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

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TERMS.—See Last Page.

THE TWO-HORNED BEAST.

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[Concluded.]

Verse 12. "And he exerciseth all the power of the first beast before him." The first beast had power to make war on the saints. See verse 7th. "And it was given unto him to make war with the saints, and to overcome them." Such a work is pointed out yet to be fulfilled by the two-horned beast. See verse 15th. "And cause that as many as would not worship the image of the beast should be killed." But we pass over this point for the present, as we shall have occasion to notice it in order.

Says the objector, "It is said that 'he exerciseth all the power of the first beast.' It must be that this two-horned beast is some power that takes the reins of government of the first beast, and rules in his dominion." I know not how any one can draw such a conclusion from the text. Would it not destroy the fulfillment of it? We reply to the objection as follows:

1st. The first beast symbolizes a body of rulers; and when its dominion is taken away it ceases to be a ruling power, and only exists as ruled over by the conquering power. When a beast's dominion is taken away, its life is prolonged. See Dan. vii, 12. When Belshazzar the king of the Chaldeans was slain, and Darius the Median took the kingdom, the people of that vast realm were not slain, but passed under the rule of Media. Yet when this event concerning Babylon is spoken of, it is said Babylon is *passed away*. If the Papal beast had met the same fate, we should speak of it as passed away. When the civil power was taken from the Pope, the event was called, "the deadly wound." And if it was said, the two-horned beast ruled while the first beast was thus wounded, there might be some plausibility in the position taken; for there would be no guard to exclude the two-horned beast from the first beast's territory. But we have already shown in the former part of this article, that the two-horned beast's locality is definitely in America. If the two-horned beast did take the rule of the first beast, then the two powers would not bear the relative position to each other that the text represents.

2d. By comparing the history of the two-horned beast with that of the false prophet, (which clearly represents the same power) we see that the position of our opponents is groundless. "And the beast was taken, and with him the false prophet that wrought miracles before him." Rev. xix, 20. Read the connection. We see the two beasts exist at the time of Christ's coming, as two distinct powers.

3d. Rev. xiii, 12, declares that the two-horned beast causes men "to worship the first beast whose deadly wound was healed." Let this *forever* exclude the possibility of our opponents' position being true. By it we see a burden of the two-horned beast's work is done after the healing of the Papacy. These powers then work together, and exist as distinct beasts until the judgment.

The expression "before him," by *Whiting* is rendered, "in his sight." This gives the idea clearly. The Papal beast exists on the eastern continent; his seat is definitely at Rome; and while the two-horned beast is located in the west, and is performing his wonders, they of the eastern world behold, wondering.

Verse 12. "And causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." It is not said that this power causes men to worship God, but causes them to worship the first beast: Papacy. What is this worship? We shall claim that it is homage paid to the first beast; the keeping of commandments which he may have made, which are contrary to God's commandments. If we obey strictly all the precepts of the Bible, we are looked upon as worshipers of the true God. The worshiper of the false god can only be shown as such by those precepts which the true God we worship has laid down. As a tree is known by its fruit, so is it known whom a worshiper honors and adores, by the commandments he keeps. If the foregoing conclusions are correct, then the beast-worshiper will be known by the commandments he keeps, and can be detected wherein he is in error, by the commandments of God. As strict conformity to God's commandments is the worship of him, if Papacy institutes commandments contrary to them, and individuals leave God's commandments and keep those of the Papal beast, we must conclude they honor that beast above God. And should we see those who had understanding of the matter thus act, we should at once pronounce them worshipers of the beast. But an individual might have no inclination to keep those commandments, but be desirous of obeying God. Just then, we will say, the two-horned beast passes a law obliging its subjects to keep those very institutions, or pay a heavy penalty: the individual now commences to keep those institutions. Would he not be a worshiper of the beast, and that caused by the two-horned beast? But has the like been done? Yea. The Papal church has not only made commandments contrary to God's commandments, but has thought "to change laws." See Dan. vii, 25. Even the laws of the Most High. He, (the little horn) has not in reality changed God's laws, although he has thought to do it. But he teaches a law to his subjects, as the law of God, which is but an imposition in some of its parts, as may be seen by comparing it with the original law of God. Ex. xx. We copy the following, the ten commandments of God as taught by Catholics.

"General Catechism" of the "Most Reverend Doctor James Butler" "revised, enlarged, improved and recommended by the four Roman Catholic Archbishops of Ireland."

LESSON XIV. ON THE COMMANDMENTS.

"Say the ten commandments of God."

1. I am the Lord thy God, thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath-day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods."

Reader, compare the above carefully with the ten commandments in your Bible. Where is the second commandment? It is gone. This you will see changes the numbering of all the commandments which follow. The Pope, to make out the complete number, ten, divides the tenth commandment into two parts. But we call particular attention to what the Doctor has laid down here as the 3d commandment, but which is in fact a part of the 4th commandment. The person who is instructed by this catechism, cannot find out by

that commandment as it stands what is required by it. They need an explanation of it, and as it is considered dangerous for the common people to have the Bible, they must receive the information through their medium of instruction, the catechism. Let us see if the Doctor will give an exposition of it.

LESSON XVII. ON THE THIRD COMMANDMENT.

"Say the third commandment."

Ans. Remember that thou keep holy the Sabbath-day. What is commanded by the third commandment? Ans. To spend the SUNDAY in prayer and other religious duties.

Which are the chief duties of religion in which we should spend the Sundays?

Ans. Hearing MASS devoutly; attending vespers, or evening prayers; reading moral and pious books and going to communion.

What is forbidden by the third commandment?

Ans. All unnecessary servile work; and whatever may hinder the due observance of the Lord's day, or tend to profane it."

We see at once that Papacy has made an attack upon God's Sabbath, and attempts to give us a substitute, Sunday, the first day of the week. This we know is not the day God appointed to be kept holy by the fourth commandment. The question is, has God authorized this change that has been made in his Sabbath? He declared [Ex. xxxi, 17,] "It is a sign between me and the children of Israel forever." The word *forever* signifies, As long as a thing, considering the surrounding circumstances, can exist.—Clark. If the Bible then does not teach that the Sabbath was to cease, it will be a sign eternally. Christ declares, [Matt. v, 17, 19,] "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so he shall be called the least in the kingdom of heaven." Again, unless it can be shown that God has removed the sanctity from the seventh day, the same reason exists now for keeping it that ever did. God has made it holy. No testimony can be found to show that God has ever removed that sanctity from the day; therefore it is holy still. We must beware how we do our own pleasure on his holy day, lest we pollute it. God's fourth commandment is still binding upon us, and no Bible authority can be found for keeping the first day of the week. First-day-keepers themselves are obliged to admit, that they have no precept for their Sunday institution. They only claim apostolic example, which the Word does not contain. See *Refutation of the claims of Sunday-keeping to Divine Authority*. Published at the *Advent Review Office*, Rochester N. Y.

They also claim that the fathers of the church have kept that day. The Catholic, however, is willing to show the matter in its true light, and places the honor of the change where it belongs. Read the following from *The Catholic Christian Instructed*.

"Ques. What warrant have you for keeping Sunday, preferably to the ancient Sabbath which was the Saturday?"

"Ans. We have for it the authority of the Catholic Church, and apostolic tradition."

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the Church, [Matt. xviii, 17; Luke x, 16,] and to hold fast the tradition of the apostles. 2 Thess. ii, 15. But the Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day; [Rev. i, 10,] but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of

the disciples' meeting together to break bread on the first day of the week. Acts xx, 7. And Paul [1 Cor. xvi, 2] orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly, the best authority we have for this, is the testimony and ordinance of the church. And therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy-days all stand upon the same foundation; viz., the ordinance of the church." Chapter xxiii.

We find that the keeping of *Sunday* as a Sabbath originated with the mystery of iniquity, (Papacy,) which had commenced to work in the days of the apostle Paul. 2 Thess. ii. The man who with understanding on this subject leaves the fourth commandment and keeps Sunday, honors the Pope, not God. The two-horned beast has already begun this work, as we have shown, of causing men to keep the Sunday. Not only in several States of this Union are laws passed prohibiting labor on Sunday, but in States where there are no statutes to affect the observer of the seventh day, there are city laws that do bind all within their incorporations.

Thus, we see, the two-horned beast is causing them that dwell on the earth to worship the first beast. And not only so, but the soil itself must rest (be neither tilled nor sown) upon the first day; not because God has said it, but the Pope.

Verse 13. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

Here are wonders which are not to be merely pretensions, but men are to behold them. Not like Napoleon, who told the Mussulmen that he could command a fiery chariot to come down from heaven, and yet never did it. That we are living in an age of wonders is proverbial. None pretend to deny it. The labors which in ages past it would have required years to perform, are now accomplished in as many months. Who can enumerate the inventions, which the ever moving mind of man is bringing before the public. Machinery is now standing in operation, a hint of which fifty years since would have astonished the world. Fire, that purger of all elements, is brought to subserve the interests of man, to aid him in traversing the mighty deep, or bear him swiftly o'er the earth. Who would have tolerated the idea sixty years since, of a passage from New York City to Rochester, in the space of twelve hours. Even when the idea was suggested of the construction of a canal from Albany to Buffalo, over which boats might pass at the rate of ten or twelve miles per hour; said an aged veteran, "I want to live to see that, and then I am willing to die." Little did he think it would be accomplished in his day. Again, when people talked about Rail Cars, going at the rate of thirty to fifty miles per hour. "Why!" said one, "you might as well be shot out of a gun at once. It will tear every thing in pieces." In our own day when the idea was advanced that a dispatch might be sent from New York to Washington in an instant, it was thought to be perfectly preposterous. I will forbear noticing the suggestions in regard to it, as we are all familiar with them, it being in our own day.

