

PREFACE TO THE REPRINT EDITION

It will be clear to any reader that contained in these pages is the heritage of Adventism. Far too few are aware of this rich background, and it is the hope of the publishers that by making available these reproductions many present and future generations can know and appreciate their religious birthright.

ACKNOWLEDGMENTS

While visiting the McKey Library of Southern Missionary College, Collegedale, Tennessee, a mint copy of Volume II was located and it was unbound except for the paper covers. This was generously loaned to us for reproduction. We express our appreciation for this consideration.

PUBLISHED BY

Adventist Heritage, Inc.

Box 341

Loma Linda, California 92354

And in Cooperation with the

Division of Religion

Loma Linda University

Loma Linda, California 92354

1974

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. II.

SARATOGA SPRINGS, N. Y., AUGUST 5, 1851.

No. 1.

JOSEPH BATES, HIRAM EDSON, } Publishing Committee.
and J. N. ANDREWS, }
JAMES WHITE, Editor.

PUBLISHED SEMI-MONTHLY.

Terms—**GRATIS.** It is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them.

55 "All communications, orders, and remittances, for the Review and Herald, should be addressed to JAMES WHITE, Saratoga Springs, N. Y. (post paid.)

The following articles treating on "The Seven Last Plagues," and "The Voice of God," were written in 1847, and then published in a small tract entitled "A WORD TO THE LITTLE FLOCK." As these events are soon to be realized, these subjects are of vital importance, and should be carefully studied by the brethren. We hope to be able at some future time to present these subjects more fully, and show the harmony of future events.

THE SEVEN LAST PLAGUES.

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. 15: 1.

For more than one year, it has been my settled faith, that the seven last plagues were all in the future, and that they were all to be poured out before the first resurrection.

It may not be my duty to attempt to point out each plague separately, but only give some of my reasons for believing that they are yet to be poured out, prior to the second advent. By the light of the brightly shining lamp, (the bible) we can see the events of our past experience distinctly; while future events may not be seen in their order so clearly.

If it be true that the plagues are yet to be poured out upon the earth before the resurrection and change of the saints, has not the time fully come for us to see the light in relation to them, that we may better see, and feel the force of Christ's words? Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21: 36.

From the last clause of Rev. 15: 1, "for in them is filled up the wrath of God," it seems clear that all the wrath of God to be poured out on the living wicked, is contained in the plagues. The vials of wrath will certainly be poured out, in the day of the wrath of God, and of the Lamb.

Jesus is clearly represented in the bible, in his different characters, offices, and works. At the crucifixion he was the meek, slain lamb. From the ascension to the end of the 2300 days, Jesus stood with wide-spread arms of love and mercy, ready to receive, and plead the cause of every sinner, who would come to God by him.

On the 10th day of the 7th month, 1844, he passed into the Holy of Holies, to cleanse the Sanctuary, where he has since been a merciful "high priest over the house of God." But when his priestly work is finished there, he is to lay off his priestly attire, and put on his most kingly robes, to execute his judgment on the living wicked. Now where shall we look for the day of wrath, in which will be poured out the vials of wrath? Not to the crucifixion, nor while Jesus is fulfilling his Priesthood in the Heavenly Sanctuary. But, when he lays off his priestly attire, and puts on the "garments of vengeance" to "repay fury to his adversaries, recompence to his enemies;" then the day of his wrath will have fully come. As the "wrath of God" on the living wicked is "filled up" in the plagues, and as the day of wrath is future, it follows that the plagues are all future. I think the following is a prophecy which has been fulfilling in part since 1844.

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment.

"And he saw that there was no man, and wondered that there was no intercessor." Isaiah 59: 14, 15, 16.

I think that the next two verses, which speak of our Lord's putting on the "garments of vengeance for clothing," to "repay fury to his adversaries," point to the wrath of God in the seven last plagues. God has shown this day of wrath, in prophetic vision, to some of his servants by different symbols. Ezekiel saw it in the men with "slaughter-weapons," slaying "utterly, old and young."—Eze. 9: 5, 6. John saw it in the "seven last plagues;" while Esdras saw it in the famine, pestilence, and the sword. The Bible contains many descriptions of this soon expected day of wrath.

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."—See Ps. 91: 5—10.

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt."—See Isa. 13: 6—11.

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem (the saints): Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth."—Zech. 14: 12.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come."

"The seed is rotted under their clods, the garners are laid desolate, the barns are broken down, for the corn is withered."—see Joel 1: 15—18; Jer. 30: 23, 24; Dan. 12: 1; Hab. 3: 12, 13; Zeph. 1: 17, 18; 2 Esdras, 15: 10—13. I am quite sure that our Saviour referred to the same, when he spake of "distress of nations, with perplexity;" "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke, 21: 26, 27. In the 36th verse we are exhorted to constant watchfulness and prayer, that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man:" at his appearing.

This makes it sure that the trouble comes before the second advent; for the saints are to escape it, before they "stand before the Son of man." At the second appearing of our Lord Jesus Christ, the living wicked, who are not swept off by the plagues, are to be destroyed by the "brightness of his coming."—2 Thess. 2: 8.

This is positive proof that the plagues come before, and not after the advent; for the wicked will not suffer by the plagues, after they are destroyed by the burning glory of his coming.

The plagues of Egypt, and the deliverance of ancient Israel from bondage, clearly shadow forth the seven last plagues, and the deliverance of the saints.

"I will bring them (the saints) with a mighty hand and a stretched-out arm, and smite Egypt with plagues AS BEFORE," etc.—2 Esdras, 15: 11. "Zion shall be redeemed with judgment," etc.—Isa. 1: 27. See Eze. 20: 33—38. The plagues were poured out on Egypt just before, and at the deliverance of Israel; so we may expect the last plagues on the wicked, just before and at the deliverance of the saints.

We may see by the 91st Psalm, that many of the wicked are to be cut off, while the saints are on the earth, in their mortal state; for they are to fall by thousands all around them.

The saints are exhorted not to fear the plagues

at that time, for God will give his angels charge over them, so that no plague shall come nigh their dwellings; but such an exhortation would be useless, if the saints are immortal before the plagues are poured out.

The men with slaughter-weapons in their hands have this charge, "come not near any man upon whom is the mark;" which shows that the marked saints are in their mortal state, at the slaying time.

But the humble followers of the Lamb, have nothing to fear from the terrors of the day of his wrath; for they will be sealed before the plagues are poured out.

The man "clothed with linen," marks the saints before the slaying commences.

The "four angels" are not to hurt the "earth, neither the sea, nor the trees," till the servants of God are sealed in their foreheads.—Rev. 7: 1—3.

The marking or sealing of the saints, seems to be shadowed forth by the marking of the side posts and upper door posts of the houses of all Israel, before the Lord passed through Egypt, to slay the first-born of the Egyptians.

Israel was safe; for God was their protector in that perilous night. The true Israel of God will be safely protected, when Christ rules the nations with a "rod of iron," and dashes them "in pieces like a potter's vessel;" for he has promised to give his angels charge over them, to keep them in all their ways.

Those who keep the word of Christ's "patience" in this time of waiting, and trial, will then be kept "FROM the hour of temptation, (or trial) which shall come on all the WORLD, to try them that dwell upon the earth."—Rev. 3: 10.

Those who do every well known duty to God, and his children, and confess their faults to God, and to one another, and are healed from their faults, will safely rest in the arms of the holy angels, while the burning wrath of God is being poured out on those who have rejected his counsel, and commandments. But I must leave this subject for the present, and close with the exhortation of the prophet:

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. 2: 3.

THE VOICE OF GOD.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 16.

Second Advent writers and lecturers, have usually confounded the voice of God, which is to shake the heavens and the earth, with the "voice of the Son of God," which will call forth the saints. But I think we shall clearly see that here are two distinct events. The voice of God, that is to shake the heavens and the earth, comes "out of Zion," and is uttered "from Jerusalem;" but before the voice of Jesus calls forth the sleeping saints, he is to leave the heavenly Sanctuary, and "descend from heaven," with his holy angels. Then, and not till then, will he send his angels to "gather his elect, from the four winds," while his voice calls them forth to meet him "in the air." If the voice of God, which is to be uttered "from Jerusalem," raises the saints, then they will be caught up to meet the Lord in Jerusalem. But I think we shall all agree on this point, that Jesus is first to "descend from heaven" with the angels, then commission the heavenly host to conduct the saints to meet him "in the air," while his voice calls them forth.—Mat. 24: 30, 31. Thess. 4: 16, 17. 2 Thess. 1: 7.

At the pouring out of the seventh vial, Rev. 16: 17, we read: "and there came a great voice out of the temple of heaven, from the throne, saying, It is done." At the same time, there is a great earthquake, produced by the "voice from the throne," which shakes down the cities of the nations, and removes the islands and mountains. This "voice from the throne," which causes the earthquake, must be the same as the voice uttered "from Jerusalem," which shakes the heavens and the earth.—Joel, 3: 16, and Jer. 25: 30, 31. It seems clear that this voice which is to come "out of the temple of heaven, from the throne," is not the "voice of the Son of God" that raises the saints; for if the voice that raises the saints comes out of the heavenly temple, "from the throne," then Jesus remains in heaven, on the throne, and calls his elect up to meet him in the temple, which is not in harmony with the teachings of St. Paul.

"For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."—Thess. 4: 16, 17. I think we are safe in believing that we shall hear the voice of God, which will shake the heavens and the earth, before Jesus descends from heaven with his angels and trumpet, to awake and gather the elect in the air.

Will not the day and hour of Jesus appearing, be made known by the voice of the Eternal God?

That the day and hour will be known by the true children of God, and no others, appears plain from the fact that we are exhorted to watch for it; and if we do not watch, Jesus will come on us "as a thief," and we shall "not know what hour" he will come upon us. So that none but those who truly watch, and "hold fast," will know the true time. Rev. 3: 2, 3. Here I will introduce a quotation from "The True Midnight Cry," of Aug. 22, 1841.

