

THE ADVENT REVIEW,

AND SABBATH HERALD.

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

Vol. V.

ROCHESTER, N. Y., THIRD-DAY, APRIL 4, 1854.

No. 11.

THE REVIEW AND HERALD.

TERMS.—See Last Page.

INSTITUTION OF THE SABBATH.

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

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

OF THE ORIGINAL INSTITUTION OF THE SABBATH.

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

Now concerning this passage we remark,—

1. It was given to our first parents, that is, to the whole human race.

2. God blessed it, that is, bestowed upon it a peculiar blessing, or made it a source of peculiar blessing to man. He sanctified it, that is, set it apart from a common to a sacred and religious use.

3. The reason is a general one: God rested. This has no reference to a peculiar people, but seems in the light of an example from God for all the human race.

4. The nature of the institution is general. God sanctified it, that is, the day. The act refers not to any particular people, but to the day itself.

5. The object to be accomplished is general, and can apply to no one people more than to another. If it be rest, all men equally need it. If it be moral cultivation, surely no people has ever existed who did not require such a means to render them better.

Secondly. There are indications that the hebdomadal division of time was observed by the patriarchs before the time of Moses, and that the Sabbath was regarded as the day for religious worship.

1. Gen. iv, 3. "And in process of time it came to pass that Cain brought of the fruit of the ground an offering to the Lord." The word rendered "in process of time" literally signifies "at the end of the days," or, "at the cutting off of days," that is, as I think probable, at the close, as we should say, of a section of days, a very natural expression for the end of a week. If this be the meaning, it would seem to refer to the division of time just previously mentioned, and also of the use of this day for religious worship!

2. Noah seems to have observed the same hebdomadal division of time. The command to enter into the ark, was given seven days before the flood came. Gen. vii, 4-10. So he allowed seven days to elapse between the times of sending forth the dove. Gen. viii, 10-12. Now I think that these intimations show that this division of time was observed according to the original command, and we may well suppose that with it was con-

nected the special time for religious worship.—Thus, also Joseph devoted seven days, or a whole week, to the mourning of his father.

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

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

THE GLORY OF GOD IN THE EARTH.

A SERMON—BY CHARLES FITCH.

But as truly as I live, all the earth shall be filled with the glory of the Lord. Num. xiv, 21.

This oath of God must be fulfilled; for "no one good thing of all that the Lord hath spoken" can fail. Thanks to the name of the Lord, the full accomplishment of every letter of this oath is, like the eternal existence of him who uttered it, an absolute, unfailing certainty; and in the certainty that all this must be brought to pass, there is enough to wake earth and heaven to song. All this Isaiah beheld in vision, when he "saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts. *The whole earth is full of his glory.*"

That day must be seen. That it never has been seen, all will admit. The glory of the Lord, which is thus to fill the earth, unquestionably includes his perfect holiness. This is the glory which the seraphim are represented as beholding and praising. Zechariah foretells the same time, when "holiness to the Lord shall be written upon the bells of the horses, and when every pot in Judah and in Jerusalem shall be holiness to the Lord." Now if all the earth is to be full of the glory of the Lord, then the hearts of all men must be filled with holiness; so that, as under the influence of Satan, "every imagination of the thoughts of men's hearts has been only evil and that continually," the time will come when every imagination of the thoughts of men's hearts, shall be holiness to the Lord, and that continually. Now this, all this, must be true of every individual on the face of the earth; for his will is to be done in earth as it is in heaven, and all shall know him, "from the least of them, even unto the greatest of them;" so that none shall say to his neighbor or brother, know thou the Lord. Until holiness shall thus become complete and universal, it cannot be said that God's will is done in earth as in heaven, or that there is no occasion to say, "Know the Lord." Just so far as sin remains, the earth is filled with the glory of Satan, for he it is, who reigns in the children of disobedience.

With regard to the manner in which these glo-

rious predictions are to be fulfilled, there are two views entertained by different classes of the Lord's professed people.

Some are expecting that the gospel will prevail in the earth, previous to Christ's coming, until all shall know the Lord, from the least of them, even to the greatest of them—i. e., all mankind shall be so converted and sanctified to God, that his will shall be done in the earth, in the heart and life of every individual, as it is done in heaven. All this must be accomplished, since God has covenanted to "sprinkle clean water upon them, and to cleanse them from all their filthiness and from all their idols." Now when this is done in all the earth, then, and not till then, will God's oath be fulfilled, and all the earth be filled with his glory. Those who expect that all this will be accomplished by the gospel previous to Christ's coming, expect that after the gospel has thus prevailed, there will be an apostasy, of such long continuance, and of such general prevalence, that when he shall appear, he will find the world as it was before the flood, and as the inhabitants of Sodom and Gomorrah; and that these wicked ones will then be cut off from the earth, and the earth itself be destroyed, and be no more.

Now that there can be no such universal prevalence of the gospel in this world previous to Christ's coming, when all shall know the Lord from the least of them even to the greatest of them, and God shall sprinkle clean water upon them, and cleanse them from all their filthiness and from all their idols, and thus fill all the earth with his glory, is absolutely certain, from what Christ has taught us in the parable of the tares of the field. We there learn that the children of the kingdom, and the children of the wicked one, are to grow together, until the end of this world, like wheat and tares until the harvest. And since the earth cannot be filled with the glory of the Lord, while the children of the wicked one are in it, and they are to remain in it until the end of this world, when the Son of man, at his coming, shall send his angels and gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; it is plainly a matter of absolute certainty, that the gospel never will prevail, before the end of this world, so as to fill all the earth with the glory of the Lord.

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

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

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

Again: Those that expect that the kingdoms of this world are to be given to the saints, by the universal prevalence of the gospel before Christ's coming, expect that, after a period the saints will be compelled to yield it again to the prevalence of wickedness; so that it shall become again as before the flood, and as the cities of Sodom and Go-

morrah; when Christ will appear and destroy it. But God has foretold, by Daniel, that "the saints of the Most High shall take the kingdom, and shall possess the kingdom, *for ever, even forever and ever.*" In the thirty-seventh Psalm we are also told, that the righteous shall inherit the land, and dwell therein forever. In the sixtieth chapter of Isaiah we are told, "Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified."

Then it is certain that the saints will never lose possession of the earth, when once they shall receive it. It becomes, therefore a matter of absolute certainty that there can be no temporal millennium, after which the wicked shall again possess the earth, after the righteous have had it as their inheritance. They are to dwell therein forever. They are to "possess it *forever, even forever and ever.*" To make these passages consistent with the doctrine of the temporal millennium, a beloved brother, who has recently written on this subject, has concluded that this millennium, must last more than a thousand years, and probably may continue 360,000. But nearly 360,000 years is not "*forever, even forever and ever.*" But we are told by the dear brethren who advocate a temporal millennium, that these terms do not express or imply endless duration. But if "forever, even forever and ever," does not express or imply endless duration, I would ask what terms can express it?

It is truly painful to see our dear brethren, who are unwilling to admit that the coming of our blessed Lord and Master is at the door, resorting to the same mode of reasoning to get rid of this blessed and glorious truth, that Universalists do to escape the doctrine of endless punishment. And it would seem, moreover, that these brethren do not allow as much meaning to these terms, as even Universalists themselves. If I rightly apprehend the reasoning of Universalists, they would admit that "for ever, even for ever and ever," when applied to this world, must mean to the end of this world. But these brethren have not even a Universalist for ever and ever in their mode of reasoning; because, according to their theory, after the saints, the righteous, have inherited the land, and dwelt therein for ever, and have possessed it for ever, even for ever and ever, the wicked are again to possess it; and after all this, when mankind have apostatized, and become as before the flood, and as in the days of Sodom and Gomorrah, Christ is to come, and the world is to be destroyed. I should as soon think of persuading myself to believe that an unclouded sun at noon-day did not give light, as that the fact, that when the saints possess the earth, they are to possess it for ever, even for ever and ever, did not prove that there can never be such a thing as a temporal millennium. If it is in the power of language to express endless duration, such terms must express it. It does not help the matter to say it expresses a very long period. If there is any end to this duration, it is not "for ever, even for ever and ever." The last lingering expectation of a temporal millennium is by such language entirely exploded from my own mind.

Again: When the "kingdoms of this world become the kingdoms of our Lord and of his Christ," he is to "reign for ever and ever." Now the Universalist explanation of this term would make it mean, as long as the world stands. But those who believe in a temporal millennium, must admit that when Christ has reigned over this world for ever and ever, it is yet to be given again to the wicked, so that at Christ's coming it shall be as before the flood, and as in the days of Sodom, and then it is to be destroyed. These brethren, therefore, are compelled to go even farther than Universalists in accommodating the language of the Bible to their theory of a temporal millennium. Daniel saw one "in the night visions, like unto the Son of man, come with the clouds of heaven; and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. *His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*" And yet, accord-

ing to the theory of a temporal millennium, it *must* pass away and be destroyed; for the wicked shall again possess the earth as before the flood, and as in the days of Sodom, and after this it must be destroyed at the coming of Christ. The angel who foretold the birth of Christ, said, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Now he who believes in a temporal millennium, is obliged to admit that Christ's kingdom on earth must have an end; for the wicked are again to possess it according to this theory; and after this it is to be destroyed at Christ's coming.

