$0.86. M. Avery \$3.91.

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That we may be able to send the Review to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

All communications, orders, and remittances should be addressed to JAMES WHITE, Ed. of Review, Rochester, N. Y. (post-paid.)