"Concerning the time of that (Christ's) coming, he says, in Mark 13: 32, 'But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.'—It is thought by many, that this passage proves that men are never to know the time. But if it proves this, it likewise proves that the Son of God, himself, is never to know the time; for the passage declares precisely the same concerning him, that it does concerning angels and men. But can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain ignorant of the time until the very moment that he comes to judge the world? If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage reads, 'But that day and hour no man maketh known, neither the angels which are in heaven, neither the Son, but the Father.'"

This is the correct reading according to several of the ablest critics of the age. The word *know* is used here in the same sense as it is by Paul in 1 Cor. 2: 2. Paul well understood many other things, besides Christ and him crucified, but he determined to *make known* nothing else among them. So in the passage first quoted, it is declared that none but God the Father maketh known the day and hour; that is, the *definite time* of the second coming of his Son. And this necessarily implies that God makes the time known."

I believe the above to be a fair and correct view of the subject, and that the Father will make known the true time of the Advent, without the agency of men, angels, or the Son. The following Prophecy is to the point.

"Son of man, what is that proverb that ye have in the land of Israel, saying, 'The days are prolonged, and every vision faileth?'"

Tell them therefore, 'Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, 'The days are at hand, and the effect of every vision.'

For there shall be no more any vain vision nor flattering divination within the house of Israel.

For I am the Lord: I will SPEAK, and the word that I shall speak shall come to pass; it shall

be no more prolonged; for in your days, O rebellious house, will I SAY THE WORD, and will perform it, saith the Lord God."—Eze. 12: 22—25.

The burden of this Prophecy is time, concerning which there has been true, and false visions. The true vision (or light) on time, was written on the Chart, or table.—Hab. 2: 2. God approved of the proclamation of 1843, and the 10th day of the 7th month 1844, by the pouring out of the Holy Ghost. Since the 7th month 1844, the "rebellious house" of Israel, have been removing the "landmarks," and writing and proclaiming false visions; but we all know that it has been the work of man, and not of God. These flattering divinings have cheered on the "rebellious house" of Israel to some extent; but the work has not had the holy, sanctifying influence, as when God's hand was in the work on time.

The proverb that "every vision faileth," is, or soon will be complete; and God will make it, and the false visions to cease, by speaking from heaven and giving his people the true time. "For I am the Lord: I will SPEAK, and the word that I shall speak, shall come to pass," etc.

Now if the burden of this prophecy is time, then I think all will admit that the word that the Lord God is to speak, is the true time. The false visions that have been written and proclaimed by the "rebellious house" of Israel have failed; but the word to be spoken by the "Lord God" will be the true time, and will surely come to pass.

Jesus has left us the sure promise, that his Father will make known the day and the hour of his coming. The "Lord God" has promised to speak, and assures us that the word that he will speak "shall come to pass." With such testimony as this before us, from the Father and Son, what other conclusion can we come to, than that the "word which the Father is to speak, is the true time, and when he speaks, his voice will make it known to his saints."

As the signs in the sun, moon, and stars, have been literal, the shaking of the powers of the heavens, Mat. 24: 29 must also be literal.

This sign is not in the past, and as it is a sign, it must come prior to the Advent itself. It is clear that this last sign will appear when the "Lord roars out of Zion," and shakes the heavens and the earth. We believe that the signs in Rev. 6: 12—14, are the same as in Mat. 24: 29, and Mark 13: 24, 25. Then the shaking of the powers of the heavens, Mat. 24: 29, will be at the same time that the heavens depart "as a scroll, when it is rolled together," Rev. 6: 14, for they both follow the falling of the stars.

Now what is this heaven that is to be shaken and rolled together as a scroll? We may not see this event so clearly now as we shall about the time of its fulfillment; but still, it is our duty to receive and cherish all the light that we can see on this, or any other future event. As we travel onward toward the Holy City, our burning lamps discover new objects; but we cannot see all at once. If we reject a little light because we cannot see the whole clearly at once, it will displease our heavenly Leader, and we shall be left in the dark. But if we cherish the light, as fast as it is our Lord's will to open it to us, he will increase the light, and our souls will feast upon the opening truths of the blessed Bible.

The word heaven is applied to three places or things in the Scriptures. 1st. It is applied to Paradise, where St. Paul was taken in vision, 2 Cor. 12, 2—4. 2d. To the region of the sun, moon and stars, Gen. 1: 8—17. 3d. To the atmosphere which encompasses the earth, in which the fowls of heaven fly, Rev. 19: 17—18. It cannot be Paradise, nor the region of the heavenly lights that is to be shaken and rolled together as a scroll; therefore it must be the air around the earth, in which the fowls of heaven fly.

"And the seventh angel poured out his vial into the AIR; and there came a great voice out of the temple of heaven from the throne, saying, It is done." Rev. 16: 17.

We may now see that it is the seventh vial and voice of God, which will shake the powers of the heavens, and cause the great earthquake or the shaking of the earth, and that this event constitutes

the last literal sign, just before the sign of the Son of man appears in heaven.

It seems clear that all the vials, the voice of God from the throne, the voices, and thunders, and lightnings, and the great earthquake, and the falling of the cities of the nations, and the removing of the mountains and the islands, are to take place before the Advent.

This view no doubt, will at once be rejected by many who profess to be looking for Jesus, every day and hour; but I think it will appear very plain by comparing Rev. 16, 17—21, with chap. 6, 14—17.

After the heavens depart "as a scroll when rolled together," and the "mountains and islands are moved out of their places," "the kings of the earth and great men, etc.," "hide in the dens and in the rocks of the mountains," from the awful glory of the coming Jesus, attended by "all the holy angels," and call for the rocks and mountains to fall on them, and hide them from the *brightness of his coming*, (which is to destroy the living wicked at his coming.—2 Thess. 2: 8.); and overwhelmed with anguish, in view of their expected fate, (when Christ and the angels draw near the earth to raise and gather the elect,) they cry out "For the great day of his wrath is come, and who shall be able to stand?"—Rev. 6: 17.

Here we see that the wicked who are hid are still looking forward to the time when the saints alone will "be able to stand" before Christ at his appearing. If Christ should burst in upon the world as suddenly and unexpectedly as some teach, no one would think of hiding in caves, dens and rocks, for they are not within their reach. This shows that an entire change must take place in the earth's surface prior to the Second Advent, by the voice of God, in order for the wicked to have a chance to hide from the expected Lamb, in caves, dens and rocks of the mountains. When the Father utters his voice "from the throne," which is to cause "a great earthquake, such as was not since men were upon the earth," then there will be a chance for all the wicked, who are not swept off by the former plagues, to hide from the presence of the Lamb. But rocks, caves and dens will not shelter them from the burning glory of that holy throng, for the living wicked are to be destroyed "with the brightness of that coming."—2 Thess. 2: 8.

God has promised to be the "hope of his people," at the time his voice shakes the heavens and the earth. His children have nothing to fear from the terrors of that day; for they will be sheltered from the falling of cities, mountains and houses. God's promise cannot fail.

That will be a glad day for the saints; for they will then be "delivered" from every outward foe, and be filled with the Holy Ghost to prepare them to gaze on Jesus, and stand before him at his appearing. Then the saints will better know the real worth of the blessed hope; and they will rejoice that they have been accounted worthy to suffer reproach for clinging close to the truth, and strictly obeying all the "commandments of God." When God spake to Moses in Sinai, his "voice then shook the earth," and we are taught by St. Paul, in Heb. 12: 22—27, that he is yet to speak from the "City of the living God," and "shake not only the earth, but also heaven." When God spake to Moses the glory rested on him so that he had to cover his face with a veil, before his brethren could stand before him and hear the word of the Lord from his mouth. And may we not expect the same effect from the same cause? If so, then when God speaks from the Holy City to all his people, as he did to Moses, all will have the glory poured on them as Moses had it poured on him. This outpouring of the Holy Ghost must take place before the Second Advent, to prepare us for the glory of that scene, for in our present state none of us could stand a single moment before the brightness of that coming which is to destroy the "man of sin." At the presence of one angel at the resurrection of Christ, the Roman guard fell like dead men to the ground. It is therefore necessary that the saints should share largely in the glory of God to prepare them to stand before the Son of Man, when he comes with all the holy angels with him.

Our present trying, waiting, watching state, is represented by a dark night, and the coming glory

before us by the morning. There are two parts to the morning, first, the dawn of day, and second, full day light, which is completed by the rising of the sun. So in the glad morning before us; the day of rest will dawn at the voice of God, when his light and glory will rest upon us; then we shall rise from glory to glory, till Christ appears to clothe us with immortality, and give us eternal life. O, my poor heart is set on fire for the kingdom, while I dwell on this sweet prospect before the true believer. If we "hold fast" but a few days more, the dark shades of night will vanish before the glory of the preparatory scenes of the coming of the Son of man.

THE BEAST WITH SEVEN HEADS.

"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." Rev. xvii, 8.

I. "The beast that was."

II. "And is not."

III. "And shall ascend out of the bottomless pit, and go into perdition."

I. "The beast that was." What is it? We answer, Republican Rome. Roman history gives but three general forms of government; first, Republican in its Pagan state to B. C. 48; second, Imperial to A. D. 538; from thence Papal to the fifth or everlasting kingdom.

Republican Rome instituted five different offices under that particular form of government. 1. Consular, B. C. 509. 2. Tribunate. 3. Decemvir. 4. Dictatorial. 5. Triumvirate. Cæsar, Pompey and Crassus were the executive in this last office of the Roman commonwealth. We will here give an extract from their history.

"From Pompey's death we may date the extinction of the republic. From this period the senate was dispossessed of its power; and Rome henceforward was never without a master. Pompey died 48 years before Christ was born." See Pinnock's Goldsmith's Rome.—pp. 215, 393. Also 88, 93, 96, 186, 191.

The end of the Roman republic, was the end of the rule of five heads on the beast. Heads denote supreme power. See Dan. ii, 38; Eph. i, 22; Rev. xix, 11, 12. The seven heads of the beast undoubtedly refer to the seven forms of the Roman government. The passing away of five forms in this republic, prove the rule of the beast that was, at an end.