Here in our own country, upon the Hudson river, steam was first applied to the propelling of boats. Now we see steam-ships coursing their way to every part of the globe. Think of the ridicule made of Robert Fulton while constructing his first steamboat, and answer whether the people did not consider it a wonder as it moved out of the harbor without the aid of wind or tide. As the result of these experiments in steam, we see it now applied to the propelling of cars; moving travelers over the plain and through the vale to every part of the land. As predicted, [Nahum ii, 3, 5.] "The chariots shall be with flaming torches in the day of his (God's) preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets (a better comparison could not be brought of cars running at the rate of 40 to 50 miles per hour than "they rage,") they shall jostle one against

another in the broad ways. (There are in the principal cities and villages where rail-roads pass, side tracks, or switches, upon which cars are placed for loading and unloading, and as they are backing and moving forward it occasions the jostling. These places are called broad ways.) They shall seem like torches. (Look at the cars, as they are coming towards you in the night with their glaring light in front of the engine, and answer me the question, Do they not seem like torches?) They shall run like the lightnings. (So near like the lightning do they run, that men have established what is termed the "lightning trains.") He shall recount his worthies. (The conductor's continual employment is, recounting passengers from station to station.) They (the passengers) shall stumble in their walk. (Try it, and see if you do not stumble as you attempt to walk through the cars while they are in rapid motion.) We can also answer the question God asked Job, chap. xxxviii, 35. "Canst thou send lightnings, that they may go, and say unto thee, Here we are?" Although Job could not answer it, the men of the present age are prepared to say, We can. They have brought "fire down from heaven." By Benjamin Franklin's experiments, it was found that lightning could be conveyed by the lightning-rod from heaven to the earth in the sight of men. His experiments gave a new impetus to the science of electricity: investigation has continued until we now hear the clicking of the telegraph. Said Doctor Beman of Troy, in a sermon recently, "If Franklin tamed the lightning, Prof. Morse taught it the *English Language*." Said another Lecturer, "God asked Job, 'Canst thou send lightnings?' He had no answer. I can do it." Yes, the traveler may start on his journey from Washington; when he arrives in Chicago, he can leave his communication in a telegraph office; the lightnings go to Washington, give the name of his friends, his locality and name, and—"Here I am."

I might mention the wonders of Psychology, Biology, and Mesmerism in all its forms which have attracted the gaze of astonished beholders. But these all bid fair to be eclipsed by the astounding wonders of *Spirit Manifestations*. Free converse is held with what purport to be the spirits of the departed. Were it not that God has made known to us his will, and marked out the course of events of this time, we should be compelled to yield to their teachings; and there might well be a trembling for the fate of Christianity. For, that *Spirit Manifestations* are a reality, none, who have thoroughly investigated them, will pretend to deny. The statement of men of intelligence who have investigated this matter, is, "Whoever declares *Spirit Manifestations* to be a humbug, show that they know nothing about it."

The Revelator declares concerning this two-horned beast, that he "deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast." Then in this nation men are to be clothed with some power by which they can perform miracles, and thereby deceive men. Some have supposed that all miracles must come from God, and that no miracle could come from an evil source. This is a mistake; for Pharaoh's magicians in the days of Moses, wrought miracles; but when miracles were performed which they could not do, they acknowledged it as "the finger of God;" which virtually admitted, that theirs were from some other source. By these so-called *Spirit Manifestations*, miracles are being performed by which men are deceived.

1st. They are led to suppose they are conversing with their departed friends, when in fact they are the spirits of devils, which the Bible declares men in the present time shall give heed unto. 1 Tim. iv, 1. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Rev. xvi, 13, 14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of

the whole world, to gather them to the battle of that great day of God Almighty."

2d. When Satan has them confirmed in the belief that they are conversing with their friends, he begins to put the Bible aside as no better than some story book, and tells his subjects that *Spirit Manifestations* are far superior. Thus the miracles are being performed, and men are being lulled to sleep with these awful delusions. These spirits now rap, write, play musical instruments, send communications from one circle to another by the spirits, profess to heal the sick, and say they shall perform greater wonder. For a further exposition see *Signs of the Times*, published at the Review Office. Thus we see, that those that dwell on the earth are being deceived by miracles which this people have power to do.

Verse 14. "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live." An image to the Papal beast, must resemble that beast in some respects. The Papal beast we have already seen was a church clothed with civil authority, having power to put to death heretics, (or those who would not obey its teachings.) We have seen by verse 12, that the two-horned beast is to "exercise all the power of the first beast." Again, a church or ecclesiastical body is to have power to pass decrees to put the saints to death. But, peradventure, God may deliver his people just as the decrees of the beast are to be executed. The faith of God's people will doubtless be tried as sorely as Abraham's was, when he was called upon to offer his only son, Isaac. God delivered him; and he declares to the Philadelphia church, (this is the state of the church just prior to Jesus' coming,) "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly." When the decree is out against God's people, it will be a solemn and fearful hour, whether the decree formed is executed or not.

We do not understand that this image is yet completed, but that it is a work to be performed in the closing scenes of the career of the two-horned beast. Some doubtless start at the idea of such a work as this being done in these United States. But we have already seen that the United States is the two-horned beast. With definiteness we conclude, *here* will the image be formed; *here* will Protestants, notwithstanding their high profession, do the very work the prophecy states. The observer of the movements of the United States for a few years past, with an understanding of the principles of the constitution, will not be startled at the idea advanced. Notwithstanding Protestants are so mild in their profession, we see they abuse power when in their hands. Who can tell unless guided by the prophecy, what Protestants would do with laws on their side. Look at the Puritans who themselves crossed the great water to flee oppression, persecuting the Quakers even unto death.

All organized religious bodies in these United States are tolerated by law, and government pledges them protection. All that is wanting to complete an image to Papacy, is simply a union of action in Church and State, and for the churches to have control of the laws so as to inflict penalties on heretics, or those who do not obey their sentiments. It may not appear strange to the reader that we look for such a union as we already see moves that point strongly in that direction. We have already shown, that in several states Sunday-keeping is established by law. The ministry will teach that Sunday is to be kept holy, and if you violate the Sabbath (*Sunday*) openly, you will be pointed to the law, and informed that if you do not rest you must suffer the penalty therein attached.

The two-horned beast says to them that dwell on the earth, Make an image. The dwellers on earth, or the territory of this beast, it seems, have a part to act in this work. This clearly marks United States as the scene of action. This is the manner in which laws are made here: by the representatives of the people. As all men by the dec-

laration, are declared to be "equal," it became necessary that some course should be taken by which all could have equal privileges in the construction of the laws. If the whole mass were called together, there would be an endless discussion and no laws made. Therefore, the people were to elect such representatives as would carry out their principles; and they were to meet and make laws, which, when passed, should be considered the laws of the people. The image is to be formed by the people or their representatives.

Verse 15th. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." From this text we may draw two conclusions:

1st. The image of the beast is to be made in the same territory where the two-horned beast rules; for the two-horned beast can exercise that authority in no territory but its own.

2d. That it already has it in its "power to give life to the image of the beast," or cause the decree to be made and executed. Is it not in the power of the United States to pass such laws? They declare by their constitution, "all men shall be protected in worshipping God according to the dictates of their own consciences." We see the mass hold the first day of the week as a holy day. If a memorial should be sent into congress with 1,000,000 names signed to it, declaring that their rights were infringed upon, and praying them to pass a solemn enactment that the first day should not be profaned by labor, how soon the result would be a law upon the point.

Were the United States as a body to pass a law that *Sunday* should be kept holy, or not profaned by labor, there would be, I conceive, an image to Papacy; for law would then be in the hand of the church, and she could inflict penalties on those who did not obey the Sunday institution. But, when moral restraint is taken from men, and the honest in heart have been called from Babylon, the decree will be passed that all who will not "worship (keep the laws of) the image shall be killed;" then you will witness a *living* image, breathing out the venom of a Romish Inquisition. Then will it exercise all the power of the first beast.

Verse 16. "And he causeth all, both small and great, rich and poor, *free and bond*, to receive a mark in their right hand, or in their foreheads." We learn that this work of the two-horned beast is performed where there are "*bondmen*." The position of the world in regard to slavery, may be learned from the following quotation from an article on the Nebraska bill, in the *New York Tribune*, of Feb. 18th 1854.

"Franklin Pierce has lived to the age of fifty years. In addition to all, he professes faith in the doctrine and precepts of Jesus Christ."

"At this critical moment the astounding proposition comes from the citizen who is now President, to repeal the statute which secures the immeasurable blessings of freedom to Nebraska, and to establish therein the dire institution of African Slavery."