It is utterly vain to think of evading this reasoning by saying that the eternal reign of Christ and his saints will be somewhere besides in this world. Christ has said "to him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." John heard this song, "thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall *reign on the earth.*"

It is therefore certain that Christ's kingdom, with his saints on the earth, is to be a kingdom of which there shall be no end; and it is, consequently, wholly impossible that this kingdom should be found in a temporal millennium. Besides, "*the souls of them that were beheaded* for the witness of Jesus, and for the word of God, are to live and reign with Christ a thousand years; and this is the first resurrection. I know we are told that this does not mean those souls that were beheaded, but another generation like them. They cannot, however, be like them, unless they shall live under the same circumstances, and be beheaded as they were. It is impossible to have another race of martyrs in a thousand years of universal peace. It is the veriest nonsense to talk of this. Those that were beheaded for Christ's sake, are to live and reign with him on the earth. The thousand years spoken of, does not mark the period during which they shall reign; because they are to possess the kingdom for ever, even for ever and ever; but they mark the period from the first resurrection to the second; when the rest of the dead, who live not again until the thousand years are finished, are to be raised; and it is a fearful consideration, that all who are raised in the second resurrection, are raised to the second death. The wicked are now brought forth to the second death, while those who have reigned with Christ from the first resurrection, reign still, and for ever, because on such the second death hath no power.

The theory of a temporal millennium, therefore, before Christ's coming, is to me a groundless fable. I have no more expectation that it will ever come, than that the walls of Jericho will be built up, the present year, around the city of New York, with the self-same stones which fell down at the blast of the ram's horns. The children of the wicked one are to remain with the children of the kingdom until the end of the world, when Christ will come with his mighty angels in flaming fire and destroy them. Until that coming, the man of sin is to make war with the saints and prevail against them. At that coming he will be destroyed.

How then is the earth to be filled with the glory of the Lord?

This inquiry I will now answer, from the word of God. 1 Thess. iv, 13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so, [that is, in like manner] them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Here we are taught that all the dead in Christ shall, at his coming, be raised from the dead, "even so," that

is, in like manner as he was. It does not say all the dead; but all the dead in Christ; because, as we are taught in the twentieth chapter of Revelation, all who are Christ's, shall come forth in the first resurrection, while "the rest of the dead live not again till the thousand years are finished."

Christ having raised the righteous dead at his appearing, "then we which are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Cor. xv, 52. "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Not all the living will thus be changed, for Christ has told us, in the seventeenth chapter of Luke, that in the day when the Son of man shall be revealed, one shall be taken and another left.

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

At the same time will take place that destruction of the world by fire,* to which Peter tells us it is reserved against the day of judgment and perdition of ungodly men; and after this, we are promised new heavens and a new earth, wherein dwelleth righteousness. 2 Peter iii; Isa. lxx, 17; also lxxvi, 22. John says, [Rev. xxi.] "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Here, then, we are taught that the tabernacle of God is to be with men in the new earth.

Then it is the new earth that shall be filled with the glory of the Lord; while the children of the wicked one are to remain with the children of the kingdom till "the end of this world," and then the wicked shall be cut off from the earth, and the transgressors rooted out of it, and the upright shall dwell in the land, and the perfect shall remain in it. Prov. ii, 21, 22. In the new earth the perfect will remain for ever; for "there shall be no more death." There they shall "inherit the land, and dwell therein for ever," "and God shall dwell with them." There "the saints of the Most High will take the kingdom and possess the kingdom for ever, even for ever and ever;" which they cannot do in the earth which now is, because it "is reserved unto fire against the day of judgment and perdition of ungodly men." Therefore, because this world cannot remain, we look for new heavens and a new earth, wherein dwelleth righteousness, according to the promise of God. There "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." There "Israel shall be saved in the Lord with an everlasting salvation: they shall not be ashamed nor confounded, world without end." There, also, the Son of man, the God spoken of in the twenty-first of Revelation, will have his tabernacle with men; and there will be "given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; and his dominion will be an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." There "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." These things never can be in the earth that now is, because it is reserved unto destruction by fire, as we are told by Peter, by the same word of God which destroyed the old world by a flood.

* This, we think, will not be till the end of the 1000 years. ED. REVIEW.

According to the theory of a temporal millennium, therefore, the Bible cannot be fulfilled, and the dear brethren who attempt to uphold that theory, are compelled to resort to the hackneyed quibbles of Universalists, respecting those Bible terms which express endless duration as fully as language can express it, in order to help them out with their views, and get rid of the conviction that the coming of the Saviour is at hand. For as surely as the children of the wicked one are to remain with the children of the kingdom until the harvest, which is at the end of this world, which Christ has fully taught, and as surely as Christ is to have a kingdom without end, which the saints are to possess "for ever, even for ever and ever," so certain it is, that the theory of a temporal millennium must be a fable, as unreal as the novelist's vainest tale.

We are told in the hundred and second Psalm, that "when the Lord shall build up Zion, he shall appear in his glory." This is the time when the Son of man shall appear in the clouds of heaven with power and great glory, and shall send his angels to gather his elect. Then "evil-doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "The seed of the wicked shall be cut off; the righteous shall inherit the land, and dwell therein for ever." Then will God's oath to Moses be fully accomplished, "and as truly as God lives, all the earth shall be filled with the glory of the Lord." Then will the earth be filled not only with the glory of God's holiness, but Christ in his glorious body will reign, and the bodies of all saints will be "fashioned like unto Christ's glorious body," and earth itself will receive the fulfillment of the promise, "there shall be no more curse," and shall put on the glory of the New Jerusalem, and shall be lighted up with the glory of God and the Lamb. Thanks be to the name of the Lord, this is not a glory that shall fade away, after a period of a thousand, or even 360,000 years; but it shall remain an everlasting light, a sun that shall no more go down. Everlasting praise to God, for such a glorious fulfillment of his oath!

But, say some of our beloved brethren, there must yet be a great multitude saved. The gospel must yet prevail a great while, so that at last the number of the lost shall be trifling in comparison with the multitude saved; and they think it must be so because of God's unspeakable benevolence. And so the Universalist, upon ground equally as good, takes God's benevolence as security that all will be saved. But one "thus saith the Lord" is worth volumes of such reasoning. Said our blessed Saviour, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, which 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." Thus we have the declaration of Him who cannot lie, that many go to destruction, and few find life. Where now is the necessity of putting forth our hands to stay up the ark of God's benevolence, by saying that few must be lost, and many saved, in order that God may fully vindicate himself? It is the self-same notion, to all intents and purposes, on which men attempt to build the doctrine of Universalism. But everything of this sort must be swept away, and "like the baseless fabric of a vision, leave not a wreck behind;" while the words of Christ will remain an eternal truth, *many go to destruction, few find life*. Nor will he lack ways or means to vindicate his own benevolence, when his own words on this subject are found to be strictly true.

But, say many, the Jews are yet to return. The Jews did return from the Babylonish captivity, and not a word has the Bible uttered of another return. The New Testament gives not a hint of any such thing. All Israel shall be saved. Such as are in their graves will Christ bring with him, and such as are alive will he change to immortality, and take them up to be with him, and all the wicked will be left. The thirty-seventh of Ezekiel shows

unequivocally that Israel is to be called up from their graves and brought into their own land. It must be the new earth, therefore, after the first resurrection. * * * *

CONCLUSION.

It is a matter of absolute certainty that those who preach a temporal millennium, are only spreading the cry, "My Lord delayeth his coming." I know there are many dear brethren who in uttering this cry, "verily think they are doing God service." I once uttered the same cry, thinking it according to the will of God. But I hope to obtain forgiveness, because I did it ignorantly and in unbelief. There was a time, after the truth had been placed before my mind, and I was unable to overthrow it, that I preached a temporal millennium; but I had not at that time so given myself to prayer, and so received the light of the Holy Spirit, as to have the glorious truth written on my heart, from the abundant testimony of the Scriptures, that the glorious coming of my Saviour is indeed at the door. But God has given me a spirit of prayer on this subject, and in answer thereto has made me "in his light to see light;" and everlasting thanks be to his name. I can now lift up my head and rejoice, knowing that the full, glorious and eternal redemption of all God's people, from all their enemies, is near, even at the doors.

Far be it from me to say that all who now hold a temporal millennium before Christ appears, are purposely saying, My Lord delayeth his coming. They have been deceived, as I was, by this delusive, false-prophet cry, and verily think that they do God service. But I do believe that this monstrous error was got up by that great deceiver, for the very purpose of deceiving the world, and lulling them into that fatal security, in which, Christ coming suddenly, will find them sleeping; and that the result of preaching a temporal millennium will be the everlasting destruction of vast multitudes of souls.

I beseech every minister of Jesus Christ, whose eye may rest on this page, to set his face, as did Daniel, to seek the Lord by prayer and supplication, with fasting and sackcloth, and ashes, until the Holy Ghost shall be sent to give him skill and understanding in the word of God; so that he no longer flatter the world with the cry of "peace and safety," while sudden destruction is just upon them, "as travail upon a woman with child, and they shall not escape."