II. "And is not." This denotes another period, existing after the first had passed, and is the sixth form, called Imperial Rome, or the reign of the Emperors. The 12th Cæsar was now closing up his reign, which had embraced a series of 144 years since the beast "that was" had passed away. This was ninety-six years after Christ, and the sixty-fifth year of his mediatorial office in the Heavenly Sanctuary; and 442 years before the seventh head on the beast, or the seventh form of government in the Roman empire was formed, called the Papal power; which was established A. D. 538.

III. "And shall ascend out of the bottomless pit and go into perdition." What power is this? The question may be answered by referring to the prophecy. The last clause of the text reads thus: "The beast that was, and is not, and yet is." Whiting's translation reads "the wild beast that was, and is not, and will be." This divests the text from all ambiguity, and shows that it was a power yet to come out of the bottomless pit.

"The seven heads are seven mountains, on which the woman sitteth. And there (Whiting translates it "they") are seven kings: five are fallen and one is, and the other is not yet come; and when he cometh, he must continue a short space." Verses 9, 10.

"And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." Verse 7.

What is the meaning of the word mystery? Campbell, Bernard, and Whiting translate it secret. The mystery or secret of God "should be

finished" when the seventh angel began to sound as he hath declared to his servants the prophets.—Rev. x, 7. Paul shows that this mystery or secret of God was given him by revelation from God. Eph. iii, 2, 3. Also to the holy apostles and prophets by the Spirit. Verse 5. And was from the beginning of the world hid in God. Verse 9. And that this mystery or secret, which was hid with God, was the gospel to the Gentiles. See verses 6—8. This is in agreement with Rev. x, 7. Then in A. D. 96, God reveals things to his Son Jesus Christ. See Rev. i, 1. "I Jesus have sent mine angel to testify unto you these things in the churches." See chap. xxii, 16. This also is the same gospel, because it is for all the churches under the gospel dispensation. Then the mystery or secret of God means things that are hid, or only in the mind of God, and may be known whenever he reveals them.

"He revealeth his secrets unto his servants the prophets." Amos, iii, 7. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children forever, that we may do all the words of this law." Deut. xxix, 29.

If we have now based the word mystery or secret on Bible ground, from where it cannot be wrested, then we will try to get the angel's meaning of the beast with seven heads. He says "the seven heads are seven mountains on which the woman sitteth. And they are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space."

We understand that the word mountain is not to be used in a literal sense here, for the following reasons. First, because of the caution given.—"And here is the mind having wisdom." Judging spiritually, comparing spiritual things with spiritual. See I Cor. ii, 13—15. The carnal mind can understand what a literal mountain is without the aid of the Spirit. In Rev. vi, 14, 16; xvi, 20; and xxi, 9, John speaks of mountains, but is not told that there is any mystery, or rule whereby they are to be better understood. The reason is obvious: they were literal; but the one under consideration is to be understood symbolically. Second, because the angel comes to John to shew him the mystery of the woman, and the beast which carrieth her, which hath the seven heads and ten horns. Something that had been hid with God, therefore it was a secret never before known, and was to be explained for the first time. Literal women, beasts and mountains were literally understood long before. Third, because to explain it as a literal mountain would be doing violence to the rule that Jesus adopted at the opening of the vision.

"The mystery or secret of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches." Rev. i, 20.

This is the rule then. Surely no one for a moment will pretend to argue that the seven golden candlesticks are the seven literal churches composed as it has been, and still is, of literal men and women, during the 1820 years of the gospel age. But he has said that the seven candlesticks are the seven churches. Symbolically so they are; because he states in the outset concerning the mystery or secret which had until then been hid, and now he would illustrate it. Just so the angel does in chap. xvii. He says the seven heads are the seven mountains, and they are seven kings. Symbolically so, they are. If he contended that the mountains and kings must after all be understood literally, then the vision cannot be explained, for the literal view stands something like this.—The seven mountains are the seven mountains on which Rome stands; and Rome, or the Catholic priesthood, or the Catholic church, is Babylon.

Now the angel says that five of these mountains are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. Can it be proved that five of the mountains on which Rome stood fell down; and thus five-sevenths of that great city was destroyed before John had this vision in A. D. 96? Can it also be proved that Rome stood on but one mountain alone

in A. D. 96? And can it be proved that another mountain was to come after A. D. 96, and continue a short space and then go into perdition? Further, how could one of the mountains be wounded to death by a sword? How can a mountain be healed that has received a deadly wound by a sword? Now let the angel interpret the mystery or secret which he came to tell John.

"The waters which thou sawest, where the whore sitteth, is peoples, and multitudes, and nations, and tongues. And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Verses 15, 18.

Then the beast on which the woman sits is nothing more nor less than literal peoples, and multitudes, and nations, and tongues, and she reigns over the kings of the earth; certainly as far as the ten kingdoms extend, which are symbolized by the ten horns on the seven heads of the beast. The sequel will show still farther. The boundary of the beast is not confined then, to the one isolated spot of earth, marked out on the western shores of Italy, bounded within 15,000 square miles; no, nor to Rome, its capital. Then the mystery or secret of Babylon the great, the mother of harlots, and abominations of the earth; drunken with the blood of the saints, and the martyrs of Jesus, is made manifest. "For all nations have drank of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her." This awful drunken harlot mother, and her harlot daughters, are now reigning with ecclesiastical power over all nations. It would be wresting the language of verse 5 to say that the daughters of this harlot mother did not reign somewhere. To say, that they were virtuous and chaste would be equally without foundation.

The Catholic church is said to be a unit; but Babylon signifies confusion, mixture. The Catholic church abstractly has its seat at Rome; but Babylon has her seat upon many waters.

The woman, which is the great city, called Babylon, symbolizes the fallen apostate churches.

The beast symbolizes the kings, and people of these fallen churches.

The heads of the beast symbolize the different kinds or forms of government among these kings, and people.

The seven mountains. The angel says, "the seven heads are the seven mountains, and they are seven kings." Verses 9, 10. Therefore the seven mountains and seven kings are of the same character as the seven heads, symbolizing the government, and the governors of them, the most of which are kings.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Verse 11.

"The beast that was," we have shown to be Republican Rome, with five heads fallen. The one that is not, is the eighth, and is of the seven. The beast had but seven heads, says the reader, where then shall we find the eighth united with the seven? We think Rev. xiii, clearly describes them both.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads. * * * And the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed." Verses 1—3.

We understand it thus: The dragon denotes the imperial power of Rome. The beast with seven heads, Papal Rome, or Popery. "His power, seat and great authority, Justinian, the emperor of Rome, clothing his head bishop with authority to become the Pope of Rome in A. D. 533. * * * civil power. Wounded to death, the seventh form of government overthrown. Wounded, the seventh form restored. Again in vision the Papal power of Rome coming up among nations of Europe in A. D. 538, with power to continue forty-two months. [1260 years.] At the expiration of this period "one (the seventh) of his head is wounded to death." By adding 1260 years A. D. 538, we come down to A. D. 1798, at which period the French nation conquered Rome, and destroyed the seven-headed power of Papal Rome. Thus that government was wounded. The Pope was led away: France

prisoner in A. D. 1799. His fate was seen as it is recorded in verse 10. At length after all the ruling powers of Europe had conquered France, and exiled their leader, and had signed treaties of peace with one another on both sides of the Atlantic, in A. D. 1815, then a general restoration of dominions, kingdoms and thrones took place, in which Rome, with its Pope, was once more reinstated in its ancient domain, with civil and ecclesiastical power.—From thence it would seem that the deadly wound was healed.

THE TWO-HORNED BEAST.—"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. * * * Saying to them that dwell upon the earth, that they should make an image to the beast, which had the wound by the sword and did live." Rev. xiii, 11—14.

As mild as this two-horned beast appears, inspiration has said that he exerciseth all the power of the first beast before him, [the seven-headed beast,] and by his great wonders and miracles he deceives them that dwell upon the earth, and causes them to worship the first beast, the Papal power of Rome that was reinstated about thirty-six years ago.

"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."—Verse 15.

"An image signifies the likeness of a person or thing." [J. Butterworth.] The beast with seven heads speaks great things, and blasphemies against God, and his dwelling place, and makes war with his saints. The two-horned beast is to make an image like this, and cause all who dwell upon the earth to worship it or be killed. Bro. J. N. Andrews says:

"And now we have something further. An image to the beast that received the deadly wound must be made. That beast was in truth a church clothed with civil power and authority by which it put to death the saints of God. Rev. xiii, 5—8; Dan. vii, 23—26. An image to the beast then must be another church clothed with civil power and authority to put the saints of God to death. This can be nothing else but the corrupt and fallen protestant church. If it be asked from whence the beast receives this power, we can only answer, that by permission of God, the dragon, that old serpent, called the devil, and Satan, is without doubt the very being who communicates this power to the beast." Review and Herald, No. 11, page 84.

The location of this corrupt and fallen Protestant church, which is to be the image to the beast, cannot be in Europe, because there is the location of the beast with the seven heads, and ten horns. Then shall we not search in vain, if we seek for it beyond the limits of the United States of North America? The land of light, where the first and second angel's messages were given, proclaiming the Second Advent of the Saviour. And where also the third angel's message is now going forth, waxing stronger and stronger, with the solemn denunciation of destruction and death upon every one who worship the beast, and his image, and receive his mark in their foreheads, or in their hands.—How can the location of the two-horned beast, and the image which he makes, be found any where beyond the very spot of country where God in mercy is moving out his messengers to give the warning? It would be far more consistent for the great majority of citizens, were a cry of fire raised in their city, to cry vehemently that it was somewhere else, until they were all enveloped in the flames.