"The whole world has been steadily advancing toward the overthrow of African Slavery for more than a century. Nations have abolished it. England has emancipated her black populations. France has done the same. Even Russia herself has abolished serfdom in every territory, she has added to her empire since the beginning of the present century. The trade in slaves has been denounced as piracy by all nations. The remains of the barbarism of slave-holding now linger in the world under the protection of the decaying kingdom of Spain, and of a portion of the States of this Union."

Bondmen and free are under the dominion of the two-horned beast. Let the above quotation settle the question firmly as regards the locality of the two-horned beast. We see all other nations have abolished slavery, or declared it to be piracy, and the traffic is dying away. In the United States it still exists, with a fair prospect of an increase of slave territory.

Verse 17. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The two-horned beast is to cause all to receive "*the mark of the beast*." We inquire, What is the mark of the

beast? Many have been the speculations in regard to it. While one has supposed the mark of the beast to be an unscriptural connection of the church with government affairs, another has thought it to be sprinkling as baptism. The Revelator does not say a mark, but it is "*the mark of the beast*;" and he also defines it as "*the mark of his name*." Rev. xiv, 11. The beast assumes the title of God: "Most holy Lord God the Pope." He claims to be at the head of the work of God on earth. He was to think to change times and laws. This he has already done. See the quotation of commandments from the catechism. The mark of his name, we shall claim, is the mark of his name as a God, or as a reviser of the law of God. Before we can be prepared to state with definiteness, what this mark is, our attention shall be called to the law of God, to decide what the mark of his name is. This beast has assumed authority, and as a matter of course assumes a mark which designates him from the true law-giver. The third angel (Rev. xiv) warns against the mark of the beast, and says, "Here are they that keep the commandments of God." The class who take heed to the call of that message are keeping the commandments of God. This is one of their striking peculiarities. From it we may infer, that those who are giving heed to the decrees of the beast are not keeping them. The commandments of God are held out in opposition to the mark of the beast, and by them it can be detected. The ten commandments are the great constitution of Jehovah, and says the Apostle, "If any man speak, let him speak as the oracles of God." 1 Pet. iv, 11. Oracles of God, *ten commandments*. Acts vii, 38.

The laws of an earthly monarch, to be of force, must bear the name of the monarch, his signature of royalty, and also the impress of his seal, which is the sign or mark of his name. If the Emperor of Russia should at the present time write out commands for his army to follow, and sign his name *Nicholas*, the soldiery might be at a loss to know where the document came from; for there are *Nicholases* many. But he signs his name, *Nicholas, Emperor of Russia*. This shows at once the extent of his government: Russia; also his right to reign—Emperor. When the document is thus signed, and bears the impress of the seal of that monarch, it is valid. When the soldiery behold it they at once take heed to it. Why, say they, we are in his realm, subject to his reign, he has power to make laws to govern us, we must take heed to his enactments. A law without a signature of royalty, and seal, is good for nothing. The true law-giver is known by his title of royalty, and seal, which is the sign, or mark of his name. There is no danger, while his subjects retain the knowledge of his title, and seal, of their being imposed upon.

If the law of an earthly monarch is but a dead letter, without the signature of royalty, and seal of the law-giver, how must it be with the law of the Most High, if his signature of royalty, and seal have been removed from his law? If it has been done by himself, he has rendered his own law inactive; but if it has been removed by a foreign hand, as taught by them, it must be faulty. The loyal sanction of the Most High, must be something connected with his law, that discovers to us the extent of his dominion, and right to reign; which is a sign between him and his loyal subjects, that they may know his genuine laws, and be guarded against all imposition. That the living God has a seal, we learn from Isa. viii, 16; and we also learn by the same text, that *that seal* has been taken off. "Bind up the testimony seal the law among my disciples." No necessity of such a proclamation, if the law seal had not been broken. Therefore in this time, when men are saying to us "seek unto them that have familiar spirits," we are to *seal God's law*. Restore to it his royal sanction which he attached to it when he gave it; which, like the seal of an earthly monarch, stamps his right to reign, and extent of dominion, as expressed in his royal title, as genuine, and shows to his subjects, that they are not imposed upon.

We wish to call attention to the law of God, and

if possible find his seal. We begin and read. The first three commandments are prohibitions, and in each of them the name "thy God" is mentioned; but the uninformed might say, "there are gods many and lords many." We do not gain the desired information, from these three commandments. We pass on. We will skip the fourth commandment, as it is thought by some to be a Jewish institution, which has served its time out and ceased. The fifth commandment teaches the duty to parents, with a promise of long life in the land, to those who obey. The other five commandments are each prohibitions; but neither of them mention the name of God. We will just look at that so much despised commandment, and see if we can get any light there.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." Here we get, 1st. "*The Lord*." 2d. Signature of royalty: *Creator of heaven and earth*. 3d. Right to reign and extent of dominion. As, he is the creator of heaven and earth, and all that is therein, nothing can exist unless supplied from his bounty. Therefore as he is our creator and sustainer, he has a right to reign over all. *Heaven and earth* is the extent of his dominion. The *seal*, or *sign* between him and his people, the Lord himself has declared is what this commandment enforces.

"Moreover, also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ex. xx, 19, 20. "I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." See Ex. xxxi, 13-18.

Sign and seal are synonymous terms. See Rom. iv, 11. Paul speaking of Abraham says, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." The Sabbath is a sign between God and his people; hence it seals his law as genuine. As the seal of an earthly monarch is a sign between him and his subjects, so the Sabbath is a sign between the Lord and his subjects, that they may know him from all others. Take this fourth commandment from the ten, and the seal of the living God is gone, and the knowledge of their author is taken from us. Here is where Papacy has aimed a blow. The Pope has taken away the seal of the living God, and the ten commandments as taught by him do not contain it. Read the following portion of the fourth commandment as given by the Pope, and by him called the third commandment. From Doctor James Butler's catechism.

"Say the third commandment.

Ans. Remember that thou keep holy the Sabbath-day."

Here is all that the Pope gives us of the Sabbath commandment. Where is that part of it that pointed out to us the true God, his right to reign, extent of dominion, &c? It is gone. Read again from the catechism and see what we have in place of the seal of the living God.

"What is commanded by the third commandment?"

Ans. To spend the SUNDAY in prayer and other religious duties."

An antidote or Treatise of Thirty Controversies. The Word of God commandeth the seventh day to be the Sabbath; you [Protestants] without any precept of scripture, change it to the first day of the week only authorized by our tradition.

In place of God's seal or mark, we have *Sunday* attached to the law. It does not point out the living God, but claims to be instituted on the authority of the Papal church. Yea, it points to the Pope. It is "*the mark of the beast*."

[Continued on Page 79.]

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, MAR. 28, 1854

GOSPEL ORDER.

A good brother in the West inquires what we mean by church order. By gospel, or church order we mean that order in church association and discipline taught in the gospel of Jesus Christ by the writers of the New Testament.

There are two extremes which we would warn all against. One extreme is to resort to human creeds to secure church order; the other is no order, each one acting independently of the views and feelings of his brethren.

On the one hand, men have seen the need of order and union in the church, that the cause of Christianity might advance, and, to secure this, have formed creeds and rules of discipline to govern the church, instead of taking the words of life spoken by Christ, and written by inspired apostles. What a sad mistake!

Human creeds stand unyieldingly against the progress of light and truth; they bind the consciences of many, and stifle the voice of truth, that, were it otherwise, would cheer the hearts of the faithful, and arouse the sinner to flee from coming wrath. Human creeds may have the credit of holding together vast bodies of men professing Christianity; but it must be acknowledged that within their embrace are all the corruptions and damning sins of the age. Slavery and oppression in every form, pride, love of riches and all the lusts of the flesh are there. And there is not power in these creeds to purify the body. They shut out the light of those unfolding truths designed to purify men and prepare them for the coming of the Son of man, while these sins lie unrebuked upon the church, which will in the day of wrath sink her in perdition. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. "Wherefore come out from among them, and be ye separate, saith the Lord." 2 Cor. vi. 17.

On the other hand, some who have seen the deadly influence of creeds, have run off into the fatal extreme of no order, but each in their teachings and mode of operation, acting perfectly independently of the views, feelings and wishes of their brethren. This extreme leads to anarchy and confusion. Our Advent brethren, in coming out of the churches, in breaking away from human organizations and creeds, did well; but their sad mistake has been in not being subject to the order of church association and discipline delivered to the church by inspiration of God.

Some of our dear brethren who engaged in the work of teaching the Sabbath of the fourth commandment, and other truths connected with the message of the third angel, have stumbled, and some of them are now inactive, in consequence of taking this last extreme. They have hastily advanced new views without first consulting with their brethren, and in some cases have continued to teach error after their brethren have entreated them not to, and have pointed out the evils of such a course. Others have moved rashly and injudiciously in the use of means, and in the manner they have presented truth, even after they had been faithfully warned and entreated to take a different course; but their extreme views of individual responsibility, and not being in a scriptural sense subject to their brethren, led them to still pursue a course which has resulted in much evil. Some have taken upon themselves the work of teaching the word without the advice and approbation of their brethren, and too many among us have been more or less puffed up with pride, having an exalted view of their opinions, and their knowledge of spiritual things. These things have arisen for want of gospel order among us. And while we see the holy cause of present truth is hindered in its onward progress in consequence of these evils, we cannot remain silent on this subject.