The effort is now made to show, that our Saviour's words in the twenty-fourth chapter of Matthew, were fulfilled at the destruction of Jerusalem, and that he did then come in the clouds of heaven with power and great glory; or at least what was intended by that declaration, was then and there fulfilled. Thus again, the same effort is made to get rid of the doctrine of Christ's coming at hand, that Universalists have been accustomed to make, to get rid of the doctrine of endless punishment. It is truly painful to see the professed servants of Christ taking up the very weapon which the devil has forged, and using them, as though to smite their Lord and Master in the face, and drive him back, as he is coming in glory to claim his own, and reign with them in righteousness and peace forever. Blessed Lord, open their eyes! * * *

When the day that burneth as an oven shall have consumed the wicked as stubble, and the earth and the works that are in it are burned up; and the new earth, of which Peter had heard the promise, and which John in vision saw, is completed: then will the righteous descend with the glorious new Jerusalem, and inherit that good land and dwell therein forever. Thanks be to God forever and ever! Then shall his oath be fully redeemed, and his glory fill all the earth. O, let saint and sinner, pastor and people, be ready for the coming of this great and notable day of the Lord! O, may we be saved from the doom of him who shall be found saying, "My Lord delayeth his coming!" Lord, "gather not my soul with (such) sinners;" but let me be found watching, and giving each their portion in due season.—*Daily Midnight Cry*, 1842.

From the Sabbath Recorder.

SABBATH-BREAKING PARTNERSHIPS.

[Continued.]

Suppose a professed Sabbath-keeper to start business on his own account, no partner being concerned with him. Suppose that, as the Sabbath draws near, he makes no arrangement for suspending business, but continues right on. Suppose him, on the Sabbath-day, to give his orders to the men in his employ just as on all other days of the week, and that the work of the establishment ceases not during all the sacred hours. Would he be guilty of sin? Would he be justly chargeable with the violation of God's law? "In it (the Sabbath) thou shalt not do any work. thou nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Say, reader, in the light of this most explicit law, would the man who conducted his business in the manner supposed be guilty of sin against God? There can be but one answer to this question.

Now, if such a man, a professed observer of the Sabbath, would sin in doing so, is it not sinful for any and every body else to do it? For what is sin? Is it any thing else but transgression of the law? And if the law binds all mankind, then whoever fails to do what it requires, sins. The fact that one has never pretended to keep the Sabbath alters not the case; he is as much a transgressor as if he had made never so great pretensions. Is a man who takes the life of another *not* a murderer, because he never pretended to hold human life sacred? Is one who steals another's purse *not* a thief, because he never pretended to respect other people's property? Is one who defiles his neighbor's wife *not* an adulterer, because he never pretended to regard the law of purity? There is no sophistry which can make these things any thing else but transgressions of the divine law, and therefore sins, let the pretensions of those who are convicted of them be what they may.

He who fails to remember every seventh day of the week, to keep it holy, *does* sin against God, simply because he fails to do what the law requires. We do not say that the same amount of *criminality* attaches to the one who makes no pretensions to keeping the Sabbath, as does to the one who professes to keep it, and yet allows his business to go on. That depends on the amount of instruction he has received as to the nature and claims of the Sabbath. He may have had so little instruction, that his criminality is very small compared with that of the other. But the actual *fact* of his transgression is in no wise affected by the degree or amount of knowledge which he possesses.

Now, if all Sunday-keepers, or (which amounts to the same thing) all who fail to keep holy the seventh day of the week, are in point of fact transgressors of the law, is it not our duty as Sabbath-keepers to tell them so? Is it not our duty to act in such a way as will best tend to make them feel it? Have we any right to be mealy-mouthed about it? Have we any right to talk, or act, so as to make them feel comfortable in their sin? What though they be not as *criminal* in their transgression as they would be if they had more knowledge—does that give us a right to withhold knowledge from them? Does it make it right for us to tell them that they are not guilty? Does it make it right for us to act so that they would naturally *infer* that we did not consider them guilty.

Sins of ignorance are indeed less criminal than sins against knowledge. There is less moral turpitude in them. But if the ignorance under which they are committed so far destroys their nature that they are *not* sins, then there is no room for reformation. If it may be argued, that a man is not a Sabbath-breaker simply because he does not know himself to be such, why give him any instruction on the subject? Why not let him alone as a righteous man? If men are not guilty of adultery, murder, theft, lying, oppression, when they do these things in their ignorance, why not let them alone as righteous? Why tell them that they are doing wrong? Why introduce the law to their notice, so making their offense to abound? (Rom. v, 20.) Why preach the gospel to them, implying that they are sinners? Why send missionaries to the ignorant heathen?

But our Sabbatarian brethren who have entered into Sabbath-breaking partnerships, do (in effect) say to their associates:—"Your refusal to keep holy the seventh day is not sin. Your prosecution of business every Sabbath-day is not sin. When you go into the shop, or store, and call all hands to work, post books, and settle accounts, and keep the noise and turmoil of business going all the sacred hours of the Sabbath, you commit no sin, notwithstanding God says, Thou shalt not do any work—thou nor thy servant. You are committing no transgression of the divine law in all this, because you do not know

that you are! And we are determined not to tell you that you are, for it is much better for our reputation as Christians, seeing we are associated with you, that your course should seem consistent with the strictest regard for righteousness. We will, therefore, by our continuance in partnership with you, and by our willingness to share in all the gains that may be acquired by the business of the Sabbath, give you to infer that we do not object to the thing, nor regard it as a breach of the Fourth commandment. What renders us the more willing to do this is, that your course is held in esteem among men, while ours is rather looked down upon. You, by keeping Sunday, honor a human tradition, which, in the eyes of men, gives you a better standing for piety than if you kept what God requires of you. We will not therefore, bear any emphatic testimony against your practice, farther than to occasionally suggest, in a modest way, that we differ from you in opinion, and to absent ourselves from the shop, or store on the seventh day." Such is, to all intents, the language of the practice of our brethren associated in business with those who keep the first day of the week.

How long will our brethren be content to bear such contradictory testimony? At one time, they say that the refusal of men to keep holy the seventh day of the week is sin. At another, they hardly dare utter such a sentiment. In their church relations, they proclaim that there is no other Sabbath but the seventh day, and that God will accept no other observance in place of it. In their business relations, they are ready to endorse the popular sentiment. When will they learn that even in their business they must glorify God?

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, APR. 4, 1864

THE SEVENTY WEEKS.

A good brother in New Hampshire says that he cannot find the "commandment to restore and to build Jerusalem," in Ezra vii. b. c. 457, and requests others to point it out to him, if they can find it there.

This is an important question to be settled, and one which we think can be satisfactorily established. And, not only for the benefit of our New Hampshire brother, but, to establish the faith of all our readers, we will point out the commandment to restore and build Jerusalem, from Ezra vii, in the seventh year of king Artaxerxes' reign, b. c. 457.

Said the angel to Daniel, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, &c. Now turn and read the copy of the decree of Artaxerxes "unto Ezra the priest," found in Ezra vii, 12-26.

Any impartial reader must see that Jerusalem is restored when the people go back there, re-establish their city polity, and re-commence the regular offering of their sacrifices, and the observance of their daily worship. For this restoration of Jerusalem, the decree made provision when it said:—"And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." Verses 25, 26. Here is the restoration of Jerusalem by the establishment of judges, and law.

But did the decree to Ezra also authorize the rebuilding of Jerusalem? It most certainly did. Mark well the unlimited power given to Ezra by this decree. He was empowered, as he understood in his prayer, to proceed at any time with its construction. Here is a quotation from Ezra's prayer, which he offered b. c. 457:—

"For we were bond-men; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof. AND TO GIVE US A WALL IN JUDAH AND JERUSALEM." Ezra ix, 9.

The Angel did not say that "the street shall be built again, and the wall, even in troublous times," as soon as the decree should be given authorizing

their construction. All that is affirmed is, that there should be troublous times when they were built.

Now if Ezra understood that the king's decree authorized him to build the wall, and he most certainly did so understand it, as seen in his prayer, then we should understand it thus also, and the point is clearly and satisfactorily settled forever.

Was any decree given to Nehemiah, thirteen years later, in the twentieth year of Artaxerxes?

We can find none. Nehemiah says, [chap. ii, 6,] "It pleased the king to send me," &c. There is no evidence that such permission was anything but verbal. When he had obtained the king's consent, he next requested letters from him to "the governors beyond the river," for means of conveyance to Jerusalem, and one to Asaph, the keeper of the king's forest, for timber. These "letters" were not addressed to Nehemiah, as a decree would have been, and as the decree was to Ezra; but they were directed to the king's subordinates, and Nehemiah was only the bearer of them.

These letters are nowhere called decrees. But if they were, and if the seventy weeks date from the time that Nehemiah went up to Jerusalem with them in the twentieth year of the reign of Artaxerxes, then the Angel should have said to the prophet Daniel, "Know therefore and understand, that from the going forth of the commandments," &c., or the decrees; for there was a plurality of them. These letters were considered of so little importance that the inspired penman has given us no copy of them.

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

"Artaxerxes, king of kings, unto Ezra the priest. . . I make a decree," &c.

No one will attempt to show that any such decree was addressed to Nehemiah, in the permission given to him. The decree of such unlimited power having been given to Ezra, covering the whole ground of restoring and building Jerusalem, all that Nehemiah needed was simply permission from the king to go up and complete what Ezra had begun, and letters to the king's subordinates for such assistance as he should need. If any one still thinks there was a decree "to restore and to build Jerusalem," given to Nehemiah thirteen years after Ezra went up, let him produce it.

Let this subject be carefully examined, brethren, that you may be able to defend the truth in regard to it. And if any of our readers still remain in doubt relative to the date of the commencement of the seventy weeks, let them state their objections immediately, and we will answer them.