Are we not perfectly safe in regarding the two-horned beast as the symbol of a civil and religious power, differing in some respects from the one preceding it? Will not our better judgment decide at once that the location of this power is in America, and that the civil power of one horn is the government of the Republic, and the religious power of the other horn Protestantism; and that Republicanism and Protestantism united will make itself an image to the seven-headed beast, and thus

become united. Thus the text in chap. xvii, 11, is explained as follows:

"The beast that was," denotes the ROMAN REPUBLIC, that was 1900 years ago. "And is not." That is, it was not when John was having his vision in A. D. 96, because Imperial Rome was then the form of government, and continued to be until A. D. 538, when the seventh form of government came, viz: Papal Rome. "Even he is the eighth." The eighth undoubtedly is, as we have shown, the two-horned beast with its image, a symbol of the people of Republican America, as they are and will be. "And is of the seven." The eighth will cause all under his influence to worship the one that is called the seventh. He will also make an image to him, and require all, under penalty of death, to worship it. Although the seat of the seven-headed beast is separate from the two-horned, one-headed beast, by the broad Atlantic, yet so determined is that "old serpent, called the Devil and Satan," to have this one head united with the seven; that he is moving his agents with "all power, and signs, and lying wonder," to effect his object, even unto death. "Wo unto them that decree unrighteous decrees." Isa. x.

"And goeth into perdition." The angel had so declared in verse 8. But where is perdition? At the supper of the great God, just before the coming of Christ, the seventh and the eighth are both slain together. See Rev. xix, 19, 20. A thousand years from that, at the judgment of the great day, they, with the devil that deceived them, are cast into a lake of fire and brimstone, and burned up root and branch. Chap. xx, 10. Gone to perdition. This is the final end of all the wicked. Mark: this is in perfect harmony with the third angel's solemn warning, chap. xiv, 9—11. Here then is the clear family likeness between the harlot mother and her daughters. The mother begins under Republican Rome, the daughters unite with the mother in making war with the Lamb, under Republican America. The Lamb destroys the whole family, and leaves them in perdition. *Spare thy people, Lord.*

JOSEPH BATES.

Fairhaven, July 22, 1851.

THE REVIEW AND HERALD.

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

SARATOGA SPRINGS, TUESDAY, AUGUST 5, 1851.

The Two Laws.

It is of great importance that it should be distinctly seen that the Bible contains two laws which are styled the "law of God," and the "law of Moses." Those who teach the abolition of the Holy Sabbath find it very convenient for their position to confound these two distinct laws in one, so that they may apply to the commandments of God those expressions of the apostle Paul, where he speaks of the law of Moses, as in Gal. v, 4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Now if our opponents can make it appear that there is but one law, that the ten holy commandments spoken by the Almighty and engraven in the tables of the covenant with his own finger, and that law of "carnal ordinances" which Moses wrote in a book, called the book of the covenant, were but one law, which was abolished at the cross, then they can easily convince those who look to them for light and truth that the commandments are done away, therefore the Sabbath is not binding. But let it be clearly proved that there are two distinct laws, one the law of Moses, a typical law, which finds its body or antitype in the "good things" connected with the gospel, the other the law of God, not typical but a law of commandments, of holy principles, which are as immutable as Jehovah who descended in flaming fire upon the smoking mount to declare them with an audible voice to his chosen people, then it will be seen that the ten commandments, with all their importance and force, reach on through all time; therefore the observance of the seventh-day Sabbath is a Christian duty. Here we will give the remarks of Bro. E. D. Cook on this subject, and the "answer" by J. B. C., which we copy from the 'Advent Harbinger' of June 7, 1851.

"I find something written by J. B. Cook, objectionable. Vol. i, No. 14, Sept. 22, 1849. Now, will Bro. Cook contend that there is but one law, when it is evident from Scripture that there are two laws: that is, the law of God, written with the finger of God on two tables of stone, Exod. xxxi, 18; Deut. v, 22, and the law of Moses, written by Moses in

a book, Deut. xxx, 10; xxxi, 24—26, for the observance of the children of Israel, which was the schoolmaster to bring them to Christ. Bro. Cook is requested to read Gal. v, 4; iii., and 2 Cor. iii., all of which, except the last, is the law of Moses, and the last leaves something more glorious than that which is abolished.

Again. Bro. H. P. Crozier's reply to Bro. Pease. His whole argument against Bro. Pease is from the law, which I think no man doubts but that it was nailed to the Cross.

It now remains to get the truth upon this question. If there is no law binding except what is binding on us by the apostles, then no one can decide the point by the New Testament: but if there are two laws, though the one was nailed to the Cross the other is binding on us. I ask for light on this point. Also, for light on Rev. xiv, 9. (As time rolls on it will come out on Revelation.) But to make up our minds that the 4th commandment in the law of God is abolished, is giving toleration to observing no day. For the first day is not commanded in the New Testament as I can find.

E. D. COOK.

ANSWER.

As to the two distinct laws, of which my respected brother speaks, I have heard it spoken of before. But were it so, it would have been easy for the Holy Ghost to have made it plain. Every great doctrine is plainly stated; but this so far as I could understand, was only inferred by those near me, who wished to make out their case. The usual apostolic phraseology is, 'The law'—not the 'two laws'—not laws—not the law of Moses and the law of God. No, Paul, speaking by the Holy Ghost, says, 'The law.' Rom. iii, 31: Gal. ii, 16; v, 4; Heb. vii, viii; ix.

But on this point I will not 'contend.' I know that God wrote the law on two tables of stone—that Moses wrote a book by inspiration of God, &c. Now if this means that there were 'two laws,' very well. I know that Jesus speaks of 'the law of Moses; the prophets and the Psalms.' I have been accustomed to believe that this term 'law' embraced the Pentateuch—the five books of Moses. If so, and these books of Moses embrace 'the whole law,' given by God to Israel through Moses, then the doctrine of two laws is not sustained. It is God's one law given by Moses. It seems that the law 'written and engraven on stones' is spoken of, 2 Cor. iii., in utter contrariety to our brother's idea. But after stating these facts—after looking over my letter, Sept. '49, I need only add, that I cherish the sweet spirit of the Sabbath. I believe that God gave it in type—then further I believe that we shall have the antitype, in 'the Age to come.' This was confessed in my letter which called forth the above comment.

'The law was a shadow of heavenly things.' All the tabernacle was 'made according to the pattern shown to Moses, in the mount.' The antitypical High Priest must come out from 'within the veil'—gather 'his royal priesthood,' and 'restore the tabernacle of David'; then, we shall witness 'in mount Zion and in Jerusalem' the proper antitype of all those ancient types. * * *

J. B. C.

The "answer" of J. B. C. does not satisfy us, and we presume that it does not convince Bro. E. D. Cook, or any one that has searched the Scriptures on this point, that there is but one law, and consequently that the ten commandments are a part of that one law that died at the cross. There are many serious objections to this view. We will here point out some of them.

1. It is not possible to harmonize the testimony of St. Paul with this view, "For not the hearers of the law are just before God," says the Apostle, "but the doers of the law shall be justified." Rom. ii, 13. The epistle to the Romans was written A. D. 60. This was 29 years after the abolition of the law of "ordinances" at the cross. Two years before this, which was A. D. 58, Paul wrote to his Galatian brethren as follows: "For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v, 3, 4.

To assert that the apostle refers to but one and the same law in both of these texts, virtually charges him with contradicting his own testimony. He testified to the Galatians that they were debtors to do the whole law if they did a part of it, and in so doing they would fall from grace. Wretched condition indeed. Two years after this he testified to the Romans that the "DOERS OF THE LAW SHALL BE JUSTIFIED." Will those who teach that there is but one law look at this testimony. Here we would say that those who will examine will find that Paul is speaking of the ten commandments, the law of God, in Rom. ii, 13. The doers of that law "shall be justified." It may also be seen that he is speaking of the ordinances of the Jewish church in Gal. v, 3, 4, for he introduces the subject with circumcision. Those who turned away from the faith of Christ, to those ordinances that had been dead 27 years, would fall from grace.

2. If there is but one law including the ten commandments, and if by doing that law, or a part of it, we fall from grace, then he that dares to observe the Sabbath, or the other nine commandments will fall from grace. And he that observes all or either of the ten commandments, is "a debtor to do the whole" ceremonial law of Moses. If there is but one law including the ten commandments, then the whole or none of it should be observed. But to observe the whole

would be rejecting Christ, and to neglect the whole would be doing worse than the heathen.

But it may be said that the whole law was abolished, and then nine of the precepts of the decalogue were incorporated into the New Testament. Admitting this to be so, their nature is not changed; they are still a portion of the law, whether in the Old or New Testament, and to observe either of them would bring one under condemnation, if there is but one law. But the view that God abolished all the precepts of the decalogue at the cross, and at the same moment re-enacted nine of them by the same means that abolished the whole law—all this to get rid of the Sabbath, is a monstrous absurdity. We agree with J. B. C. that "every great doctrine is plainly stated;" but the doctrine that nine of the commandments were re-enacted at the cross, at the very time that all ten were abolished, is not hinted at in the New Testament.

3. It is not possible to conceive how the Apostle could speak of the law, as he did to the Romans 29 years after the cross, if there is but one law, and that law died at the cross.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, 'Thou shalt not covet.' . . . For I was alive without the law once; but when the commandment came, sin revived and I died. And the commandment which was ordained to life, I found to be unto death. . . . Wherefore the law is holy, and the commandment holy, and just, and good." Rom. vii, 7—12. The Apostle further adds in the same chapter: "For we know that the law is spiritual." "For I delight in the law of God, after the inward man." "I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God."

Paul is not speaking of a part of the law, but of the law—a whole law. If there is but one law, including the precepts of the decalogue, and that died at the cross, then it was a dead law that convicted Paul, of which he speaks in such high terms. And this one law theory virtually charges the great Apostle with the folly of calling a law spiritual, holy, just and good, that had been dead 29 years; also of delighting in and serving it. We know that Paul was not speaking thus of a dead law, but of one that was living, one that convicted him of sin after the law of Moses was abolished.—This could be no other than the ten commandments. These are some of the absurdities of the view that there is but one law. The scripture view that there are two laws is free from all such inconsistencies. With this view a harmony may be seen throughout both Testaments.

It is true that "every great doctrine is plainly stated;" plain enough for those who wish to follow the truth, though it may lead them to go "without the camp," bearing the reproach of Christ; but unbelief can always find a handle to lay hold of. Many rejected definite time, because the definite year for the Second Advent was not in so many words revealed. The same spirit of unbelief will lead men to reject the doctrine of two distinct laws, because the words "two laws," or "laws" is not used.