The inquiry comes in from many places, "What is the matter? Why does not the cause of present truth move more rapidly?" The best answer we can give,

is this:—God will not suffer this holy cause to move faster than it moves right. (What else could we expect in the last sealing work?) And he is waiting for his people to get right, and in gospel order, and hold the standard of piety high, before he adds many more to our numbers. We confess that we have not felt desirous of others embracing the truth, till the standard of Bible truth and holiness should be raised so high, that when precious souls embrace the Sabbath, they may be led on to higher and still higher attainments in the service of God. But it is a lamentable fact that in many places, soon after individuals embrace the Sabbath, and feel the sanctifying blessing that follows taking this cross, their hearts are made sad in consequence of trials produced by those who walk not according to the gospel rule, and they sink down into a tried discouraged state. While such sad causes exist among us, who can desire an increase of numbers? God will not intrust many souls to our watch-care, brethren, until we get into a position to lead them on in the path to eternal life.

A shaking is now going on among us, and we cannot pray, Stay thy hand, Lord, but we desire it to go on till we are left a holy and perfectly united people, prepared to work for God. But we are happily disappointed that our brethren all stand firm in the Sabbath, though in some places rather low.

There are many of our dear brethren who feel the need of gospel order. May the Lord help them to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. iv. 2. And, brethren, one and all, let us arise in the strength of the Lord, to the work before us. We see the evils that have existed and do now to some extent exist among us, and their sad results. It will not profit us to see these things, and sink in discouragement as we view them. But let us arise and put these things from us, that the frown of God may be turned away, and his power be manifested among us.

And to those who have been in error, and have wounded the precious cause of truth, we would say, Make clean work and confess to the bottom that you may be fully restored to the favor of God, and the fellowship of the church, and in that swiftly-hasting day, be sheltered from the wrath of God.

We have briefly noticed the two extremes, and their results. Between them we may find gospel order. Read the exhortation of the Apostle, given by inspiration of God, to those who feed the flock:—

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Pet. v. 1-6.

This thrilling exhortation expresses the mind of the Holy Ghost; and the servants of the Lord should mark well every sentence, and tremble at the word of the Lord. He is required:—1. To feed the flock of God. 2. To take the oversight of the flock. 3. This he is to do willingly, and not by constraint. 4. Not for filthy lucre, [gain,] but of a ready mind. 5. He is not to be a lord over God's heritage, and rule with severity and force, but be an ensample to the flock. He must meekly follow Christ and lead the way, that the flock may safely follow his example. 6. The younger are to submit to the elder. How necessary that those of little experience should counsel with, and submit to the advice of those of experience and sound judgment. 7. "Yea, all of you be subject one to another." 8. "And be clothed with humility." 9. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

But we would call especial attention to the expression, "Yea, all of you be subject one to another." It will be seen at once that if this injunction is obeyed, union will be certainly restored and secured to the flock. It strikes a death blow at the extreme view of individual responsibility, that men are not to be governed at all in the views they advance and the course they pursue, by those they believe to be the true church of God. It plainly shows that in these things they must be subject to the church. The pride of the natural, ungovernable, unteachable heart will start back at this plain gospel sentiment; but we dare not withhold it. There never can be gospel union until this gospel truth obtains and is carried out by the flock.

Turn to the fifteenth chapter of Acts, and there read the account of the course pursued by the apostle to secure the union of the faithful. Certain men came down from Judea and taught the brethren that they must be circumcised after the manner of Moses in order to be saved. With them "Paul and Barnabas had no small dissension and disputation." They then determined that Paul and Barnabas and certain others of them should go up to Jerusalem, unto the apostles and elders about this question. "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter."

Then Peter, Barnabas, Paul and James, addressed the assembly, touching the point of difference, showing that the gospel was for the Gentile as well as the Jew.

"Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner: The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave NO SUCH COMMANDMENT. It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul. Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle. Which when they had read, they rejoiced for the consolation."

If such a course should now be pursued under similar circumstances, we should hear those who go for no-order exclaiming "Don't abridge our rights: let us enjoy gospel liberty!" To such we would say that the teachings and example of the apostles do not abridge the lawful rights and liberty of any Christian: but they do rebuke him who would use his "liberty for a cloak of maliciousness." 1 Pet. ii. 16.

The spirit of the humble and pure will be in harmony with these words of Paul: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. xii. 9, 10. "Submit yourselves one to another in the fear of God." Eph. v. 21.

"Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory;

but in lowliness of mind let each esteem other better than themselves." Phil. ii, 23.

"And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. xiv, 32, 33.

Our meetings at Mill Grove, the 17th, 18th, and 19th, were very interesting, and we trust profitable. A good interest is awakened among the youth and children. The meetings were solemn, melting and refreshing. The brethren in that place have not been affected by distracting influences as in some other places. They realize the importance of gospel order.

Our beloved Bro. R. F. Cottrell was set apart to the work of the gospel ministry. He is a brother of sound judgment, capable of presenting the present truth, and well calculated to exert a good influence on the cause. We hope he will be able to devote himself to the interests of the cause of truth.

WE are glad to learn that the health of Bro. J. N. Andrews is somewhat improved. He is in good spirits, and fully believes he has more to do in the cause of truth. Brethren pray in faith for the weary and worn servants of the Lord.

THE SANCTUARY.

BY URIAH SMITH.

(Continued.)

1. WHAT IS THE SANCTUARY?—Our only aim being Bible truth, the Bible shall answer our inquiry. In the book of Exodus, we find our instructions respecting what is called the sanctuary. In chapter xxiv, we learn that Moses went into the cloud that covered Mount Sinai, while the glory of the Lord rested upon it; and Moses was in the Mount forty days and forty nights. Here the Lord gave him directions in regard to building the sanctuary. Hence the sanctuary is something to be built. This we may learn from chapter xxv. "And the Lord spake unto Moses saying, Speak unto the children of Israel, . . . and let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." The sanctuary, then, was the habitation of God. Let us now examine the plan of it, and the instruments thereof, which were made according to the pattern shown Moses in the mount. In chapter xxxvi, we find these facts: that the tabernacle consisted of upright boards set in sockets of silver; each board was ten cubits long and a cubit and a half wide; on the north side, and on the south side, were twenty boards each; hence the tabernacle was thirty cubits in length, (or about 55 feet, a cubit being nearly 22 inches), ten cubits, about 18 feet, in height, and about the same width. All these boards were overlaid with gold; and five bars, (also overlaid with gold,) running the length of the sides of the building, through golden rings fixed in these boards, joined them all together. The whole structure, then, had the appearance of being solid gold. The tabernacle had four coverings; and in it was hung up a veil of blue and purple and scarlet and fine twined linen, of cunning work, which divided between the holy place, and the most holy; and at the east end there was also another veil, or hanging which was called the door of the tent or tabernacle.

The instruments or vessels of the sanctuary which were made according to their patterns, were these: 1. The ark; which was a small chest of wood overlaid with pure gold within and without. Its length was two cubits and a half, and a cubit and a half the height and the breadth of it. This was to contain God's testimony, or testament: the ten commandments written on two tables of stone. Ex. xxv, 10-17. Its position in the sanctuary was within the second veil, in the most holy place. Ex. xxvi, 33, 34. 2. The mercy-seat; which was the cover of the ark. On either end of this stood a cherub; and the cherubim stretched forth their wings on high, covering the mercy-seat; and their faces were one towards the other. The mercy-seat and the cherubim were one solid work of beaten gold. Ex. xxv,

17-23. 3. The table of shew-bread. This was about three and a half feet in length, two and a half feet in height and two in width: it was for the purpose of keeping shew-bread always before the Lord: [verses 23-31:] it was placed in the first apartment of the sanctuary, or holy place. Ex. xxvi, 35. 4. The golden candlestick. This was solid work of beaten gold, about the weight of a talent: it contained seven lamps: its place was in the first apartment. Ex. xxvi, 35. 5. The altar of incense. This was about two feet square, and three and one half in height: it was overlaid with gold, and was used for the purpose of burning incense before the Lord: its position was before the veil in the holy place. Ex. xxx, 1-7. 6. The golden censer, was used by the priests to burn incense before the Lord. Lev. xvi, 12. 7. The altar of burnt offering. Ex. xxvii, 1-9. This altar was placed without the door of the tabernacle: [chap. xl, 6:] it was about nine feet square, and 5½ feet in height: it was overlaid with brass, and was used for the purpose of offering up sacrifices to God. 8. The brazen laver; which was a vessel containing water for the use of the priests. Verse 7. Around the whole was then reared the court of the tabernacle.

The construction of the sanctuary, with all its parts is particularly described in Exodus, chapters xxxvi-xxxix. The building with all the instruments thereof is now complete: the tabernacle overlaid with gold, with its richly wrought coverings; and within that tabernacle the veil dividing between the holy and most holy place; within the veil the ark containing God's testimony or ten commandments, called the ark of his testament, and thereon the mercy-seat, with its cherubim of beaten gold; in the holy place the golden altar of incense, the golden candlestick with its seven lamps, and the table of shew-bread;—this is the building which God commanded to be erected that he might dwell among his people: this was his habitation: this was his sanctuary. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. xl, 34. God had now taken possession of his dwelling.