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

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Sixty-nine of the seventy weeks reached to the Messiah. Now at what point do we find the Messiah?

Messiah is the "Anointed, the Christ, the Saviour of the world, the Prince of peace." "John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." Andrew said, "We have found the Messiah." Nathaniel said unto Christ "Rabbi, thou art the Son of God: thou art the King of Israel." The woman at Jacob's well said, "I know that Messiah cometh, which is called Christ; when he is come he will tell us all things. Jesus saith unto her, I that speak unto thee am he." And many of the Samaritans said, we "know that this is indeed the Christ, the Saviour of the world." "Peter said, Thou art the Christ, the Son of the living God. Jesus said, Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." At Christ's baptism the Holy Ghost descended in a bodily shape like a dove upon

him; and a voice came from heaven, and testified, saying, "Thou art my Beloved Son; in thee I am well pleased." All this, and much more might be added to this clear testimony, that the Messiah was manifested at the commencement of his ministry. This settles the termination of the 69 weeks. After Jesus was baptized, he preached, saying, "The time is fulfilled." (Accomplished—Campbell.) Mark i, 15. What time? No time can be found to be fulfilled, but the 69 weeks, which are accomplished at "the Messiah the Prince," when he was baptized. This, according to Usher, was A. D. 26. Here is fixed the termination of the 69 weeks.

"And after three score and two weeks (from the end of 7 weeks, allowed to build Jerusalem) shall Messiah be cut off; but not for himself." Dan. ix, 26. How long after 69 weeks, or Christ's baptism, before Messiah was cut off, or crucified? This may easily be determined, by ascertaining the length of Christ's ministry, from his baptism to his cross where he was cut off. This may be determined by the number of yearly passovers he attended. We find that but four passovers occurred during his ministry, which he attended; [John ii, 13; v, 1; vi, 4; xiii, 1;] and at the fourth he was crucified. These four passovers could not cover more than three and a half years. These three and a half years added to Usher's chronology of Christ's baptism, A. D. 26-7, could not extend beyond A. D. 31; where must stand the cross. Clear it is, that as at his baptism the 69 weeks ended, so at his cross, the end of the three and a half years more, must be the midst of the week where Christ caused the sacrifice and oblation to cease by becoming our passover, sacrificed for us. Christ said, "Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. x, 8-10.

The cross plainly stands according to the Scriptures, in the midst [middle] of the one week, the seventieth, during which he was to confirm the covenant with many. Dan. ix, 27. This fact shows that the apostles had but half of one week, three and a half years, left them in which to confirm the covenant. Now as the cross stood in the Spring, A. D. 31, the middle of the seventieth week, three and a half years more, the confirming, by them that heard him, [Heb. ii, 3,] must bring us to the Autumn of A. D. 34, where ended the seventy weeks, or 490 years of the 2300, [Dan. viii, 14,] which leaves 1810 years to transpire after the Fall of A. D. 34, which ended A. D. 1844.

THE SANCTUARY.

BY URIAH SMITH.

(Concluded.)

John saw when the first apartment of the heavenly Sanctuary was opened. He "looked and behold a door was opened in heaven." That he was looking into the first apartment we understand from what he saw before the throne. Rev. iv, 1, 5. Again, he is carried down to the "days of the voice of the seventh angel," and sees the Most Holy Place opened. "And the temple of God was opened in heaven and there was seen in his temple the ark of his testament." Rev. xi, 19. Before this ark containing God's holy law, the ten commandments, Christ, our great High Priest, has been ministering since the termination of the 2300 days. "He that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth," [Rev. iii, 7,] has opened the door between the Holy and the Most Holy Place, and is now performing his last ministration for a fallen world. To this open door all may come for pardon of their transgressions, for whom mercy yet lingers. Christ is pleading his blood before the mercy seat; and while people would come and avail themselves of his mediation, let them remember the law of God beneath that mercy seat, and see that they are living in obedience to all its

precepts. Men may affirm that the law of God is abolished; but we see how far from truth this is, when we learn that it occupies the choicest place in heaven. The tables of the covenant, which God gave to man, were only a duplicate: the great original still exists, beneath the guardian watchfulness of his eye, who "slumbers not nor sleeps."

The cleansing of the Sanctuary being finished, the only remaining event was for the priest to bear out the iniquities and transgressions of the children of Israel, and place them upon the head of the scape-goat, and send him away into a land not inhabited. Lev. xvi, 20-22. In the type they sent away a literal goat; but when Christ shall have finished his work of atonement, and bears away the sins of his people from the heavenly Sanctuary, upon whom will he lay them as the antitype of the scape-goat? The Hebrew word for scape-goat, as we learn from Lev. xvi, 8, margin, is Azazel. Azazel, according to the oldest opinions of the Hebrews and the Christians, is the name of the Devil. The Syriac, also, has Azazel the angel (strong one) who revolted. Hence the scape-goat is a type of Satan. As the goat bearing the iniquities of the people was sent away into a land not inhabited, so the antitype of that act will be most strikingly fulfilled when the events mentioned in Rev. xx, shall be accomplished; when the dragon, that old serpent, which is the Devil and Satan shall be bound a thousand years, and cast into the bottomless pit and shut up and sealed that he shall deceive the nations no more till the thousand years be fulfilled. Some men's sins, says Paul, are open beforehand, going before to judgment; and some men they follow after. 1 Tim. v, 24. The sins of all those who are pardoned through the blood of Christ will at the close of his ministry, be borne away from the Sanctuary, and thrown back upon the head of their author, the Devil; while the sins of all those who are not forgiven will rest upon themselves and sink them down into everlasting ruin.

We have endeavored thus far, though briefly, to present a plain and harmonious view of the Sanctuary, as clearly taught in the Word of God. The reader will bear in mind the evidence adduced in favor of the position we have taken, while we attempt to answer a few questions which may arise in the minds of some.

1. *Why may not the Earth be the Sanctuary?* The earth cannot be the Sanctuary, because, 1st, the definition of the word, itself, is enough to contradict such an idea. It is defined by Walker, "A holy place;" by Webster, "A sacred place;" by Cruden, "A holy or sanctified place, a dwelling-place of the Most High;" and we learn from Ex. xxv, 8, that it is a dwelling-place for God. Now any one knows better than to claim that this polluted earth is a holy place, or a sacred place, or a dwelling-place for God. This therefore, alone, should be sufficient to exclude forever the idea of its being the Sanctuary. 2d. Of all the times that the word, sanctuary, occurs in the Bible, it is never once applied to the earth. In nearly every instance in which it is used, it refers directly to another definite object, which God calls his sanctuary. Hence those who teach that the earth is the Sanctuary, are not only dependent for their authority on the word of man, but they must take it against the plain testimony of the Word of God an hundred times repeated. If any should think that the earth will be the Sanctuary, after it is purified by fire, [2 Pet. iii, 10,] we answer that even then God does not call it his Sanctuary, but merely the place of its location. Isa. lx, 13; Eze. xxxvii, 26-28; Rev. xxi, 1-3.

2. *Why may not the Land of Canaan be the Sanctuary?* A few texts are sometimes urged in favor of this view, which we will here notice: 1st. "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." Ex. xv, 17. "And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain which his right hand had purchased." "And he built his sanctuary like high places, like the earth which he hath established for ever." Ps. lxxviii, 53, 54, 59. The first of these texts, it will be seen, is a prediction of Moses,

the second is a record of facts by the Psalmist. What Moses foretells concerning Israel, David relates as a matter of history. The two texts taken together render the subject perfectly plain. The land of Canaan was the mountain of the inheritance. Ex. xv, 17. That mountain was the border of the sanctuary. Ps. lxxviii, 54. In that border God built his sanctuary. Verse 59. In that sanctuary God dwelt; [Ps. lxxiv, 7;] and in that border the people dwelt. Ps. lxxviii, 55. Moses understood the matter when he said, [Ex. xv, 2,] "He is my God, and I will prepare him an habitation." The border of the sanctuary must not be confounded with the sanctuary itself. The lot on which a house is built is not the house.

Isa. lxiii, 18, is sometimes quoted to prove the land of Canaan the Sanctuary: "The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." It affords no evidence in favor of that view. The facts are simply these: when God's people were driven out from the land of Canaan, they were not only dispossessed of their inheritance, but the sanctuary, built in that land was laid in ruins, as is plainly recorded in 2 Chron. xxxvi, 17-20; which explains the whole matter.

Isa. lx, 13, may by some be urged as evidence that the land of Canaan is the Sanctuary: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box, together, to beautify the place of my Sanctuary; and I will make the place of my feet glorious." Isaiah here refers to the glorified state, or the new earth; and we are ready to admit that that will be the place of the Sanctuary. If any still persist in calling the place of the sanctuary, the sanctuary itself, we would remind them that the same text calls the same place, the place of the Lord's feet; hence the same principle of application which would make the land of Canaan the Sanctuary, would make it the Lord's feet also.

The word, sanctuary, occurs in the Bible 145 times; yet the few texts above quoted are all that are ever urged in favor of the land of Canaan. But even if it was a sanctuary, it could not then be the Sanctuary of Dan. viii, 13, 14; for the Prophet had in view the habitation of God. Canaan is neither a holy place, nor a sacred place, nor yet a dwelling-place for God.