We will now state some important facts relative to the two laws, recorded in the Old Testament. First, God spake the ten commandments to Israel with an audible voice, and with his finger wrote them in the tables of stone. He did not thus speak and write only the words of the ten precepts of the decalogue. "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he ADDED NO MORE: and he wrote them in two tables of stone." Deut. v, 22. Second, the ten commandments are called "a law," and not a part of the law, as would be proper if they were only a part of the law of Moses. "And the Lord said unto Moses, come up to me into the mount, and be there; and I will give thee tables of stone, and a LAW and commandments which I have written, that thou mayest teach them." Ex. xxiv, 12. Third, this law of commandments God calls "his covenant." "And he declared unto you HIS COVENANT which he commanded you to perform, EVEN TEN COMMANDMENTS, and he wrote them upon two tables of stone." Deut. iv, 13.—"And he wrote upon the tables the words of the covenant, the ten commandments." Ex. xxxiv, 28. If there is but one law, and the ten commandments are only a part of that law, then the Omniscient Law-giver has certainly incorrectly called the ten commandments "His Covenant." In fact according to the one-law theory, they are but a very small part of "his covenant." But the truth is correctly stated, and plainly revealed, and the incorrect theory of only one law must fall before the word of God.

The tables of stone in which the Almighty engraved the ten commandments only, are called the "tables of the covenant." Said Moses, "the Lord gave me the two tables of stone, EVEN THE TABLES OF THE COVENANT."

See Deut. ix, 9—11; v, 22. They were not the tables of only a very small portion of the covenant; but they were the tables of the covenant. They contained a complete and entire covenant, and that covenant is the holy "law of God," which is perfectly adapted to the wants of mankind in their mortal state throughout every dispensation.

The ark of the covenant was made purposely to contain the tables of stone in which was written the law of God. "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee." Ex. xxv, 21. "There was nothing in the ark, save the two tables of stone that Moses put there at Horeb." 1 Kings, viii, 9. It was called the ark of the covenant because it was made purposely for, and contained an entire covenant, even the ten commandments.

The typical law of Moses was written by the hand of Moses in a book, and that book was called the book of the covenant. "And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a BOOK of the law of the Lord, given by the hand (margin) of Moses." 2 Chron. xxxiv, 14. "And he read in their ears all the words of the BOOK OF THE COVENANT." Verse 30. See Deut. xxxi, 4—11, 24—26; 2 Kings, xxiii, 21; Neh. viii, 1—3; Heb. x, 7; Gal. iii, 10; Mark, xii, 26.

God has made the distinction between the two laws very plain. One he spake to the people, and wrote himself; the other he gave to Moses as he communed with him forty days, and intrusted him to write. One was engraved in the tables of stone, which were called the tables of the covenant; the other was written in a book, called the book of the covenant. These were not portions of a covenant, or of the law; but they were two entire distinct covenants, or laws.—Jehovah would not trust man to write his immutable covenant; therefore with his own finger he engraved the ten commandments in the tables of stone to make them sure, and to impress us with their perpetuity. The law of ordinances which was given to the Jews for a limited period, Moses wrote in a book; and when Paul speaks of "blotting out the hand-writing of ordinances," &c. he can refer only to those ordinances of the Jewish church written in the book of the covenant by the hand of Moses. That which is written in a book may be blotted out; but it is not possible to blot out engraving in stone.

Again, the special honor that God has bestowed on "his covenant" shows that it is distinct from that law of "carnal ordinances." An ark of shittim-wood was made on purpose to contain it, and that ark must be overlaid with pure gold within and without, and have a crown of gold round about it. The place for this ark was the "holiest of all," the holiest place on earth. Before the ark containing the law of God the river Jordan parted, and the waters rolled up and stood still, while Israel passed down through the bed of the river. The walls of Jericho also fell down before it, and for looking into this ark, and gazing upon God's ten immutable laws fifty thousand and seventy of the men of Beth-shemesh were slain.

The New Testament shows the distinction between the two laws. Christ speaks of the "book of Moses," [Mark xii, 26,] and the "law of Moses," [Luke xxiv, 44,] and Paul mentions the "book of the law," [Gal. iii, 10,] and the "volume of the book," [Heb. x, 7,] when speaking of the same law. This law was abolished and destroyed at the cross; but there was a law that Christ declares that he did not come to destroy, and adds that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Mat. v, 17—19. Paul, speaking of the same remaining law, 29 years after the abolition of Moses' law, says, "For I delight in the LAW OF GOD."

Says J. B. C., "I know that God wrote the law on two tables of stone," and in the same paragraph he adds, "I have been accustomed to believe that this term 'law' embraced the Pentateuch, the five books of Moses." Now will J. B. C., argue that there is but one law, and then tell us that "this term law," embraces the five books of Moses? If so, then how could he assert that he knows that "God wrote the law [five books of Moses] on two tables of stone?" If there is but one law, then the term law embraces the whole of that one law. We know that only the ten commandments were written on the tables of the covenant, [Deut. v, 22,] and God calls them, "a law." Ex. xxiv, 12.

We really never supposed that the book of the law of Moses included the history of the creation, flood, &c., found in the book of Genesis. We see no reason why the term law, in any sense, should include this first book of the Bible. The book of the law included the law of the Jewish nation, the law of Moses. Much of the Pentateuch is the history of important events, such as the creation, flood, the plagues of Egypt, &c., and the giving of the law of the Jewish nation, which Moses wrote in a book, and the wonderful display of

the power and glory of God, when he uttered his ten immutable commandments.

We are at a loss to see how a man can "cherish the sweet spirit of the Sabbath," as J. B. C. says that he does, and at the same time desecrate it every week, and teach that the fourth commandment is abolished! God "blessed the Sabbath day and hallowed it" at creation. Jesus said that it was made for man. And those only who observe it, cherish the hallowed, "sweet spirit" of God's sanctified day. Those only can cherish the true spirit of the Sabbath, who imitate the example of the holy followers of Jesus, the day following the crucifixion, when the law of Moses was abolished. "They rested the Sabbath-day according to the commandment." "If thou turn away thy foot from the Sabbath," says the prophet, "from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Isa. lviii, 13, 14. Such, praise the Lord, possess and cherish the sweet spirit of the Sabbath.

The thief may extol, and profess to admire, the law of theft while in the practice of stealing; so may the Sabbath-breaker talk of the "sweet spirit of the Sabbath," while his feet are treading down the fourth commandment. But those who turn away their feet from treading down the Sabbath, and keep it according to divine direction, will have its sweet spirit, and "ride upon the high places of the earth."

The law of God is not a typical law. Those ten commandments are all of the same nature and duration. None of them are types. We are aware that many cling to the tradition that the Sabbath is a type of the seventh thousand years; but we have seen no bible proof on this point. Says J. B. C., speaking of the Sabbath, "I believe that God gave it in type." We ask for bible proof. If it can be produced then we will believe also. But admitting the Sabbath to be a shadow, and the seventh thousand years, or the age to come, the body, then certainly it would seem very natural to have the shadow or type reach to the body or antitype. But if there is no Sabbath, and if the shadow ceased at the cross, then there is a blank space of more than 1800 years between the shadow and the body. The law of Moses was a typical law, which reached to the gospel. Says Paul, "the law having a shadow of good things to come." The law of Moses, as a whole, was the shadow, and the gospel with all the good things of the better covenant connected, is the body.—The shadow of a tree, or monument holds good until the body is reached; therefore if the Sabbath is a shadow of the age to come, it did not break off at the cross; but was to extend with all its force and blessing to the Second Advent. But as the weekly Sabbath extends, and is to be observed, to all eternity in the new earth, it has no body in which it is to be lost, as is the case with shadows.

"For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 22, 23. We can have no idea of an eternal shadow. The Sabbath was instituted in Eden, before the fall, when man was holy, and certainly fallen man needs it now more than then. And in the new heavens and new earth we see it observed to all eternity. Then it will be seen and kept in its Eden purity. All flesh will then reverence this institution of Jehovah, which has never been the case since Isaiah uttered this prophecy, and never will be, until the voice of the Son of God call forth the righteous seed that sleeps in Christ, and changes the righteous living. When that holy throng shall be led forth in immortal glory to view the work of God in its perfection, there will be no discord. No, "all flesh" will bow in sweet submission to the law of God, and keep his Holy Sabbath.

We would call the attention of the reader to the remarks of J. B. C. that "the proper antitype of all those ancient types" is to be witnessed "in Mount Zion and in Jerusalem," after our High Priest comes out from within the veil. The Bible sets forth the Sanctuary in Heaven, as the proper and only antitype of the Jewish Sanctuary; the great Sacrifice on Calvary, as the antitype of the beasts slain under the law of Moses; and the priesthood of Christ, as the only antitype of the Jewish priesthood. Paul did not mean that the "good things," of which the law was a shadow, had not then come when he says, "the law having a shadow of good things to come;" for he taught that the antitype was then being realized. He could only mean that the law contained a shadow of the good things of the new covenant, which were to come as soon as the old covenant ceased.

Wakefield's translation of Col. ii, 16, 17, gives the true idea more clearly. "Let no one therefore, call you to an ac-

count about meat and drink, or with respect to a festival, or a new moon, or sabbaths; which are a shadow of what WAS TO COME." The Jewish festivals, new moon and sabbaths, with all the ordinances of the law of Moses, were but a shadow of what was to come, when they should cease at the cross.

We cannot close without warning the reader to beware of those fanciful and fanatical views, which wrest the Scriptures of truth from their true and simple meaning, and carry away in the future age those things indispensable to our present salvation. May God bless these remarks to the benefit of his humble children. Amen.

LETTERS.

(From Bro. Bates.)

DEAR BRO. WHITE: After parting with you and sister White at the Western depot in Boston, I proceeded to Bro. Leonard Hastings', (New Ipswich, N. H.) where we had a profitable and interesting protracted meeting on the Sabbath and first day, (June 14th and 15th.) Some of our brethren from adjacent towns met with us. Parents and children seemed anxious to learn, and obey the present truth.