The history of this building may be traced through the period of the children of Israel's sojourn in the wilderness, till they carried it with them into the promised land, and it was set up at Shiloh. Josh. xviii, 1. It is called the Lord's tabernacle; [xxii, 19:] the sanctuary of the Lord; [xxiv, 26:] the house of God; [Jud. xviii, 31:] the temple of the Lord; [1 Sam. i, 9; iii, 3:] and God calls it "my habitation, or tabernacle, in margin. 1 Sam. ii, 32. This was at length succeeded by the temple erected by Solomon, which differed from the tabernacle principally in being an enlargement of that plan, and in being a permanent instead of a temporary building. Everything in the temple being finished, we read that "they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up." "And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims." 1 Kings viii, 4, 6. "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord." Verse 10. Thus the Lord took possession of the temple, and this thenceforward was the sanctuary. This was destroyed by Nebuchadnezzar and suffered to remain desolate through the 70 years' captivity. It was afterwards rebuilt by Zerubbabel; and finally destroyed by Titus in A. D. 70. Since then, it has never been rebuilt; consequently since that period there has been no sanctuary on the earth. But it must somewhere be in existence; for at the end of the 2300 days it is to be cleansed; and those days as we have already seen could not terminate earlier than A. D. 1844. Where then shall we now look for the sanctuary?

The tabernacle and instruments, as we have seen, were made according to the pattern shown Moses in the mount. By this we learn that there is a pattern somewhere, a great original from which they were made. But where shall we find this pattern? God has not left us in darkness on this point. In the year A. D. 96, heaven was opened to the beloved disciple, in vision, on the isle of Patmos. Rev. iv. And

he looked and beheld a door was opened in heaven, and a throne was set in heaven, and one sat on the throne. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. Recollect the golden candlestick with its seven lamps. We have now found something that it resembles; something that may answer for its pattern.

But still further in chap. viii, 3, he sees an angel with a golden censer, and much incense was given to him that he should offer it with the prayers of the saints upon the *golden altar* which was before the throne. Then we have here found something that may be a pattern of the golden altar of incense; and we would bear in mind that the golden candlestick and altar of incense were placed by the express direction of God in the first apartment of the sanctuary, in accordance with the pattern; and we are now looking into the temple in heaven.

But yet another point is shown us in this revelation to St. John. In chapter xi, 15, 19, where we are carried down in the course of events, to the sounding of the seventh angel, he says: And the temple of God was opened in heaven and there was seen in his temple the *ark of his testament*. We recollect the ark, and also its position in the most holy place in the tabernacle built by Moses. Hence we should conclude that the patterns of the earthly things, the tabernacle and its appendages, were found in heaven; and on this point we are forever established by the direct testimony given by Paul. He plainly states, [Heb. ix, 24,] that "Christ is not entered into the holy places made with hands which are the *figures of the true*;" and in the verse above he calls them (the holy places made with hands) the patterns of the things in the heavens; and in chap. viii, 5, he says: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for see (saith he) that thou make all things according to the pattern shewed to thee in the mount."

Now we've found the pattern for which we were seeking, the great original of the earthly sanctuary. We have found that it is in heaven the "True Tabernacle which the Lord pitched and not man," and contains two holy places as the earthly building, its true copy, teaches. This Jesus calls "my Father's house." John xiv, 2. David, Habakkuk and John call it "the temple of God in heaven." Ps. xi, 4; Hab. ii, 20; Rev. xi, 19. It is also called God's holy habitation; [Zech. ii, 13; Jer. xxv, 30:] and Paul speaks of it as the "greater and more perfect tabernacle." Heb. ix, 11. A glorious high throne from the beginning is the place of our Sanctuary, says Jeremiah; [xvii, 12:] and the Psalmist adds, "For he hath looked down from the height of his Sanctuary: from heaven did the Lord behold the earth." Ps. cii, 19.

Thus definitely is our first inquiry answered, and we are plainly told what constitutes the Sanctuary. It includes, first, the tabernacle erected by man, embracing the tabernacle of Moses, the temple of Solomon, and the temple of Zerubbabel, and, second, the great original in heaven, the True Tabernacle which the Lord pitched and not man. This point being settled, we are led to inquire,

2. HOW IS THE SANCTUARY CLEANSED? or, What is the nature of its cleansing, and how is it accomplished? With the earthly sanctuary there was connected a ministration, which Paul says served unto the example and shadow of heavenly things. By the ministration therefore of the earthly sanctuary, is shadowed forth the ministration of the heavenly Sanctuary. And when we see the work that was carried on on earth, we may understand the work that is carried on in heaven. We will then notice, briefly,

The Ministration and Cleansing of the earthly sanctuary. This ministration was accomplished by the Levitical order of priest-hood, and consisted of two great divisions: the daily ministration in the holy place, and the work in the most holy place at the end of the year. The daily ministration embraced the regular morning and evening burnt-offering, [Ex. xxix, 38-43,] the burning of sweet incense on the golden altar, every morning when the high priest dressed the lamps, and every evening when he lighted them; [Ex. xxx:] also, the additional work appoint-

ed for the Sabbaths of the Lord, and the annual sabbaths, new moons and feasts, [Num. xxviii; xxix.] besides the particular work to be accomplished for individuals as they should present their offerings throughout the year.

This latter was an important part of the service and was performed as follows: Whoever had sinned brought his victim, that was to be offered up for him, to the door of the tabernacle. He then laid his hand upon the head of the victim which signified that his sin was transferred to it; it was then slain on account of that transgression, and the blood borne in by the priest and sprinkled in the sanctuary. Lev. i; iii; iv. Thus the sin of the individual was transferred first to the victim, and then through his blood to the sanctuary itself.

This ministration went on continually through the year; and so through the sacrifices were the sins of the people transferred to the sanctuary; hence, the necessity of its being cleansed; which brings us to the second division of the ministration; namely, the yearly service, or cleansing of the sanctuary. To accomplish this, the work of the high priest was changed from the holy place, where he had ministered during the year, to the most holy within the vail. It took place on the tenth day of the seventh month. Lev. xvi, 29. Here he entered with the blood of a bullock as a sin-offering for himself. Lev. xvi, 3. He was then to take of the congregation of the children of Israel, (verse 5,) two kids of the goats for a sin-offering; upon these he was to cast lots, (verse 8,) one lot for the Lord and the other for the scape-goat. He then offered up the goat upon which the lot fell for the Lord, for a sin-offering for the people, (verse 15,) and bore his blood within the vail, and sprinkled it with his finger upon the mercy-seat eastward, and before the mercy-seat seven times, and made an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins, &c. Verse 16. And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he brought the live goat, (that is the scape-goat,) and laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat and sent him away by the hand of a fit man into the wilderness; and the goat bore upon him all their iniquities into a land not inhabited. Verses 20-22. This done, the cleansing of the sanctuary was finished; the sins of the people were borne away, and the yearly round of ministration in both the holy places was complete. In view of these facts, let us listen to the teachings of Paul in regard to

The Ministration and Cleansing of the heavenly Sanctuary. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the True Tabernacle which the Lord pitched and not man." Heb. viii, 2. This settles the point that there is a minister in the heavenly Sanctuary as there were ministers or priests in the earthly sanctuary. Verse 3. "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." This fixes another fact; namely, that the minister of the heavenly Sanctuary has an offering to make as well as the priests of the earthly or typical sanctuary.

Who is this minister, and what is his offering? Chap. ix, 11, 12. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." We have now learned that Christ is our great High Priest, and the minister of the heavenly Sanctuary; that he offers his own blood instead of the blood of goats and calves which the priests offered in the earthly ministration, and the earthly ministration is typical of the heavenly, as Paul says, [Heb. viii, 5.] "Who serve unto the example and shadow of heavenly things."

Between them there was this difference: the earthly priests were many, because they were not suffered to continue by reason of death; [Heb. vii, 23.]

and their ministration was many times repeated, one round being completed every year; but the priesthood of Christ is an unchangeable priesthood; [Heb. vii, 24;] for he is made a priest forever after the order of Melchisedec; (verse 21;) and once for all hath he offered up himself a sacrifice for our sins. Heb. vii, 27; ix, 25, 26, 28. On him was laid the iniquity of us all, [Isa. liii, 6,] and he bare our sins in his own body on the tree. 1 Pet. ii, 24. In this connection study carefully Hebrews, chapters, vii-x. Christ, then, is the great antitype of the offerings connected with the typical sanctuary; and he who brought his victim to the door of the tabernacle, to be then slain on account of his transgression, through that sacrifice pointed to "the Lamb of God, which taketh away the sin of the world."

Here is made manifest the wisdom and goodness of God. Thus was instituted that system of types and shadows that through them the people of that dispensation might lay hold on the merits of a coming Saviour; and that we, while there is now no sanctuary on earth with its ministration carried on before us, might look back upon these, and thus learn the work of the heavenly Sanctuary where our great High Priest is now ministering for us.

By our investigation, thus far, we have found that several important points are established by the Word of God; viz., 1. That the Sanctuary, the pattern or antitype of the earthly building is in heaven. 2. That Christ is the minister of that Sanctuary. 3. That the ministration of the priests connected with the earthly sanctuary, pointed to the ministration of Christ in the heavenly Sanctuary.