3. *Why may not the Church be the Sanctuary?* The church cannot be the Sanctuary for the following reasons: 1st. It is never called such in the Word of God. 2d. Another object is called the sanctuary, and the church is associated with it as the worshippers: the sanctuary being the place of that worship, or toward which their prayers were directed. 1 Kings viii, 22-54; 2 Chron. xx, 8, 9; Ps. xx, 2; lxxiii, 17. 3d. Because God has many times called the tabernacle or temple, which were patterns of the true, his sanctuary, and because the church is spiritually called the temple of God, [2 Cor. vi, 16,] some infer that the church is the Sanctuary. To how much weight such an inference is entitled in comparison with the plain testimony of the Scriptures on this subject, the reader may judge. 4th. Even if a single text could be found to prove that the church is ever called a sanctuary, it could not be the Sanctuary of Dan. viii, 13, 14; because the church is there represented by the word, host. "To give both the Sanctuary and the host to be trodden under foot." That the word, host, here means the church, none will deny; the Sanctuary then is another object. The church is the host or worshippers: the Sanctuary is the place of that worship or toward which it is directed.

We find then that the idea that the earth, or the land of Canaan, or the church, is the Sanctuary, is without foundation in the Word of God; and these are the only objects which to our knowledge have ever been claimed as such by our opponents. And we find no dissenting text from the plain view already presented, that the Sanctuary embraced first the tabernacle erected by man, and now consists of the True Tabernacle in heaven which the Lord pitched and not man: that its cleansing is performed through the ministration of a great High Priest, and by means of blood; that the work accomplished is the bearing away from the Sanctuary the sins of God's people that they may be remembered no more against them forever; and not the burning of the

earth by those final purifying fires which shall melt the elements with fervent heat.

Thus we see that we were not warranted by the declarations of the prophecy, to expect the Lord at the end of the days. If in the type the high priest after finishing his ministration in the first apartment, "had traveled off a thousand miles and cleared off the rubbish from some patch of land," we might have had some reason to expect that Christ, at the end of the days, would leave the Sanctuary and descend to cleanse this polluted earth; but by following out the type we may be saved from all such inconsistency.

The subject of the Sanctuary is a subject of vital importance to the people of God. An understanding of it is essential to a well-grounded position in the Advent faith. By this alone can the past be harmonized and the present established. By this alone can it be shown that the events of time and the words of the prophecy do perfectly agree. With an understanding on this point we have all the bright evidences of the past, and all the harmony of the Scriptures to sustain us; and with these and the mighty array of signs now fulfilling before us, no honest child of God can find room to doubt. A misunderstanding of this subject is the great cause of the ruinous work which has torn and scattered the flock since 1844.

INEXPLICABLE POSITIONS

Let us notice a few of the inconsistent positions to which people are driven by not taking a Bible view in regard to the Sanctuary. Assuming that the earth or the land of Palestine is the Sanctuary to be cleansed at the end of the 2300 days, to admit that they had ended would involve a positive failure of the word of God; for no portion of the earth has yet been cleansed. But to admit that God's Word has failed would not do: what was to be done? To extricate themselves from this dilemma has been the great object of all those who have found themselves thus situated; hence the incessant effort to prolong the days and place their termination yet future.

As one of the many results of this we may mention more especially the recent movement on time. This new-time theory assigns for the termination of the 2300 days the year 1854 Jewish time, and assumes as the date of their commencement, the grant to Nehemiah in the 20th of Artaxerxes. In the former part of this article we saw that there was nothing granted to Nehemiah which could be called a decree; and the only reasonable place from which to date was from the decree given to Ezra B. C. 457. Would they take a scriptural view of the Sanctuary, there would be no necessity of embracing such inconsistencies as we meet with in this theory. But aside from their chronological reckoning, there are other points which we call in question. Admitting, even, that the days do end as they declare, will the Lord then come? NO! there is no such promise. Then shall the SANCTUARY be cleansed! They assume that the Lord will then appear; but there is no scripture for such an expectation. There is no particle of evidence in the Word of God that the earth or the land of Palestine is the Sanctuary. Yet they assume these points also. Let them show their proof for such a position. We challenge them to do it.

The teachings of the Holy Scriptures on this subject are most unequivocal. On these we take our stand. This is the only consistent position. It precludes the necessity of wresting the Word of God, removing the old land-marks, and giving the lie to the declarations of prophecy. Whenever a view is presented conflicting with these plain teachings, we demand, and justly too, the authority on which it rests. Will those therefore who teach that the earth or Palestine is the Sanctuary, and that the Lord is to come at the end of the 2300 days, show their authority for these views, or will they admit that they are based upon mere human assertions. If the foundation be false, however fair a structure may be reared thereon, 'tis doomed to fall. The Bible view of the Sanctuary not only explains every objection which can arise from the apparent failure of 1844, but furnishes a safeguard against the present as well as against any attempt which may in future be made to prolong the days and create a false excitement on the preaching of time.

But there are others, and among these we may

mention the *Advent Herald*, who have found themselves driven into an extremely embarrassing position on this question. The *Herald* has from time to time, in years past, furnished unanswerable proof for the true dates of the prophetic periods, and also for the connection between the 70 weeks and the 2300 days. It has regarded it as the "position of our opponents" to deny this connection. It has claimed that "this involves one of the great questions which constitutes the main pillars of our system of interpretation, so far as prophetic times are concerned;" and it has admitted that "if this connection does not exist, the whole system is shaken to its foundation." But rejecting the scriptural exposition of the Sanctuary, the *Herald* has been unable to account for the passing of the time in 1844; and as a last resort to solve the mystery, it has taken the "position of our [their] opponents," and denied the connection between the 70 weeks and the 2300 days. The arguments produced in 1844 for their connection were unanswerable: they are unanswerable still; the *Herald* itself cannot disprove the testimony; yet it has denied the point, acknowledging that its only reason for so doing was the passing of the time. Whether that reason is sufficient to justify the course it has taken, or not, the reader can now readily decide.

Thus the *Herald* has thrown away one of the main pillars of prophetic chronology; for of what use are the 2300 days viewed in this light? Just none at all; as no one can tell where they commence, or where they end; hence they become totally useless, a mere dead letter. So it seems Paul was a little too fast when he said, *All scripture is given by inspiration of God, and is profitable! &c.* We know of no way for the *Herald* to do but to wait till the Lord comes to find their termination and then reckon back 2300 years to find their commencement!!

Having thus yielded one of the strong points of the original Advent faith, the way is opened for another step in this work of apostasy. The special signs of the Advent in the sun, moon and stars are next called in question as being fulfillments of prophecy, or precursors of the great day of God. On what the *Herald* now bases its faith for the soon coming of the Lord, if indeed it has any such faith, we are unable to determine. It will not admit the premises of the new time. It presents unobjectionable vindications of the true date of the 70 weeks, but will not admit the termination of the 2300 days in the past, because the event which it expected, did not then transpire. It therefore rashly tears asunder the two periods, and so finds itself standing on nothing. It cannot now present its readers with a harmonious system of truth on this great question. It cannot furnish them with a well-grounded consistent position. We cannot therefore be so much surprised to see so many of its prominent men embracing the new-time teachings; for if the consistency of two such positions will admit of degrees of comparison, we must confess, we think the new time has the advantage.

But there is another class whose organ is the *Advent Watchman*, which has professedly no position. Suffice it to say, it has given up the past, rejects the light on the Sanctuary, and consequently cannot tell the inquiring traveler where he now stands.

Again, there is what professes to be the *Advent Harbinger*; but so far has it drawn back and apostatized, that it openly renounces all connection with the Advent faith. Point after point it has given up till the whole harmonious theory is finally rejected; and what has it taken in its stead. It has embraced

"A strange belief that leans its idiot back
On folly's topmost twig."

A belief in a future age and temporal reign of Christ on earth. A belief that the Lord will come, but in such a way that the man of sin shall not be consumed by the spirit of his mouth nor destroyed by the brightness of his coming. 2 Thess. ii, 8. It has embraced, in short, a slight modification of that siren doctrine of the Devil—the temporal millenium. It nevertheless styles itself the *Advent Harbinger*; but why should it profess to be what it so long since ceased to be both in theory and in practice.

Thus by taking a brief glance at the positions of professed Adventists, we are at once impressed with the importance of our subject. Why are they thus divided among themselves? Why are they thus driven to apostatize from the true faith, and renounce

and trample upon those glorious doctrines which they once held as sacred truth? There is a cause for all this! They have rejected the true light on the Sanctuary! they have not followed down the track of prophecy as marked out in the Word of God! Truth is ever onward. It was its onward progress which in 1844 called out from the dormant church—great Babylon—a zealous band to herald the coming of the Lord. It is onward still; it did not stop with the first or second angel's work; for yet a third was to go forth with a final message of mercy to the world. Light on the Sanctuary of God in heaven, and light on the law of God, contained in the ark which is in that Sanctuary, was yet in store for God's true people. That light has now come. "The temple of God was opened in heaven and there was seen in his temple the ark of his testament." "Here," says the third angel, "are they who keep the commandments of God, and the faith of Jesus." Light on these points, we say, has now come: happy are they who receive it, but fearful is the act of those who shut it out.