June 16, Bro. Hastings and myself started for Bennington, where we found several other brethren hungry for the present message. They are so seldom visited by the Messengers that the truth seemed to do them much good. May the Lord bless and strengthen them for the conflict that lies in their pathway.

Bro. L. Martin and myself started for East Lemster the 17th. Spent the night with Bro. S. Smith's family. Bro. John Andrews and myself started for Newhaven, Vt., the 18th, to attend a conference which was held in a schoolhouse near Bro. E. Everts, on the Sabbath and first day, (21st and 22d.) Here I was very agreeably surprised to meet with so many brethren and sisters from the adjacent towns, come together to honor the Most High God, in keeping his Holy Sabbath, where but a few months previous, little or no interest on this most important point was manifest. The present truth connected with the third Angel's message was listened to with deep interest. God blessed his waiting people, and others see that the Sabbath truth could not be refuted.

At the close of this meeting other meetings were appointed, and were attended by the preaching brethren in the adjoining towns during the week. I afterwards learned by Bro. E. Everts that the people were much stirred up in relation to this last work. Lord speed thy truth.

I reached Westford the 24th, and had a refreshing season with brother and sister Leach, and reached Johnson the 25th. Here the little church were struggling for victory. The scattered ones were soon convened at Bro. Loveland's, and we enjoyed two precious seasons in talking out the past and present truths connected. They have had much to try them respecting their present position, but they feel assured of victory, while they are under the banner of the third Angel, and strictly follow his message.

Started for Waterbury the 26th, to attend a conference to be held at Bro. E. P. Butler's, Sabbath and first day, (28th and 29th.) Quite a number present. The first part of the meeting things moved rather heavily, but the Lord gave us help from the Holy Sanctuary, and we were much refreshed. The truth in the types, and Angel messages, cleared away the mist and fog that our opponents are endeavoring to blind us with. Some attended for the first time, and gave their testimony for the truth. Our prayer meetings early in the morning were much blessed of the Lord. Prevailing prayer is inseparably connected with fasting.

Held two meetings at Bro. R. Lockwood's in Waitsfield the 30th. They had been in some trial there in consequence of one or two of their company objecting to the true time to commence and close the Sabbath. They claimed sunset to be the beginning and end of the day, whereas Jesus our teacher and pattern has shown that the day ends at *even*, at the termination of the twelfth hour of the day. See Matt. xx, 1-12. Here I met with Bro. Wheeler who had been holding a conference of days in Granville, and was on his way to his appointment in East Randolph to hold another.

I also visited Granville and Rochester. At the latter place we labored to set things in order, and hope that our labor will not be lost. If brethren are not united in their worship of God here, they cannot reign together with him in heaven.

On my way to North Springfield, Vt., I called on some of our brethren in Randolph and East Bethel. They were preparing for their conference. In Springfield there are a number of professed Adventists in a Laodicean state, very unwilling to hear the *present truth*. Bro. Benoni Lockwood and wife received me very kindly, and assented to all the truth in the third Angel's message. I believe they will commence the keeping of the true Sabbath. On first day, July 6, I held a public meeting at 5 P. M., and nearly all that attended were strangers. I left early on the 7th, for Boston, and met with the brethren in Winchester, Mass. This little company are struggling for the whole truth. I pray the Lord to give them victory.

Within two years the true Sabbath keepers have increased four-fold in Vt. and N. H. Within one year we believe they have more than doubled their number, and they are daily increasing as the paper and the Messengers go forth. In these two states alone, conferences have been held within a few months, where one year ago not one believer in the message could be found. We speak of this to the praise of God, and his rising cause, and to strengthen his dear children to press together; and also to encourage all honest Advent believers to examine the third Angel's message for themselves. God forbid that we should boast of our position, only to the honor and praise of his name; but we ask all sincere seekers after truth to show if they can, another company on this earth that are coming up in accordance with the declaration of God's inspired prophets, as this company now is. Again, we ask Advent believers, who profess to be so sure of immortality when the Lord Jesus comes, to look again, and see if these same Sabbath-keepers are not daily leaving their ranks, and swelling the ranks of those who are embracing the third Angel's message. The true believers that are alive at the second coming of the Lord, will be found united in the last message. How is it possible then, that those who stand aloof from this message, and are already divided into two parts, and subdividing and diminishing daily, can expect that they shall, or can be gathered to the fold of Christ?

Affectionately yours,

JOSEPH BATES.

Fairhaven, July 11, 1851.

(From Bro. Butler.)

DEAR BRO. WHITE: Some reflections have been awakened in my mind since hearing a sermon delivered by Elder I. R. Gates, before the Advent congregation in this place, which embraced most, if not all, that usually attend from this and adjoining towns.

But before entering upon the subject of the discourse, I would observe that I feel more at liberty to bring some of the leading ideas of this sermon before you, than I should had the speaker not manifested so much confidence in the strength of his arguments to set all things right in respect to the Sabbath.

I visited Perry's Mills, N. Y., a week since, in company with Bro. Baker, where two of my daughters reside, and found a very strong prejudice existing against those who are spreading the third angel's message. Elder Gates had been there, and spent about a week in the neighborhood. And among other services that he rendered them, he preached one sermon against the Sabbath. And among other things, stated that the Jews had no other Sabbath than the Lord's seventh day Sabbath. After turning to Lev. xxiii, and reading relative to four sabbaths, "*besides the Sabbaths of the Lord*," [see verse 23,] I told my informant that I was surprised that Elder Gates should make such a statement. It will be observed that these sabbaths, which were on stated days of the month, could never come on the seventh day of the week oftener than once in six or seven years. Bro. Baker lectured at Perry's mills a few times, and much prejudice was removed; but what will be the result I know not. R. V. Lyon was to hold a

tent meeting in the neighborhood soon after we left.

But to return to the sermon. The speaker took his text in Acts iii, 22, "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." The apparent object of the speaker in selecting this text was to show that Christ had a right to change or abolish the Sabbath, for he was Lord of the Sabbath. But after laboring more than two hours he appeared to be satisfied, from the many passages of scripture which he read, that he had proved the entire law of God abolished. He proved that the seventh day was the only Sabbath that ever had been given, and that it was instituted at the close of creation. He proved that it was given to the Israelites or Jews to be observed throughout their generations, and that the seventh day Sabbath would be observed on the New Earth.

As the Sabbath was made for man, for his benefit, and no reason can be given why we do not need it under the gospel dispensation, as much as in any age of the world, that the Sabbath, above all the laws, should be abolished, while Christ our great high priest and advocate is interceding for the children of men, to me appears inconsistent. And to establish the position requires more proof than has been given or than can be given.

That the New Testament clearly shows that there was a law done away in Christ I freely admit; but the view that the law which was written by the finger of God on the tables of stone, and deposited in the ark of the testament, was abolished, makes Christ and the apostles contradict themselves in numerous cases. But as I design to be brief, I will mention one or two passages among the many that might be given to show that Christ in referring to the Ten Commandments, speaks of them as being in full force. See Matt. xix—17, and its connexion. "But if thou wilt enter into life, keep the Commandments." Here it will be seen that Christ has reference to the Ten Commandments, for he quotes from the fifth to the ninth, together with one of the two principles on which he has said in another place "hang all the law and the prophets." See also Matt. v, 17, 19. I know that it is contended that the word fulfilled, in verses 17 and 18, means no less than coming to an end, or abolishing the law. But it is evident that Christ performed the requirements of the law, and in that sense fulfilled it. But in verse 19, there is no dodging the point. The language is plain and cannot be set aside. Campbell translates it thus.—

"Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the reign of heaven."

I trust that it will not be contended that reference was made to any other than the Ten Commandments, as these verses contain the first reference to commands in the New Testament. Again, chap. xxiv, 20, "But pray ye that your flight be not in the winter, neither on the Sabbath day." Thus Jesus would cite his disciples to a Sabbath existing more than thirty years after his death, which he would have them observe.

But notwithstanding Elder Gates had been previously shown that Lev. xxiii, contradicted the statement he made at Perry's Mills, still he labored hard to confound the Sabbath of the Lord with the Jewish sabbaths. And after the entire abolition of the law, the speaker seemed to think the Sabbath of so much consequence that a substitute must be made. And in laboring for proof that the apostles usually met together on the first day of the week, he brought all those passages which are commonly brought to establish the first day sabbath, such as the appearing of Jesus to two of his disciples going to Emmaus on the first day, the day of his resurrection, and then meeting his disciples again after eight days. This was made to mean the seventh day. The church at Corinth being exhorted to lay by their contributions on the first day of the week was thought to be strong evidence of their meeting on Sunday for religious worship.

Acts xx, 7, and its connection, where they broke bread, and Paul preached till break of day, (with

some interruption in bringing the young man to life, and in breaking of bread,) ready to depart on the morrow, is considered the best of proof to establish Sunday as the Sabbath, notwithstanding Paul pursued his journey on the first day. And the "Lord's day," mentioned in Rev. i, 10, is considered proof positive that Sunday is the day of rest, instead of the Sabbath, which is the seventh day.

How far the humble, honest seeker for truth would be influenced by such testimony as this, after reading the practice of the apostles and disciples of our Lord, in the following texts, Luke xxiii, 5, 6; Acts xiii, 14—16; xvii, 2; xviii, 4 and 11, others must judge.

I have pursued the subject of this sermon thus far, not merely for the purpose of replying to it, nor for the purpose of finding fault with friend Gates, and making his sermon look weak, and destitute of argument, neither because I would be engaged in controversy; but because I think that the sentiments embraced in this sermon tend directly to infidelity. And in connection with the denial of the truth that Christ our Great High Priest is now ministering in the Heavenly Sanctuary, makes infidelity of the most heaven-daring kind. And I am persuaded that the effort made to oppose the truths connected with the third angel's message has a direct tendency to draw the dividing line, which we are shown by the Revelator will be made, between those who worship the beast, or his image, or have the mark, and those that keep the commandments of God, and have the faith of Jesus.