We will now consider the time when the heavenly Sanctuary took the place of the earthly, when the type met its antitype, and the shadow was lost in the substance—and the events that marked the change.

In regard to the point of time there can be no dispute: the shadow ceases when the substance comes: the type cannot reach beyond the antitype: the offering of goats and calves was no longer serviceable when the great offering for the world, Christ the Son of God, had died on Calvary. Here then is the dividing point. Christ said as he departed from the temple. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." Matt. xxiii, 37, 38. And when amid the terrific scenes of the crucifixion day, the vail of the temple was rent in twain from the top to the bottom, it was a solemn demonstration that its services were forever finished; for that blood was now shed that was to be ministered for us in the heavenly Sanctuary, and there from henceforth, the world was to look for salvation and pardon.

The sacrifice of the New Testament being offered up, at once connects us with that Tabernacle where his blood is to be ministered: it is impossible to disconnect the idea: we cannot unlink the chain and step off upon the land of Palestine or any other portion of the earth as the Sanctuary: those who attempt to do this destroy all the significance of these types, and render the whole typical dispensation from Moses to Christ, void and of none effect.

We have now seen when the typical or earthly sanctuary gave place to the Sanctuary in heaven; and Christ, when he ascended, there began, as a minister of that Sanctuary, his mediation for us. He began his ministration in the first apartment, as we may learn from these facts: 1. That the Sanctuary in heaven has two apartments, or it was not, as declared to be, the pattern of the earthly. 2. If there are two apartments, they are both designed for some purpose. 3. As the blood of those sacrifices of which Christ was the antitype, was offered in both apartments of the earthly sanctuary, so his blood must be ministered in both apartments of the heavenly Sanctuary to fulfill the type.

Since, then, we are perfectly satisfied when the service commenced in heaven, and where it commenced, i. e., in the first apartment, we next inquire, How long will it thus continue? How long will that division of the ministration continue, ere the final work of cleansing the Sanctuary is commenced?

This is that question which is graciously answered by the Word of God. Unto two thousand and

three hundred days; then shall the Sanctuary be cleansed. But how do we know that this refers to the heavenly Sanctuary? We know from the fact that only 490 of the 2300 days are allotted to the Jews and the earthly sanctuary. "Seventy weeks are cut off upon thy people and upon thy holy city." Dan. ix, 24. The Prophet then introduces the heavenly Sanctuary with these words, "To anoint the most Holy." This refers to an act preparatory to the commencement of the ministration in the sanctuary, which was to anoint both the holy places and all the sacred vessels. Ex. xl, 9-11.

Unto two thousand and three hundred days; then shall the Sanctuary be cleansed. We are now prepared to understand the nature of the cleansing of the Sanctuary, and what is to be understood by that expression. Look back to the type ordained expressly to shadow forth the work in heaven, and what are we taught? We there see the high priest on the tenth day of the seventh month entering in within the vail into the most holy place, to make an atonement for the people and cleanse the sanctuary. Lev. xvi. Hence we learn that our great High Priest at the end of the 2300 days entered into the Most Holy Place of the heavenly Sanctuary, and there commenced the final work of cleansing that Sanctuary.

But it may be asked, How can there be anything in heaven that needs cleansing, anything that is impure? We would reply, that the expression, "then shall the Sanctuary be cleansed," does not imply that the Sanctuary is of itself impure. Look at the earthly sanctuary. Into the holiest of all, where God manifested his glory, the high priest alone entered, once only, every year. Was there any thing to make that literally impure? certainly not; yet it was, according to law, to be cleansed. Why? Because the sins of the people had been borne in there by the blood of sin-offering, and from these it must be freed: in this sense only it was impure.

So with the heavenly Sanctuary. The sins of all those who come to Christ for salvation and pardon, are through his blood transferred to the Sanctuary: from these it must be cleansed. All can understand this. Paul also bears direct testimony to this point. He says: And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. Heb. ix, 22, 23. That is, the patterns of things in the heavens (the earthly holy places) were cleansed with the blood of goats and calves, but the heavenly things themselves (the True Tabernacle in heaven) with better sacrifices than these, that is, with the blood of Christ; and Paul here plainly states that both were cleansed for one and the same reason.

Again, we read in Dan. viii, 13, about treading the Sanctuary under foot; and it may be asked how a Sanctuary in heaven can be trodden under foot. These expressions are figurative as will be seen by Heb. x, 29, which speaks of treading under foot the Son of God. The Sanctuary can be trodden under foot in the same sense that the Son of God, its minister can. Thus the Pope has trodden under foot the Sanctuary, by calling his own sanctuary, or temple, the temple of God, and turning away the worship of men from the temple of God in heaven to his own sanctuary at Rome. And he has trodden under foot the Son of God, the minister of that Sanctuary, by exalting himself above all that is called God, and assuming to be the head of the church in the place of Jesus Christ.

(To be continued.)

UNSANCTIFIED LEARNING.—"I fear much," said Luther, "that the Universities will be found great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I would not advise any one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where God's word is not diligently studied, must become corrupt." That these fears of the great Reformer were not groundless, the subsequent history of the German Universities bear melancholy proof. In England the same tendency is felt and lamented by the pious servants of Christ, and in our own happy country we have seen enough to warn us of the danger of suffering the intellect to be cultivated while

the heart is not impressed with the authority and divinity of the Holy Scriptures.—Selected.

[Continued from Page 75.]

The two-horned beast is to cause all "to receive a mark in their right hand, or in their foreheads." We do not suppose that this is a mark, visible in the forehead; but as we have already shown, it is *Sunday*. The forehead is the seat of the mind. There the decision is made by men whether they will keep this institution or not. This mark is also to be received in the right hand. The penalty consequent on not receiving it, is deprivation of the privilege of buying and selling. Some tell us that it is too hard an act for the United States to perform, that we need not look for them to pass such a law. They already have a law in several States as we have shown, that would compel even the observer of the seventh day to keep this *Sunday* institution. If he transgress the law he is subject to a fine. If he neglects to pay, he is to be cast into prison. The State statutes of Pennsylvania thus speak, and such action has been taken under them. The statute of Wisconsin also states, "No person shall keep open his shop, warehouse or workhouse on the *Lord's day*, commonly called *Sunday*." A notice appeared in the *Northern Republic*, *Portage City*, signed by four Justices, declaring that they should take notice of all offences against the provisions of the above statute without respect to persons. It would require but little more of the same spirit, that would attach the penalty to Sunday-breaking, of shutting a man up where he *cannot* buy or sell, to make a law forbidding him to buy or sell without he kept this institution.

What is the receiving of the mark in the right hand? This we understand to be an event yet future; and as it is one important point that we are warned against, it cannot be improper to examine it. We must take a view of it which will not do injustice to the text. It is the same mark that is received in the forehead; for the third angel who warns against it, says, "If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand." Some have thought the mark in the hand was refraining from labor on *Sunday*. How that can be the receiving of the mark, I cannot perceive. It is only carrying out what has already been received, in the mind, or forehead. It appears all are not required to receive it in both places, but must receive it the forehead, or hand. I will not state with positiveness, what the manner of receiving it in the hand is, for it is yet unfulfilled. But I will present a few suggestions in regard to it, which have been passing before my mind. In Isa. iii, we are carried down to a point of time where the whole stay of bread, and the whole stay of water, is to be taken away. The Prophet, speaking concerning one, says, [verse 7,] "In that day shall he swear, (margin, lift up the hand,) saying, I will not be a healer; (margin, binder up;) for in my house is neither bread nor clothing." The events of Isa. ii and iii, seem to be just prior to the coming of the day of the Lord. We inquire, Who are represented in this time as binders up? According to Isa. viii, when men say unto us, "Seek unto them that have familiar spirits," we are to *bind up* the testimony, *seal the law*." The class who are binding up, are those who are restoring the seal to God's law. The very class who are to have penalties passed against them, because they will not receive the mark of the beast. One is to swear, (lift up the hand. This was the ancient mode of taking an oath. Proof, Ex. vi, 8; Num. xiv, 30; Dan. xii, 7; Rev. x, 5-7.) "I will not be a healer," (binder up.) The reason assigned for this act is, that he has no bread nor clothing. This shows it is some act, by which he expects to put himself in a position, that he may get bread and clothing. The decree of the two-horned beast is, "that no man might buy or sell, save he that had the mark or name of the beast, or the number of his name." The binding-up company do not have that mark. In such a time, they must either trust in the living God and be supplied by him, or keep the institutions of the

beast: receive his mark, that they may have the privilege of buying and selling. We will suppose we pass into that very time when the decree is passed. An individual, we will say, is out of provision; his clothes are worn out; what is he to do? He ought to trust firmly in God, who is able to send ravens to feed him. Instead of that he begins to doubt: starvation stares him in the face: he concludes he will keep *Sunday*, (receive the mark,) not because his intellect has been convinced that it is right, but to secure the privilege of buying and selling. He goes to the merchant to procure some provision. Says the merchant, Why! you are one of those Sabbath-keepers, you have no right to buy. He answers, I have made up my mind to keep it no more, not but that I think it is right, but my family will starve. Merchant. Well, take your oath in regard to the same, and we will sell to you. Sabbath-keeper. I believe it is wrong to swear. M. Well, lift up your hand and affirm. (To affirm with uplifted hand is ancient swearing. See quotations.) He does it and has the privilege of buying and selling. In a case where there is law on the point, a man must take such a course; for the law of the land takes the word of no man, unless confirmed with an oath or affirmation. The act of affirming with the hand upraised, initiates him back on to the ground of the Sunday-keepers, and he becomes a partaker of their privileges. Does he not thus receive the mark in the hand?