Great and momentous is that work which the world's High Priest is now consummating before the ark of God in heaven. Whether men know it or not they have an interest there. The last great act in the plan of salvation is being accomplished; and the last messenger announcing that mercy yet lingers, is fulfilling his mission. All that could be done for sinful, rebellious man, has been done. Life has been freely offered. The Son of God has died to make an atonement for their transgression. Yet a few more days will he plead his blood in the Sanctuary in their behalf, ere the work is forever finished. But there is soon to come "a great voice out of the temple of heaven, from the throne, saying, It is done." There is soon to go forth a decree, "He which is filthy, let him be filthy still; and he that is righteous, let him be righteous still." Sin, which for nearly six thousand years has triumphed over a fallen world, shall be blotted out, together with its author, and the workers of iniquity. And when he who sitteth upon the throne, shall "make all things new;" when he shall make the earth restored, to blossom as the rose; then with "the fir tree, the pine tree, and the box together, will he beautify the place of his Sanctuary;" then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" then will "the tabernacle of God be with men, and he will dwell with them;" his "Sanctuary will be in their midst forevermore."

Rochester, N. Y., March, 1854.

Repairing the Breach.

BY J. B. FRISBIE.

A little while before Jesus comes the second time; the commandments of God are to be proclaimed with a loud voice. In doing this the breach which the horn that had eyes, [Dan. vii, 25,] had made in the law has to be made up.

We have shown that the Pope was prophesied of; that he should think to change laws. From their own testimony we find they claim to have done it. Now to the prophecy that it must be made up.

Rev. xiv, 9-14. And the third angel followed them, saying with a loud voice. . . Here are they that keep the commandments of God. And I looked, and behold a white cloud and upon the cloud one sat like the Son of man. Rev. xxii, 12. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Verse 14. Blessed are they that do his commandments. James ii, 10. For whosoever shall keep the whole law, and yet offend in one point he is guilty of all. James v, 7, 8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. 1 John iii, 11. But we know that, when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. This testimony is sufficient to show that the commandments have much to do with the coming of Christ.

Eze. xiii, 45. O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps. [breaches, margin.] neither made up the hedges for the house of Israel to stand in the day of the Lord. The day of the Lord in this text shows that the breaches here have something to do with the present time. Isa. lviii, 1. Cry aloud, and spare not, lift up thy voice like a trumpet, and shew my people their transgressions. . . Verse 12. And they that

shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. Verse 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Verse 14. Then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

The breach here is called the Sabbath which is to be repaired after many generations. We find no other breach in God's law but this. So we can but understand it to refer to the present time, when the commandments are one of the lost things to be preached with a loud voice or cry just before Jesus is to make his second appearing in the clouds of heaven. Everything bespeaks his near approach. It is time to wake out of sleep for soon the last angel's message of mercy will close for ever. Then he that is unjust let him be unjust still, he that is holy let him be holy still. We will here present a few popular reasons for Sunday-keeping.

CATHOLIC REASONS FOR KEEPING SUNDAY.

1. Because "it is also called Sunday from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred." "Sunday was a name given by the heathens to the first day of the week, because it was the day on which they worshiped the sun."
2. Because it is "in honor of the blessed Virgin Mary."
3. Because "it is a day dedicated by the apostles to the honor of the most Holy Trinity."
4. "Because Christ was born upon a Sunday."
5. Because he "rose from the dead upon a Sunday."
6. Because he "sent down the Holy Ghost upon a Sunday."
7. Because "the work of our redemption was a greater work than that of our creation."
8. Because "we have for it the authority of the Catholic Church and apostolic tradition."
9. Because "Sunday is sanctified by hearing Mass."
10. Because of a letter reported to have "come from Heaven to Jerusalem, and found at St. Simon's tomb."

PROTESTANT REASONS.

1. Because Christ rose from the dead on Sunday.
 2. Because Christ sanctioned the first day by meeting with his disciples on the evening of that day. John xx, 19, 26.
 3. Because the apostles met on the first day to break bread. Acts xx, 7.
 4. Because the apostles told them to make their collections on that day for the poor saints. 1 Cor. xvi, 1, 2.
 5. Because John was in the Spirit on the Lord's day. Rev. i, 10.
 6. Because Paul says, "Let every man be fully persuaded in his own mind"—whether he will keep one day above another, i. e., whether he will keep Sunday or not.
 7. Because Constantine established it by law. A. D. 321.
 8. Because it is the law of our own country.
 9. Because Sunday is the Christian Sabbath.
 10. Because the "old fathers" say that some kept Sunday.
 11. Because learned men and ministers, say it was changed.
 12. Because some say that the day we now keep, is the seventh-day Sabbath.
 13. Because the Lord only requires us to keep a seventh part of time.
 14. Because nobody knows whether we are keeping the right day or not, as time might have been lost.
 15. Because it don't make any difference what day we keep if we are only sincere and honest.
 16. Because it is customary, that is, fashionable.
 17. Because the Lord has blessed me so many times on that day, therefore I think I ought to keep it.
 18. Because I don't like to be changing about so much.
 19. Because all my neighbors keep it.
 20. Because I have always kept it, and my friends before me, and some of them died happy, and I will run the risk of it, rather than change now.
 21. Because our church keeps it, therefore I will.
 22. Because there are so many new things, and winds of doctrine, and so many "Lo heres," and "Lo theres," that we don't know what to believe, therefore I am going to stick to my old church.
- These and many more unfounded and frivolous excuses, are framed up in favor of Sunday-keeping which are called by some, good and conclusive rea-

kons for not obeying God's holy Sabbath law: "The seventh day is the Sabbath of the Lord:" thus making the law of God void by their traditions.

How will such stand in the judgment, with such excuses in their mouths, before that God whose law they have broken, after having the light: Will it not be said, "thou art weighed in the balances, and art found wanting."

OBITUARY.

OUR little son has fallen asleep in Jesus. The Lord lent him unto us one year and one day. He died on the third day of March, just before the Sabbath, in time to lay him away, and rest upon the Holy Sabbath according to the commandment. His funeral was attended yesterday. Bro. Holt spoke from 1 Thess. iv, 18.

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

RHODA ABBEY.

Brookfield, N. Y., March, 1854.

Lines on the above.

MANY a tear was shed, beholding
Its young form in dreamless sleep;
Brief the hours its charms unfolding,
Ere it left them here to weep.
Tender bud, so early blighted
By Death's rude, relentless hand,
In a fairer clime, united,
Soon thy beauties will expand.

Though no more thy smile is cheering
In the home, without thee dear,
Nor thy lisping tones, endearing,
Still delight the listening ear,
Yet, to God the gift resigning,
Parents, trust his promised grace;
Through afflictions, thee refining,
Till his image be can trace.

Weep not for the treasure longer,
Taken from life's care and woe,
Ere its infant steps could wander,
Or its heart could sorrow know.
Sleep! sweet babe, till Jesus calls thee
From thy lowly resting-place!
Kindred, then, where nought befalls thee,
Clasp thee in their fond embrace! A. R. S.

COMMUNICATIONS.

From Sister Richmond.

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

The first point, that I would notice is this: He states that he believes in keeping all the commandments of God, and then says, that the ten commandments are not binding. Consequently they are not the commandments of God, under the gospel dispensation, and John has no reference to them whatever in the text I have quoted. Viz: 1 John ii, 3, 4; v, 2, 3.

2. He says, Christ is our law-giver in this dispensation, and 3d, he makes the assertion, that the Lord's day [Rev. i, 10,] was the day the Lord arose from the dead, and was not the Sabbath.

In reply, I asked him the following questions: 1. What the commandments of God which he believed in keeping in this dispensation, were. 2. When, and where, Christ gave his law, how many precepts has it, and what are they. 3. If Christ is our Law-giver, who is our advocate. And 4. I asked him to prove to me from the word of God, that the Lord's day, [Rev. i, 10,] meant the day that he arose from the dead.

I will give his answer to question 3d, as it is the only one he has attempted to answer. He answers, by asking me, if I believe we are to obey the precepts of Jesus Christ; for instance, Christ says, "I say unto you, love your enemies;" he says, if this precept is binding, Christ not only may be, but is, both our law-giver and our advocate: and again, he says, there is no difficulty here after all, notice one fact, there is no proof in the Bible, that Christ intercedes for any but the saints. O how blind are such teachers. I would to God that they would heed the counsel of the faithful, and True Witness, and buy the gold tried in fire, that they may be rich, and white raiment that they may be clothed, and anoint their eyes, with eye-salve that they may see. It does appear, that any one must be in want of Bible arguments to sustain a theory, that will take such a position; or if it be true, I fail to see how the sinner

can be saved, as he has no goodness of his own to plead of, he must receive the penalty of the law. But I choose to hear what the word of God says on this point.

Wherefore he is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them. Heb. viii, 25. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. 1 John ii, 1. But allow me here to say, as my questions were not answered the first time, I repeated them, telling him if they were in the Bible, he could answer them, &c.; but this he refused to do, telling me he was fully satisfied it would do me no good for him to answer, until I was free from the mesmeric influence, under which he was fully satisfied I was now held. Such an excuse will do for those who have not the Bible on their side to prove their unscriptural assertions.

But in these times, when Satan is permitted to work with all power, signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved; for which cause strong delusion is sent upon them, that they should believe a lie, that they all might be damned, who believe not the truth, but have pleasure in unrighteousness.