Why will ministers of the gospel, and especially those who have so recently been looking for the Lord, when they find there is nothing in the New Testament, nor in the Old, for keeping the first day, be so opposed to keeping the Sabbath of the Lord as to undertake to prove from the Scriptures of truth that the entire law was abolished by, or in Christ? In laboring to show the law dead these men affect to have great confidence in Christ's power to save, and in the merits of his atoning blood to cleanse from all sin, and to save to the uttermost all that believe in him. His power is shown to be great, till the law is made void. But how much real belief have they in the Saviour that will save? Do they believe in one that was a Prophet? They may. It costs but little persecution to acknowledge one that prophesied 1800 years ago. The Jews were high in their professions of faith in a Messiah that was to come. But to believe that Jesus of Nazareth was the Christ was too close a test for them.—But Jesus said, "If ye believe not that I am he, ye shall die in your sins."

If you take your Bible and attempt to show this class of Adventists that the Sanctuary that was to be cleansed, Dan. viii, 14, is the new covenant Sanctuary, they will say that there is nothing unclean in heaven. If you tell them that our Great High Priest is now, by the virtue of that blood shed on Calvary, making an atonement for the sins of his people, the answer is, "he died for our sins, and entered into heaven once for all." Now if one will deny the priesthood of Christ, of how much virtue will all his precious blood be, when there is no Priest to make atonement?

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Of what avail would it have been if the Israelite had brought his lamb before the altar, if there had been no priest to present the blood in the Sanctuary? Or of what use would it have been for the children of Israel to gather around the Sanctuary, and to afflict their souls from even to even, on the tenth day of the seventh month, or to bring their two kids of the goats for a sin-offering, and one ram for a burnt-offering, if there had been no high priest to offer the blood of the victim, and to cleanse the Sanctuary?

We see from the type that we need a High Priest in heaven to atone, as well as blood to cleanse. And if we have no Priest to offer his blood for us, we shall have no King to reign over us. And if we have a Saviour that is not prophet, priest and king, we shall not have a Saviour that will save us in the great day.

We see from the remarks that it is not a very harmless thing to set about doing away the law of God, and to set at naught the priesthood of Christ, for the sake of rejecting the third angel's message.

May the Lord lead those of my brethren on the no-Sabbath platform, to look about themselves, and see to what their belief is tending.

E. P. BUTLER.

Windsbury, Vt., June, 1851.

[From Bro. Truesdell.]

BELOVED BRO. WHITE: Your remarks on my letter of April 23d, are satisfactory. All difficulty has vanished respecting the requirements of the Fourth Commandment. It is as plain to my mind that the seventh day of the week is the Sabbath, or rest of the Lord our God, and that no other day of the week will satisfy the demands of the Sabbath law, as the truth that Jesus will appear the second time to them that look for him. God did, we see, require his people for thousands of years to observe the seventh day of the week; not a seventh part of time. And calls it his Rest, his Holy Day. Now it is clear that if the same law is in force, the same day is required to be kept. Indeed, another day is another institution. O, how clear the light that now shines from his holy word upon his commandments. I feel the importance of the Sabbath more than ever before, and feel to call it a delight, the holy of the Lord, honorable, (not a yoke of bondage.) How sweet the spirit of the Sabbath. How blessed the day when we can rest, and dismiss from our minds all cares of this life, and then study his blessed word, and meditate on his works and goodness, and worship him who made the heavens and the earth.

May God have mercy on those who are teaching that the Sabbath is abolished, that we may violate the fourth precept in God's holy and just law, and be blameless. And thus leading the flock of God astray from the path which his word marks out for them. "Lord it is time for thee to work, for they have made void thy law."

I must tell you what the Lord has been doing for us in this part of his vineyard. Nine months ago there was not one here that observed the Sabbath of the Lord. But now there are eight or ten that have embraced the third angel's message, and keep the Sabbath, and there is a good prospect of a few more embracing the truth. Nearly all that believe in the speedy coming of Jesus, have embraced the Sabbath truth. Some think the truth will cause division among God's people. But I believe it will only separate the jewels from the rubbish.

O ye messengers of Jesus, that are proclaiming the solemn message of the third angel, do not be discouraged, the Lord is on your side. Be strong and of good courage, for they that be for us are more than they which are against us. Truth is spreading and God's people are receiving it. Indeed the truth has bore away the victory in this place. I do feel to praise the Lord for his goodness in opening my eyes to see the truth. The commandments of God and the testimony of Jesus are just what we need to fit us for the kingdom of God. It is meat in due season. My peace now is like a river. Well might David say, "Great peace have all they that love thy law, and nothing shall offend them."

Our conference in this place was one of much interest. Dear Bro. Rhodes, that devoted servant of God, was with us. Also Brn. Alden and Stocking from Bath, preachers of the gospel, who have recently embraced the truth of the third angel's message.

Sabbath afternoon we met at the house of Bro. Upson. Bro. Rhodes spoke on the seven last plagues. He showed us that they were literal plagues, and yet in the future. The Spirit of the Lord was with us and we had a heavenly refreshing season. The exhortations of Bro. Rhodes melted the hearts of God's children. Tears flowed freely, and we were not a little strengthened.

MARSHALL M. TRUESDELL.

Catlin, Chemung Co., N. Y., June 19, 1851.

[From Bro. Flower.]

DEAR BRO. WHITE: I have had the privilege of reading a few numbers of your paper, which I received from sister Whitcomb. I read them with interest, and believe that they contain present truth. Sister W. likewise supplied us with a few pamphlets which have thrown much light upon the

Bible. This is the principal means we have had to obtain light.

The keeping of the seventh day is something new to us here; but there is a little number that have received the truth, and are keeping God's Sabbath. We want more light. Our number is small, only five or six in a large community of bitter opposers. The little few here have been blest, and wonderfully blest in receiving the present truth. Will you, Bro. Bates, or some other brother, make it in your way to visit us, and break the bread of life? We also wish two numbers of the "Review and Herald."

Yours in hope of soon seeing Jesus.

HORATIO FLOWER.

Ashfield, Mass., June 22, 1851.

[From Bro. Rhodes.]

DEAR BRO. WHITE: I write to let you know that I am still in the field, crying the third angel's message to all who have ears to hear what the Spirit saith to the Laodicean church. The evidences that are now brought to show that this republican and protestant government and nation constitutes the two-horned beast of Rev. xiii, 11, are strong and mighty in convincing all who listen to us, that we have the truth on this part of the message. And the light from the Bible, and facts from history show clearly that the institution and observance of the first day of the week, as a day of rest, is the notable mark of the beast of Revelation.

The commandments of God as brought to view by the two witnesses, (Old and New Testaments,) when presented in their clear light, possess a power that binds those who break them, and holds in silence those who hear them, as the first angel's message bound hypocrites, and held sinners from rage, from 1840 to 1843. Truth is mighty and will prevail. Truth is stronger than the strong man armed, and is destined to triumph gloriously, till all are sealed. Truth obeyed sanctifies every faculty, sense and power of our being, and will enable us to reflect the image of our holy Lord and Master, and save us soon in immortality. Amen.

Bro. Andrews and myself arrived in Camden on Tuesday after we left Ballston Spa, and found the saints there strong and joyful in God their Rock, having one heart and mind to live by every word that proceedeth out of the mouth of God. Wednesday we started for Pitcher, stopped at Bro. Cook's in Manlius over night, found him and his companion growing in the truth. Bro. Case stopped at Manlius, and labored in the word of the Lord with a few brethren on first-day. He sends you the names of Daniel Bates and J. E. Waterman for the paper.

Sabbath and first-day, Bro. A. and self met with twenty or thirty dear souls at Pitcher, who have lately listened to the voice of the Good Shepherd, and opened the door, [Rev. iii, 20,] and received Christ by faith in embracing the commandments of God, and the faith of Jesus. They are fast obtaining the gold tried in the fire, white raiment, and the eye-salve needful to see the glorious light of the third angel's saying. We had a free time in talking the truth, and are satisfied that the sayings of Jesus sunk so deeply into the hearts of the dear children of God in McDonough, Pitcher and Lincklaen that the devil will not be able to catch away the good seed sown, though he may send along the wisest of his children to throw darkness over the "holy," "just" and "good" law of our blessed God. With tears we parted with the saints in that vicinity, praying that they might be kept by the mighty power of God through faith unto salvation, which is soon to be revealed. Amen.

Last Sabbath and first-day we met in conference at Bath, with Brn. Edson and Case, and with about twenty brethren and sisters in that vicinity. The light on the Sabbath, and the light on that law that Paul calls a shadow, and the Sanctuary connected with that shadow, shown so brilliantly that the saints cannot be easily drawn away from the truth by fables, or vain philosophy, or traditions of men. The Lord's supper was administered, and the ordinance of washing feet was also attended to. The Lord blessed us with his Spirit, and we greatly rejoiced together.

Bless the Lord, O my soul, and all that is within me, rejoice and praise his holy name, for he

hath done great things for the remnant of Jacob, and hath raised up a horn of salvation for those who love and keep his truth.

Yours to suffer with the saints a little while, and then to reign in glory with you to all eternity. O, put on strength, suffer trials, be bold in the truth. Turn the battle to the gate.

S. W. RHODES.

Wheeling, July 15, 1851

(From Bro. Flower.)

DEAR BRO. WHITE: The little band in this place are holding fast the present truth, and God is with us. Our meetings on the Sabbath are interesting and blessed. They are truly graced with the presence of God. Never did the light of truth shine so brilliantly into my heart as at the present. It is but a few weeks since we received the light on the Sabbath, and we can now look back upon past experience, and to the seventh month movement, and truly say that God was in it. My soul is filled to overflowing while I look back upon the past, and contemplate the future. My views on Rev. xiii have been since 1844, different from those held by the Advent brethren generally, and sometimes I almost gave them up, but all other views were dark to me. But being providentially supplied with some publications, written by yourself and Bro. Bates, I found a harmony there with the views that I held upon this subject, and by examining the "sure word of prophecy," I saw that the seventh day was the Sabbath of the Lord our God.

We find something of a trial in being obliged to take a different course from our old brethren. They consider us deluded and led astray. Pray for us that God may give us wisdom, and an abundance of his grace. I firmly believe that those, and those only, that are found walking in present truth will be carried through the time of trouble which is just before us.