Verse 18. "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred three score and six." Previous verses state, that men are also to be required to receive the number of the name of the beast, as well as the mark and the name. For an exposition of the number of the name, I wish to make a few quotations from the article of Bro. J. M. Stephenson, in the *Review* of Nov. 29, 1853.

"1. *The beast numbered is a definite beast.*" "2. It is a definite number, i. e., 666, hence, it cannot refer to man's mode of reckoning; for any number from one to the highest number in the reach of human computation, would be as much in accordance with man's mode of reckoning as 666." "3. It is a definite man who is numbered. 'It is the number of a man,' not of man or men; hence it cannot refer to the ancient mode of reckoning by letters; because that makes the number indefinite; as there have lived more than one man whose name numbered 666. Some have referred this number to the first Pope, others to Latinus, and others to Napoleon Buonaparte.

"But if, as Adventists profess to believe, the Bible be its own expositor, we must find a clue to the man here spoken of, in some part of that book. What saith the Scriptures? Ans. They distinctly bring to view two definite men, as the heads of the two great antagonistical churches—the Christian and the Anti-Christian. The one represented by the Mau, Christ Jesus, and the other by the 'man of Sin.' 2 Thess. ii, 3. 'And that man of sin be revealed, the son of perdition.' That this man represents the Papal Anti-Christian church, we all believe. And he will represent that church until the revelation of Christ. Verses 8, 9. The church represented by this man, continued a unit nearly a thousand years after its foundation, when it commenced breaking up under Luther and Calvin, and these divisions have continued dividing and subdividing until, according to the Encyclopedia of Religions Knowledge, they now number about six hundred three score and six. We may trace the lineage of every Protestant church back to the mother of harlots, [Rev. xvii, 5,] and we can go no farther. Not only are they daughters by the natural descendant, but by imitation. And their number is the number of a man, (the man of sin,) and his number is six hundred three score and six. Those churches collectively or individually, have that number.

"It might be illustrated by a great organization, plural in form, but having a unit sign. For example, the 1001 Society. The number of the society, collectively, or every division, and every member-belonging thereto, is 1001. Hence the number of his name, [Babylon. Rev. xiv, 8; xvii, 5,

i. e., the church represented by him is, 666; and this is the number of every division of that church, and of every member belonging thereto; hence the number is coupled with the mark and the name of the beast, as a matter of equal importance, and as involving the same consequence. Rev. xvii, 15; xv, 2."

Dear reader, in the foregoing, we have endeavored faithfully to set before you the work which is being, and is to be performed by this two-horned beast. These decrees from that power are soon to go forth. The third angel's message [Rev. xiv, 9, 12] is performing its solemn work of warning us against them, and shows us that our only hope is in keeping "the commandments of God and the faith of Jesus." As Elijah of old trusted in God, who said, "I have commanded the ravens to feed thee there;" [1 Kings xvii, 4,] so we, in the time that is coming, must stand by faith in the living God, who has said, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. xci, 7. If necessary, God can rain manna from heaven, and work deliverance as he did for the Hebrew children. O keep God's commandments that you may be sheltered in that fearful day.

Milan, Ohio, Feb., 1854.

From the Sabbath Recorder.

SABBATH-BREAKING PARTNERSHIPS.

[Continued.]

WE said that, "if the Sabbath-keeper can deliberately say to his partner, 'I agree that you shall work for me on the Sabbath,' he either flatly contradicts his religious profession, and says that to work on the Sabbath is no sin, or else deliberately makes up his mind to commit sin." Now we cannot believe, that any of our brethren are prepared for the latter alternative. For who wants to commit sin for the sake of sinning? A man may wish to do an act which is in itself sinful, but he wishes to do so, not for the sake of sinning against God, but because of some gratification it will bring himself; because it will increase his wealth—because it will build up his pride—because it will gratify his ambition—because it will promote his ease—because it will delight his animal appetites. And, for the sake of these gratifications, he wants to see that the act is *not* sinful. He listens readily to any form of argument which explains away the sinfulness of it; thinks it very plausible, nay, quite conclusive; and finally makes up his mind to conquer his misgivings, and do the thing.

When our brethren enter into Sabbath-breaking partnerships, the leading object is to make money. They do not mean to sin against God; it is not for the sake of doing what God has forbidden, that they form such relations; but money, money—that all-potent charmer—is the thing which fills the mind's eye, and runs away with the heart. Yet, as they cannot engage heartily in any money-making scheme about which conscience keeps up a continual clamor, one of their first objects is to prove that the thing is right; or, rather, that it is not wrong; for they are usually satisfied, if they can merely silence reproof. It takes but little to satisfy them, the love of money having already prepared the mind to be imposed upon by the most specious arguments.

They do not mean to sin against God; but do they mean to glorify him? Is this the motive, from which they enter into such partnerships? We believe we are safe in saying, that it is not. They often talk, it is true, about the great good which the profits of such partnerships will enable them to do. But this, we believe, is an after-thought—something put in, after the deed is done, by way of apology for it. It is not the primary object. But what is the value of this apology, at any rate? It proceeds upon the idea that money is the great instrumentality by which good is done in the world. But it must never be forgotten, that our power to do good is just in proportion to the moral influence we can bring to bear upon our fellow creatures. It is by employing that kind of moral influence which tends to make men better—holier—more like Jesus Christ, that we do them substantial good; and money is of use just so far as, and no farther than, it helps us to bring this moral influence to bear upon them.

Seventh-day Baptists believe that the Sabbath is a blessing to the human race. In accordance with this belief, they have undertaken to spread the knowledge of it, and to persuade men to keep it. What is wanted, infinitely more than money, to make their mission successful, is the moral influence of their own example. Thou that sayest a man should not break the Sabbath, dost thou break it? Thou that sayest his man-servant, or his maid-servant, should not

break it. dost thou hire thy servant to break it? But Seventh-day Baptists entering into copartnerships which involve the violation of the Sabbath on the part of one or more of the firm, servants, clerks or agents, do by that very act employ others to break the Sabbath for them; and in so doing their moral influence is against the institution. So far as the Sabbath is concerned, therefore, their power to do good is gone, because they have no moral influence to exert in its favor.

Now we take it for granted that, when our brethren talk of doing good, they have some reference to the promotion of the Sabbath cause, as well as to other things. We presume, that they do not suppose themselves called to sacrifice the Sabbath, and even to throw their influence against it, for the sake of other commanded duties. Indeed, we know our brethren to be not at all deficient in sectarianism; they want to see something of the Sabbath in almost every work of benevolence that they undertake. But they do most egregiously deceive themselves, if they suppose that their money will promote the knowledge and observance of the institution, without the accompanying influence of their own example.

But if their own example is not all that it should be, in order to the greatest amount of good, perhaps they mean by their money to enlist the labors of those, the moral influence of whose example will be of the most unquestionable kind. But what right has any man to throw away his own moral influence for the sake of increasing that of another? If I should hire a hundred others, and pay them well, to go out and advocate the cause of the Sabbath, he would still be responsible for the kind of influence he was daily exerting himself. He is useful, he answers the end of his existence, he most perfectly discharges his duty to God and man, when he so lives that his example is felt by all who know him to be on the side of truth and virtue. Giving his money to help others is not his duty, when in so doing he would be obliged to compromise his integrity.

Our Saviour was poor—worse off than the foxes and the birds of the air; for those had holes, and these had nests. But he had not where to lay his head. Could he have done more good, if he had been rich in the things of this world? It would be well for those who are always talking about money enabling them to do so much good, to consider what his example teaches. A pure example—a spotless life—was all that he had to consecrate to the work he was engaged in. Silver and gold he had none. Yet none that ever appeared in human form, has affected the amount of good that he did. And, as if to show the little value that God sets upon money for the promotion of his cause, the Apostles were all chosen from humble life; the primitive Christians were, for the most part, from the vale of poverty; and, in every age of this world; God has chosen the poor of this world; and, rendering them mighty by the inworking of his Holy Spirit, he has made them the agents of the most important revolutions ever accomplished, but with very little aid, comparatively, from the silver and gold of those who were rich.

The truth is, no man can accomplish any good in this world of sin without God's blessing. The opposing influences are everywhere too mighty to be overcome, unless God shall work with him, and give him the victory. He may reasonably expect God's blessing upon his labors, just so far as, and no farther than, they are directed in strict conformity to his word. The poor woman who cast her two mites into the treasury, was said to have cast in more than all the rich. We suppose that she cast in more, not merely in proportion to her ability, but because God, willing always to show his regard for the motives of the heart, connected his blessing with these two mites, and made them the means of accomplishing actually more than was accomplished by all the abundance of those who were less pure. In accordance with this view, we are firm in the persuasion, that a very small sum devoted by a few consistent—rigidly consistent—Sabbath-keepers, would do more for the advancement of the cause, than the thousands we are able to contribute as the result of the business of Sabbath-breaking partnerships.