I feel like heeding the admonition of the word of God, to try the spirits, whether they are of God; because many false prophets are gone out into the world. And I am thankful, that we have a detector, a statute-book, by which we may try all the fables of the last days. And we have the assurance, that if they preach another gospel, aside from that word, or speak not according to it, it is because their is no light in them. And it is by this word that I wish to try the above. 1 Pet. iii, 15. But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear. Now as we know that some have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm, [1 Tim. i, 6, 7,] let us beware lest we also being led away with the error of the wicked, fall from our own steadfastness. If the hope that is within us, is founded upon the word of God, we can give a reason of the same; but if it is not, and is only built on the traditions, and opinions of men, the sooner we abandon it the better; for the time is coming, that every thing that can be shaken, will be. Every man's work will be tried of what sort it is. Nothing short of the word of God will stand. If our feet are not firmly planted, upon this word, we shall fall, a prey to the enemy. Then how important that we examine carefully, the reason of the hope that is within us, to see if we can sustain it by the word of God.

In regard to the New-Time theory, he says, it is going with more power in some regions than the '44 cry. It is stirring the virgins, affecting the world, God is in it, and with it, the Holy Ghost is in it, Jesus Christ is in it, all of God's good children who are not in it will come into it; and to use his own words, he says, there is salvation in it, and damnation out of it, and he says, if I ever sing the victor's song, I shall have to believe from the heart, that Jesus is coming in 1854. But if our salvation depends upon this, I see not why we are not as safe as they, for if Christ should not come this year according to their own theory, they are without hope. I choose rather to believe the words of Jesus. He says, blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Rev. xxii, 14.

While I look back upon the time since 1844, and see the many positions those have taken, who have denied the ending of the days at that time, and have repeatedly been setting times for the Lord to come, I feel to rejoice that God has a people on the earth, that are willing to follow down the track of prophecy, and are striving to hold the beginning of their confidence steadfast unto the end, and have patience that after they have done the will of God, they might receive the promise. And as they have obeyed the first, and second angel's messages, they are now heeding the warning voice of the third, which followed them, saying, with a loud voice, 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, &c. Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus. In this time when error is fast increasing, and darkness is covering the world, and gross darkness the people, I feel to praise the Lord for the third angel's message, which makes the past so clear, and shows us where we are in this world's history; while those that reject it, are left in darkness, not knowing at what they stumble.

God will have a remnant on the earth, when he shall appear, that are following him wholly, as did Joshua and Caleb; and although some may turn back, and bring up an evil report of the land, I am resolved to go on, for I believe it is a goodly land, and we are well able in the strength of the Lord to go up and possess it. But we must see to it that we are shielded with the word of God; for the enemy is on the alert, and if possible will hinder our prayers, and draw us away from God. But praise his name, truth is mighty and will prevail, and as the way is narrowing, and the conflict is more sure, let us take a firmer, bolder, and more decided stand, for God and his truth, and our Lord will fight for us.

"The battle is coming between the two kingdoms,
The armies are gathering round;
The pure testimony and vile persecution
Will come to close battle ere long;
Then gird on your armor ye saints of the Lord,
And he will direct you by his living word;
The pure testimony will cut like a sword."

LOIS J. RICHMOND.

Ashfield, Mass., March 16th, 1854.

From Sister Place.

DEAR BROTHER:—I prize the *Review* and feel interested in all it contains, especially your articles in regard to the Gospel Order of the church. I feel that it is bread indeed to my soul; O! how much we need Gospel Order among us. My prayer is that it may soon be established among us, here in Oswego. And, also, I feel truly interested in its contents in regard to holiness of heart and life. To my mind it describes the religion of Christ and his apostles. It is what I call Bible religion, and have for twelve years past. Before I made a public profession of religion I have had professors of religion talking with me on the subject, call me sister, and I would say to them, I am not a Christian. They believed I was, only I ought to connect myself with a church. Never, said I, will I make a profession of religion until I know beyond a doubt that I have got it. Said I, the church and world is already full enough of such professors. In 1841 I prayed earnestly to the Lord for an evidence of my acceptance with him, if I was indeed a child of his, and it was granted in a way that I have never doubted. No, the darkest hours that I have seen since then, I have felt if I went astray and was finally lost I could say I knew that all my sins had been forgiven.

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

Dear brethren and sisters, those of us that profess to believe we are hearing the last message of mercy, O, let us square our lives by the plain word of the Lord. Don't let us suppose that we can, somehow, gain admittance at last into the City and have right to the tree of life if we are indulging self, and are living habitually in known sin. The prayer of my heart is that the Lord will enable me to have always a conscience void of offence toward God and toward man. O! for a pure heart and clean hands continually. May the Lord help us to search to know his will and make duty plain, and help us to do his will, regardless of what man shall say or do unto us; for who shall harm us if we be followers of that which is good.

BETSEY E. PLACE,
Oswego, Mar. 19th, 1854.

From Sister Bartlett.

DEAR BRO. WHITE:—I am enjoying much of the light and the truth of the third angel's message. I have the greatest reason to be grateful to God, and to you, my dear brethren, that I ever was blest with the privilege of reading the *Review*. I thank my heavenly Father that there are servants who are giving meat to those who are hungry and thirsty, and to those who have fed on husks long enough. Blessed are those servants whom when their Lord cometh shall be found so doing. I have not had many privileges only through the little paper which is a welcome visitor to me. There are none in this place who are in the present truth, but my trust is in God, His truth has separated me from the doctrines and precepts of men, he has established my goings and I feel that I am founded on the rock, Christ Jesus, and he is able to bring others out of darkness. I hope to be remembered in your prayers, dear brethren and sisters, that I may be found without spot, unblamable when Christ comes.

Yours in love of the truth.

MORINDA G. BARTLETT,
West Hartford, Vt., Mar. 20th, 1854.

From Bro. Chapman.

DEAR BRO. WHITE:—Could you but realize the utter loneliness of some of the scattered brethren, situated far away from those of like faith, no one with whom they can converse upon the all-absorbing

subject of their afflictions; no one with whom they can confidently unite their voice in prayer; no enjoyment of social meetings of those whose hearts unite and burn within them as they meet and sing and pray, and tell of their joys, their hopes, their trials, talk of our Great High Priest, of the new heavens and the new earth, and the sweet peace afforded them in obeying all the commandments of God. Some never behold the messengers who bring the gospel of Christ at the door. But they suffer the reverse of much they love. Instead of prayer they hear God's name profaned. Instead of the Holy Sabbath-day being honored they witness its universal desecration. They love and practice those things that all around them hate; they hate those things that all around them practice.

I say if you could realize this condition of some of God's children, you would be enabled also to appreciate the joy with which they receive the *Review*, the only medium through which they learn the well-being of the faithful.

I wish to say to all the lonely scattered ones, I too am alone, but not discouraged. What reasons we have to rejoice. Though in trouble, yet not distressed; though perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed. What though we are alone in all our sorrows, have we not a friend in heaven who knows how to enter into all our woes, feels for all our grief, and who will temper the winds to the shorn lamb.

I can say for one that I am determined with God's assistance, to set forward in the good cause, and though trials and temptations press sorely upon me, and though all the wicked men on earth were to rise in opposition, yet how securely can we go forward while the strong arm of God bears us up.

O my brethren I want to see heaven. I want to see our mother, the New Jerusalem, and the New Earth. I want, O I want to see Jesus, and the Patriarchs, and the Prophets, and the Apostles and that innumerable company of saints. I want to join with all of them in extolling the Lamb of God. O how I long to hear heaven's broad arches ring with Hallelujahs, when we all get home. Glory to God, the prospect is full of promise! Brethren be faithful, the day will soon dawn.

A. CHAPMAN.

Eureka, Wis., March 14th, 1854.

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, inasmuch that, if it were possible, they shall deceive the very elect." Matt. xxiv, 24.

SPIRITUALISM IN PERSIA.—The *N. Y. Tribune* of March 22d publishes a letter from a Vienna correspondent, who says that the rappings and various other spirit manifestations have appeared, not only in the Austrian capital, but as far east as Persia. We quote an extract from the letter in point:

The *Tischklopfen* (table-rappings) have also found their way to the imperial city, although they do not operate upon the slow and deliberative Germans in the same manner as they affect the more excitable Americans. On the whole, there is something in the *Geistklopfen* (Spirit-rappings) which exactly suits the transcendentalism of the Germans. A few days since I had a long sitting with Bibeseo, the oracle of those things in Vienna. I hear of no other results, good or bad, from the same than that a few fortunate lottery tickets have been bought after consulting the Spirits, and that certain ladies more than a *thousand weeks old* (the German of sweet seventeen) have consulted them upon questions concerning their future. A friend, who has a monomania for Oriental affairs, read to me, a few nights since, from a Persian newspaper, that the *Spirits* are also doing their work at Teheran, the capital of that empire.

SCHEPTEMS CAVED IN.—Somewhat over a year ago, the Hon. Francis Coggswell, a member of the Massachusetts Legislature, formally presented a proposition before that body, "That the Education Committee consider what legislation, if any, was necessary to protect the ignorant and credulous from the delusive acts of 'Spirit-rappers,' so called, whose blasphemous assumptions are fearfully engrossing the minds of a large portion of the community, producing insanity, robbing men of their property," etc. The order also proposed to make it a "penal offense for the owner or lessee of any building" in that commonwealth, "to let the same or any part thereof, for the purpose of holding the blasphemous meetings of the Spirit-rappers." After Mr. C. had strenuously urged the adoption of this order, Rev. John Prince, another member, and who was a believer in Spiritualism, proposed as an amendment that the parties most implicated, viz., the *Spirits themselves*, should be cited to appear in their own defense. The bill was unanimously rejected. A short time ago, to the astonishment of every one, who should appear before the Boston Spiritual Conference but this same Mr. Coggswell! He there stated that the moment that he presented the above order before the Legislature, he concluded to investigate the subject to which it related, and that that investigation had resulted in an entire conviction of the reality of spiritual in-

tercourse. We thank our friend C. H. White for communicating to us the foregoing particulars.