We were blest with the labors of Bro. Lothrop and Lindsey the first Sabbath in July, and the day following. They came here unexpectedly to us, but timely. The word was preached in power and the saints were comforted. May the Lord reward them for their labors of love. One of our number, a young sister obeyed the Lord in the ordinance of baptism. We cordially invite the brethren that pass through this region to call on us, and preach the word of truth. Ashfield is in Franklin county, about 60 miles east of Albany, and 100 miles west from Boston.

Yours in the hope of the gospel,

H. FLOWER.

Ashfield, (Mass.) June 27, 1851.

(From Bro. Holt.)

DEAR BRO. WHITE: My heart is with you in this blessed work of the Lord. I feel to-day like adopting the language of Paul. "I am crucified with Christ: nevertheless, I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Glory be to God for this holy way of living. Again "I delight in the law of God after the inward man."

Those that do not see glory enough in this holy law of God written by the Spirit of the living God on the fleshly tables of the heart, to excite them to love and serve God with a perfect heart, and to consecrate themselves and all their substance to the Lord and his cause, without the message of time, never will do it with definite time. What is stronger than the immutable law of Jehovah? The ten commandments are to be put in the mind and written in the heart under the new covenant, while Jesus the Great High Priest is a "Minister of the Sanctuary and of the True Tabernacle, which the Lord pitched and not man." This work will soon be done and Jesus will leave the new covenant Sanctuary to reap the harvest of the earth. Then those that have done the commandments from the heart will be gathered, and be able to stand before God without an intercessor.

I had the pleasure of reading the "Review and Herald Extra" of July 21st, last evening. My soul was fed with its contents. I am glad to hear from you once more, and that the Lord is prospering you in the work of publishing the paper to send out to the scattered and torn flock, as an instrument to help gather them in the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv, 13.

The Sabbath and first-day following the conference at Milton, I met with the brethren in Waitsfield, (Vt.) that came together from that and the neighboring towns. The word of the Lord had free course, and was glorified. The brethren were much blessed, and strengthened in the truth of God's word. Some were at the meeting that had not been with us, and came out clear on the whole truth. Three

were baptized. The next Sabbath and first-day I held meetings at this place. The brethren from Randolph, Tunbridge and Royalton were present. The Lord was indeed with us, and his "word" was "quick and powerful." Some were at this meeting that heard our position explained from the word of God for the first time, and they were astonished at the amount of scripture brought to sustain our present position, and were led to exclaim, "God is with this people." One sister said she had been deceived by false reports. She had been informed that we were spiritualizers, and believed in spiritual union, &c., and she was surprised to learn that we had no fellowship with that class. She is now rejoicing in the truth.

The Lord is truly reviving his people, and fitting them to "stand in the battle in the day of the Lord." Prejudice is giving way, and the honest are fast embracing the truth of the third message, and taking a firm and decided stand on the commandments of God, and the testimony of Jesus. Last Sabbath and first-day I met the brethren in Washington, (N. H.) The church in that vicinity are strong in the truth. The blessing of the Lord attended the meetings, and the brethren were revived, and I hope they will continue to rise higher and higher, until they get the victory over the world, the flesh, and the devil. I found a few souls in Claremont that loved the present truth. Opposition is strong, but they have taken a bold and decided stand on the commandments of God.

We are satisfied that the Lord has set his hand to gather the remnant of his people, and that the commandments of God, and the testimony of Jesus Christ, are the standard to which all will be gathered. This is the burden of the third angel's message, and it will not fail to accomplish the work. This message is destined to prevail. The commandments of God, (the Sabbath not excepted,) is the test.—Everything else that is made a test, will fail to do the work necessary for God's people to stand in the time of trouble.

GEO. W. HOLT.

East Bethel, (Vt.) July 25, 1851.

(From Bro. Thompson.)

Smiting.

DEAR BRO. WHITE: While reading an article from H. H. Gross in the "Advent Herald" of May 31st, in which he speaks of Bro. Geo. W. Holt in a very unchristian manner, I was led to reflect upon the two classes of servants mentioned in Matt. xxiv, 46—51, one giving meat in due season to the household, and the other smiting his fellow-servant.

Bro. Gross says, "A deceiver has passed this way of late, by the name of—Holt, of Auburn," &c., and speaks of him as being "so lacking in valor as to skulk along through a back country, taking in the simple-hearted by guile." It is true that I live in the "back country," and hope to be "simple-hearted" enough to believe in the word of God, but I would ask if it is not possible that Bro. Gross is as much mistaken in Bro. Holt's true character as a Christian, and a Minister of Christ, as he is of his place of residence? He resides at Oswego. The fact that Bro. Gross seems to be ignorant of Bro. Holt's place of residence, and first name, is strong evidence that he is ignorant of the real character of the man that he has thus abused, and that he has spoken of Bro. Holt presumptuously and wickedly.

I am personally acquainted with Bro. Gross, he resided in this town one year. I am also personally acquainted with Bro. Holt, and his faithful labors, and know him to be a humble, devoted servant of God. Would to God that I could say as much of Bro. Gross. For years, myself and family and others in this vicinity, had been famishing for the word of life, but the Lord sent Bro. Holt to us last March, who presented the truth from the Bible, and like the faithful servant, fed us with meat in due season. And for so doing, he who was once his fellow-servant in the same cause must smite him. Now I wish to say that I wholly disfellowship this course of slandering and smiting those who may honestly differ from us on some points. I have seen so much of biting and devouring one another in the Advent papers, that my heart has sickened, and I have been of the opinion that it would be better not to take them; but search the scriptures of truth, which are able to make us wise unto salvation, through faith that is in Jesus Christ. I do not wish to give the idea that a paper is not needed. One breathing the sweet spirit of the gospel of Christ never was needed more than now.

When Bro. Holt came to my house I listened to his views of the Sanctuary with intense interest; but when he mentioned the Sabbath, I introduced an article from the "Advent Harbinger," written by Hiram P. Crozier against the Sabbath. But when Bro. Holt compared that article with the Bible, I was astonished to find that a number of statements in it were not according to the word of God. And then my mind was prepared to listen to the commandments of God, one of which I saw enforced the Holy Sabbath.

The light that I have received upon the present truth, explains the past Advent movement, shows clearly our present position, and gives certainty to the glorious future. Jesus will come and "they that do the commandments" will meet him with joy. And although they are denounced by the world, and the evil servant here, yet they will "enter in through the gates into the city," and "have right to the tree of life."

JESSE THOMPSON.

Ballston, (N. Y.) July 31, 1851.

To Correspondents.

Those who write for the paper should prepare their articles ready to put into the hands of the printer. But instead of this, most of the articles are written so badly that we have to copy them; therefore, much of our time that we should have to study the Word, write for the paper, and visit the brethren, is spent in copying communications. This is a source of grief to us. Now, with a little care, the brethren can save us this labor. Each letter in every word should be written sufficiently plain to be known, were it standing alone, and capital letters should not be used only when required. There is not the necessity of so much care in private correspondence, only when the names of those who wish the paper are sent.

Postage.

We copy the following from the "Advent Herald" relative to postage on letters, which we think is a proper course to be adopted.

"As all letters (not weighing over half an ounce) may now be sent a distance of three thousand miles for three cents postage, when paid by the sender, which, if not thus paid, will cost the one who receives it five cents, it is expected that hereafter all who write letters will pay their own postage. Where a person wishes for an answer about what only concerns himself, or his own business, he will, besides paying his postage, enclose a letter-stamp to pre-pay the returned letter with.

Those writing from Canada, can now pre-pay their letters to any part of the United States for six cents."

Pamphlets.

"The Advent Review," "The Bible Sabbath," "Thoughts on the Sabbath and Perpetuity of the Law of God," "The Seventh-day Sabbath," "The Parable Matt. xxv," and "Bro. Miller's Dream," can be had by addressing Otis Nichols, Dorchester Mass. or at this place. All excepting the last two mentioned above, can be had also of Elias Goodwin, Oswego, N. Y.

Pamphlets sent by mail have to be pre-paid, therefore, those who send for them should send the means to pay the postage also.

Bro. E. L. Chamberlain has about fifty copies of the pocket edition of the Apocrypha left, which can be had by addressing him *post-paid*, at Middletown, Conn.

Under the present postage law, they will have to be pre-paid at one cent an ounce, therefore the price will be 25 cents. It is a matter of economy to pre-pay postage on letters, as they can be sent three thousand miles for three cents, if pre-paid, but if not pre-paid will cost the receiver five cents. Bro. Chamberlain says, "If we are using the Lord's money, we ought to save when we can. I find most of my letters unpaid since the first of July, so I suppose all do not understand the new postage law."

We shall expect to receive letters from those we have never heard from, and who have not requested the paper to be sent to them, if they desire it continued. We have sent dollars worth of publications to some that we have not heard from, free of charge, and if they are as interested to receive them, as we have been to send them, they can certainly spend a few moments of time, and three cents, to let us hear from them. Let no one delay writing, if they have not means to send now. We shall send this No. only to such, and if we do not hear from them, shall erase their names from our list. The fact that we have sent all our publications, for two years, to a number who have never received them, and knew not that they were sent, is the main reason for taking this course.

A brother from Illinois sends for publications for distribution. But we find that we have not a large quantity on hand, and have not the means to publish more. Yet as long as we have them, they shall go freely, to be distributed where there is strong hope of good being accomplished. Will the brother write again and say how they shall be sent.

Receipts.

Sarah Chase, \$2; H. A. Mead, \$3; Reuben Loveland, \$5; J. Jackson, \$2; J. K. Bellows, \$1.50; Geo. Cobb, \$4; D. Robbins, A. G. Phelps, Noble Luther, H. Flower, M. Edson, D. D. Corsoron, Estacy Young, Wm. Farnsworth, \$1 each.

Letters received since June 10th.

M. M. Truesdell, E. P. Butler, J. N. Andrews, Joseph Bates 2, Wm. A. Raymond, Geo. W. Holt, Frederick Wheeler, S. W. Rhodes 2, H. S. Gurney, Wm. Harris, Otis Nichols, David Upson.