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FOREIGN NEWS.

From the correspondence of the *N. Y. Herald*.

TURKEY.—At present Constantinople is the rendezvous of most of the revolutionists of Europe. Here Klapka, the hero of Komorn, with many of his revolutionary friends, has taken up his abode. Here Gen. Wysocki, with his Polish compatriots, now resides; and here a host of refugees, from all parts of Italy, have flocked together, each and all hoping to join the Turkish army, or in the event of a general war to return and light the torch of rebellion in their fatherlands.

The hopes of these refugees are daily becoming brighter, and they already see in the coming war the glimmering dawn of better days. As yet few of them have been admitted into the Turkish army, the Ottoman government having declined to accept their services until it was ascertained what part Austria designed to take in the coming contest. Should the latter side with Russia, the Hungarians, Italians and Poles will rally around the banner of the Prophet, and avenge under the oroescent the injuries that they have so long suffered from the hands of their oppressors.

The Turks have thus far been victorious; Russia, however, has never failed after each battle to claim the victory. At Oltenitz the Russians were badly beaten, yet the Czar ordered a "Te Deum" to be chanted in the churches throughout his dominions, thanking God for the successes that had crowned his arms. At Techtene the Turks were again successful; nevertheless the Russian nation had the gratification of reading in their journals an account of the victory which they had obtained upon that occasion.

At Kalafat the Russians lost upwards of thirty officers and 2,000 men—were forced to retreat; and yet, by some strange process of reasoning, the Czar has convinced himself that his troops were victorious. If burning a number of unprotected villages and laying waste the adjacent country, be a victory worthy of the sword of a great power, then Russia may be allowed to enjoy the triumph to which she lays claim. Report, however, says that the Emperor is not altogether pleased with the manner in which Gen. Gortschakoff behaved upon that occasion, and that he intends substituting another in his stead. No correct news has reached Constantinople respecting the second battle which has taken place at Kalafat. Should the Turks be victorious, the arrogance of the Russians will be much diminished. If defeated, it will be difficult to infuse zeal into the breasts of their already dispirited troops. With money, the Turks may hold out until the middle of the summer, without the assistance of the foreign powers. Unless, however, they be enabled to obtain a loan, to liquidate the arrears already due the army, it will melt away before the end of spring.

In point of discipline, in subsistence, and clothing, the Turkish soldiers are much better off than the Russian. The latter, (those on the banks of the Danube) are badly fed, badly clothed, and in a bad state of discipline. This state of things will not long continue, as the well-organized armies of the north are fast marching to the Danube. It is for England and France to determine whether their progress shall be arrested or whether they shall be permitted to enter Constantinople. A few months delay, and the assistance of these Powers will be of no avail. The Turks are of the same opinion, and have already become heartily tired of the procrastinating and dilatory policy of the French and English governments.

The Greek Insurrection.

From the Vienna Correspondence of the *London Times*. The last news relative to the insurrection came by the way of Orsova, and proceeded from a mercantile house in Salonica. By the letter we learn that the Albanian insurgents are in possession of the town of Arta; but this is, probably, a matter of little importance, as it is commanded by a large and strong castle, lying on a high hill. There is also another fortified place, called the Five Wells, not far from the coast, which, on the 13th, was still in the hands of the Turks.

Although the ferment in Macedonia is great, there has not yet been any open insurrection, but the districts of Arcania (Carn) and Antolico, in Illyria, and the circles of Ibbessan and Delonia, (Delino), in Rumeli, are in a state of revolt. The Turks have quitted Jania—the place has a strong citadel—as was to be expected, the population of thirty thousand souls being almost exclusively Greek. Martial law has been proclaimed against the insurgents, and strong columns of troops are advancing from the centre of Albania.

Any further hesitation (says a Vienna paper) would be fraught with danger. If the great Northern Power is allowed time to cause the insurrection in the neighborhood of the Danube it will be extremely difficult to put it down. The Turkish troops would soon find themselves between two hostile camps. If over promptitude was necessary it is at this moment. It is clear that a general insurrection, like that which took place when the war of liberation commenced, is aimed at.

The War in Europe.

THE die seems to be cast. The long repose of Europe and the generous consequences springing therefrom, will, in all probability, cease. For several centuries Europe has not enjoyed such a protracted peace, as from the conclusion of the Napoleonic wars to this time. The wars of Spain, Italy, Greece, Turkey, Poland, and Hungary were carried on upon the outskirts of European civilization as concentrated in Germany, France and England. In those countries progress in the main was steadily onward. If liberal ideas failed to shape society to the extent of the wishes of ardent philanthropists, there was unquestionably a distinct advance in arts and humanities slowly through the centuries. But in regard to the war now bursting forth, according to present appearances, the end and object seem equally obscure as affecting civilization and progress—progress even viewed subject, as it has been, to temporary re-action. But the interests of the laboring and productive classes will surely be sacrificed in such a contest; and how is the war to be ended as regards balances of political power?

While economies have been applied to the arts of peace, they have not been wanting to the arts of destruction; if a railway carries civilians, it can equally carry soldiers; if steamboats bear business men and pleasure seekers, they can equally transport regiments and their arms. So, too, the same

ingenuity that has made single saws and plows do the work of many saws and plows of former rude construction, has improved the arms of defense and destruction to an equal degree in their terrible machinery. The strategical movements of large bodies are also vastly facilitated over former operations in that way. The infantry does not carry on its back such heavy burdens as it once did, and moves with a rapidity unknown to the wars of the early part of this century. It is besides, armed with rifles reaching with deadly precision further than once the heavy ordnance could send its sixty times heavier balls. The field artillery, instead of being chained to the slow step of the foot soldier, is, mounted on trains, rivaling the cavalry in speed, but not losing thereby steadiness and precision of aim. Conflagration and death are poured out with one shot in various ways and shapes: shells, bombs, incendiary rockets are now more destructively than ever, a part and parcel of the game.

On the sea, too, the means of ruin are immensely increased. Vessels running against winds and waves, with a rapidity deemed chimerical when Napoleon and the Institute pronounced Fulton a dreamer and a charlatan; vessels loaded, too, with arms uninvited during the revolutionary and imperial eras; with Paixhan guns hurling projectiles of immense size to immense distances, a single one of which is sufficient to destroy the largest man-of-war, or crush the rocks and walls of a fortress. All these refinements of a civilized epoch will now serve and support the dire notion of savage-like hates betwixt colossal nations. The nation which can sacrifice most heaps of human bodies and inhuman gold will carry off the gory prize of triumph.

In the great battles of the first fifteen years of our century it was calculated that scarcely one single musket-shot in two hundred took effect. Even the fire of artillery was not more surely directed. Napoleon mentions battles in which the French ordnance fired one hundred thousand shots. In the present state of perfection in fire-arms of every kind, few shots in comparison with those lost in former years may be ineffectual. The mind is appalled at the waste of human life which will thus occur on sea and on land.

Not less mournful, however, will be the influence of a prolonged and general war on the state of society. Extermination and poverty materially, and man morally, will be brought back to rival the fiercest of brute creation, and the sparks of individuality and dignity which begin to warm the bosoms of the masses will be extinguished. All lofty aspirations will be suspended; for wars always impoverish the popular mind, and sink it into abject ignorance and servility, and their results are to create the vilest hero-worship in which stolid generations wallow, dead to the calls of elevating genius. Whole nations thus become the despised tools of individual pride and ambition, styled captain or sovereign—not that such a character is great, but that myriads of men are small. Wars, in fact, alone rear despots. Without them, all men would be free. Neither castes in Asia, nor serfs in Europe, nor native slaves in Africa, and their derivatives in America, could exist without wars. When huge Murder bares her arm and strikes down the strong men of a nation, the others, and chiefly the women, become slaves. The American savage, with whom war is the rule and peace the exception, treats woman as a slave; and the howl for annexation and war in the United States comes from among the masters of slaves.

In the big war upon which Europe now verges, we see havoc and tears and desolation; but its promises of popular wealth and self-reliance, and hence of liberty, where are they?—*New York Tribune*.

Appointments.

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

JOSEPH BATES.

Letters.

E. D. Cook, B. M. Adams, T. M. Steward, E. Goodwin, E. & M. Boyers, E. L. H. Chamberlain, D. P. Hall, J. White.

Receipts.

B. Clark, G. Moulter, a Brother at Tyrone, Mich., J. Francisco, E. S. L., for J. Hoyle, G. Stults, T. Bickel, S. Morrill, H. M. Ayres, H. Bingham, M. G. Bartlett, J. Green, each \$1. M. Southwick, W. Fisk, J. Davis, B. E. Place, each \$2.00. B. Graham, J. Collin, S. Howland, each \$3. P. Folsom \$5.25. G. Melburg \$1.50. M. Adderton \$0.60. E. P. Below \$0.50 — \$50.21 behind on the Review.

For J. N. A.—T. Barns, a Brother at Tyrone, Mich., S. Dexter, Sr. Hurlburt, J. North, B. E. Place, A. A. Dodge, W. M. Smith, each \$1.00. J. Wilder \$0.50. W. J. Lusk \$3.00. J. Catlin \$2.00. C. Smith \$2.50, A. C. Smith \$0.50.

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

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