LOUIS NAPOLEON AND THE SPIRITS.—A Paris correspondent of the *N. Y. Journal of Commerce* states that notwithstanding the prohibitions of the Catholic priesthood, the Emperor and Empress of France have had several interviews with the Spirits through a Parisian medium, and that they seemed delighted with the affair. At one interview a Spirit took occasion to administer some severe reproof to the emperor for some of his past public acts, and to denounce terrible calamities upon him if he did not carry himself pretty straight for the future. It is said that the empress considered the nature of the communication as a confirmation of its spiritual origin, very reasonably supposing that if the medium had any control over it, care would have been taken to exclude from it all such impressions as might possibly give offense.

SPIRITUALISM AT WASHINGTON.—The Editor of the *Telegraph* is now at the national capital, whither he went on the 22d of March, as the bearer of the Spiritualists' Memorial to Congress, and to deliver two lectures on Spiritualism. When the Memorial will be presented, and by whom, is not yet determined—nor whether it will be first presented to the Senate, or the House of Representatives. There are numerous believers and able advocates of Spiritualism in both bodies.

A distinguished friend who resides in Portland, Me., states that "there is good deal of *grubbing and grading* going on in that place preparatory to the laying of the spiritual track, and which the opposers of the new Revelation can not put a stop to, inasmuch as a world-wide charter has been attained, and the stock all paid in."—*Spiritual Telegraph*.

FOREIGN NEWS.

The steamship *Africa*, which left Liverpool on Saturday morning, at nine o'clock, March 11, arrived at New York at eight o'clock on Tuesday morning.

THE EASTERN WAR—A BATTLE IN THE DARK.

On the 17th of February a conflict took place by mistake between two columns of the Russian army. As the Turkish positions are extended in an easterly direction as far as the village of Cuipereni, which is about a mile distant from Kalafat. For several days a Turkish corps 4,000 strong, under the command of Col. Mirolai, had been posted in front of this village and in the direction of the Russian outposts. On this corps the Russians determined to make an onslaught during the night of the 16th. For this purpose two Russian columns were brought up, each from 4,000 to 5,000 strong, one by the road which leads to Kalafat from about the village of Seriberzi, and the other from the left side of it from about Poisna, (Prince Miloseh's property,) to advance unexpectedly upon the Turks, to surprise, inclose them, and cut them to pieces. The Russian columns commenced their march at 3 o'clock in the morning, and by 4 o'clock reached a position from whence they were only half an hour's march from the Turkish pickets. The second column seems either to have missed the direction by mistaking the road, or to have come up long after its time. Be this as it may, the latter column, in the obscurity of a foggy night, concluded the former one to be a body of hostile Turks, and instantly opened upon them a terrific cannonade, which the others, who labored under the same mistake, returned with yet more deadly effect. Pressing toward each other, it came ere long to a close fire of small arms. This ill-omened combat lasted for an hour and a half, until, when day dawned, the combatants saw with horror the error they had committed. The loss in killed and wounded in the course of this night's encounter is reckoned, by the Russians themselves at several hundreds. The Turks were naturally alarmed at every point; and at Widdin, which is but a league and a half distant, Omer Pasha, on hearing the cannonade, took all the requisite measures for defense. The Turkish corps stationed at Cuipereni stood to arms in readiness for action at any moment, but did not advance as it was at a loss to imagine or comprehend what the Russians were about; murdering one another in that style. It was not till between 7 and 8 A. M. that the Russian columns withdrew to their respective positions, carrying their wounded along with them.

By the arrival of the Franklin, Thursday, March 30th, and the *Canada* at Halifax, last evening, we are put in possession of advices from Europe to the 15th inst., a week later than previously received. The first division of the British fleet, intended to operate in the Baltic, sailed from Portsmouth under Sir Charles Napier on the 11th inst. The Queen visited the squadron in her yacht, and escorted the ships to sea. The remaining division was to sail in a few days, under Admiral Chads. The whole fleet, when united in the Baltic, will consist of 44 vessels, with 2,200 guns, 22,000 men, and 16,000 aggregate horse power of steam force. From the seat of war on the Danube, there is no news of importance, beyond the partial retirement of the Russians from Kalafat. The auxiliary French and English armies will not reach Turkey and be ready to act much before April. The Greek insurrection is suppressed. The Czar has published in the official journal at St. Petersburg a reply to the recent invectives of Lord John Russell in the House of Commons. He accuses the British Ministry of having known and partially approved beforehand all the plans whose execution they now hold up as such a crime. The Ministers repel the charge, and promise to refute it by documents. Austria adheres to her declaration of neutrality, but while she approves the course of the Western Powers, states that her future course will be decided by regard for her own interests.

NEW TRACTS.

THE TWO-HORNED BEAST.—This is the subject of a Tract of 52 pages, written by Bro. J. N. Loughborough. It is an excellent work for circulation. Price \$3.00 per 100.

THE SANCTUARY.—A Tract of 32 pages, written by Bro. Uriah Smith. This is an important little work at this time, as it is necessary that the true Bible position of the Sanctuary and 2300 days should be understood, to prepare the mind to resist the New-Time heresy. Brethren, let the tract be circulated. Price \$2.00 per 100.

A returned paper has on it written, "A. Hall;" but as the P. O. address is not written on it, nor on the wrapper, we know not where to look for the name in our books.

Western Tour.

We probably shall not be able to leave on our Western Tour before the first of May. If the brethren in the vicinity of Milan, Ohio, wish us to meet them in conference, the 5th, 6th and 7th of May, they will give us seasonable notice. We shall probably spend but one Sabbath in Ohio, then pass on to Michigan. Our appointments for several weeks will soon be arranged and given in the *Review*.

We would invite that portion of our brethren who are fully with us in the present truth, who have done but little, or nothing, to pay the expenses of publishing the *Review*, to look at the receipts in this number. Brethren, we want your help now. See our terms. "We make no charge," not because we are able to give the *Review*; but that it may have a free circulation to all who wish to read it.

When we stated the sum of \$1,500 per year, we did expect that every lover of those precious truths which the *Review* advocates, would at once send us this small sum, if possible.

Several churches have raised the sum to pay for all the copies of the *Review* taken in their vicinity. This plan we would recommend to all. Will the traveling brethren see that agents are appointed, who shall attend to this matter. A little care and christian benevolence on the part of the professed friends of truth, would save us much embarrassment and perplexing care.

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

Publications.

The Sanctuary and Twenty-three Hundred Days—76 pages—price 7 cents—postage 1 cent.

Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent.

A Refutation of the Claims of Sunday-keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent.

Signs of the Times—124 pages—price 8 cents.

Our collection of Advent and Sabbath Hymns—144 pages—price 30 cents—postage 5 cents.

Time and Prophecy—a Poem—120 pages, well bound—price 25 cents—postage 5 cents.

A Word for the Sabbath—a Poem—price 6 cents.

The First Day of the Week Not the Sabbath—32 pages—price 3 cents—postage 1 cent.

Christian Experience and Views—price 6 cents.

Supplement to Experience and Views—price 6 cents.

Solemn Appeal—32 pages—price 2 cents—postage 1 cent.

True Piety—state of the Churches—16 pages.

The Sabbath by Elihu—16 pages.

Both Sides—on the Sabbath—16 pages.

The Sabbath by P. Miller Jr.—16 pages.

New Time Theory Reviewed—16 pages.

Volume I, II and III of the *Review*, bound in paper covers—price 40 cents for Vol. I and II, and 80 cents for Vol. III.

Youth's Instructor, Vol. I, in paper covers—price 25 cents.

THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2.

Tracts of 16 pages each can be sent by mail for one half cent an ounce, in packages not less than 8 ounces. We will send 50 and pay the postage, to one address for 50 cents.

Letters.

R. Hicks, J. A. Loughhead, S. Smith, J. W. West, A. A. Dodge, E. Wood, E. L. M. Cary, R. F. Coltrell, H. Smiley, J. H. Waggoner, W. J. Lusk.

Receipts.

J. Wilcox, J. Hebner, W. Bryant, C. Robinson, R. Preston, C. Woolverton, each \$1. B. Madill, R. Clark, H. C. Crumb, each \$2. W. W. Rew, J. A. Miles, H. Everts, each \$1.50, S. Smiley, E. Rew, P. Gove, each \$0.75. S. Gove, \$0.90. A. Chapman, \$0.68—\$34.90 behind on *Review*.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

At South St. Paul Street, Stone's Block,
No. 23 Third Floor.

JOSEPH BATES, J. N. ANDREWS, JOSEPH BAKER,

Publishing Committee.

JAMES WHITE, Editor.

TERMS.—We make no charges. Those who wish to pay only the cost of one copy of the *Review*, (as some choose to do,) may pay \$1.50 a year. Canada subscribers, \$1.75, when the postage is pre-paid.

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.)