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

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THE ROYAL LAW CONTENDED FOR.
BY EDWARD STENNET.

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The Seventh Day is the Sabbath.

If the ten commandments be in force, every jot and tittle of them, it must necessarily follow that the seventh day is the Sabbath, and is to be observed according to the commandment. But because there is much opposition against this truth, I shall offer something in particular to it, which may tend to the clearing of it.

1. It was instituted by God before the fall of man, as appears in Gen. i, 31, "And God saw every thing that he had made, and behold it was very good." But when man sinned, God changed his voice, and then the ground was cursed for his sake. Gen. iii, 17. Farther, God was six days upon his work of creation, and rested not until the seventh day. Now, betwixt the end of the sixth day and the beginning of the seventh day, there is no interval or space of time, (chap. i, 31; ii, 2,) then why should it be thought that the Sabbath was a shadow to hold forth rest by faith, and why should we run into such imaginations concerning the cause of God's instituting the Sabbath, seeing God so plainly declared it himself, namely, "that he blessed the seventh day and sanctified it, because that in it he rested from all his works which God created and made" Gen. ii, 3.

2. The reason that the Lord gave when he commanded the observance of the seventh day, was as before, "because that in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it;" [Ex. xx, 11:] and it is as a motive to provoke man to follow the Lord's example from the beginning, both in work and rest. "Six days," saith the Lord, "thou shalt labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work." And if thou wouldest know a reason why thou shouldest do so, it is because I the Lord thy God did so. And truly, to me it is clear, that one main reason why the Lord took so much time as six days to create all things in, and rested the seventh day, was to show man an example, and what he ought to do. Doubtless God could have made all things in a moment; but six days he works, and rests the seventh day, that man might do the same, and thereby not only hold forth the creating power of God, and the method that he was pleased to take in the creation, but also his great mercy in intrusting and commanding man to work six days and rest the seventh, that he might be refreshed.

3. It plainly appears, that this institution was in force and to be observed from the beginning, though no mention is made of the patriarchs observing it, no more than of their sacrificing and doing many other things, which it is judged that they did, notwithstanding we hear nothing of them. But consider, God rested the seventh day and sanctified it. Now to profane that which God sanctifies doubtless is a sin; and had they done servile work upon the Sabbath, they had profaned it. Neh. xiii, 16, 17. And what the Lord said to Peter, in another case, may be rightly said in this, namely, "What God hath sanctified, that call not thou common or unclean." Acts x, 15. And the Lord, when he gave

forth this command, saith, "Remember the Sabbath," to note the importance of it, and the antiquity of it, it being no new thing, but from the beginning; and that the Lord urges, in verse 11, as the cause why it was to be observed. Israel observed the Sabbath before the giving of the law on Mount Sinai, as appears in Ex. xvi, 23, 25, 26. But mark what Nehemiah saith to this, in chapter ix, 13, 14, "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments, and madest known also unto them thy holy Sabbath." Mark, this commandment is singled out from all the rest, and is said to be made known to them, which shows that it was in being before, though probably they might lose the observation of it, by reason of their hard bondage in Egypt. However, it is plain that they had need of the knowledge of the Sabbath, and God makes it known unto them. And Christ leads us plainly to the first institution of it when he saith, "The Sabbath was made for man, and not man for the Sabbath." He points to the making of it, and for whom it was made, not for the Jews only as Jews, but for man, before there was any such distinction as Jew and Gentile; and in that it was made for man, which was the public person or representative of the whole of mankind, it was made for all men, Adam standing as a public person before his fall.

4. Our Lord Jesus doth show the true end of God's giving the Sabbath, and also how it ought to be kept, and shows the pharisees their mistake in the observation of it, they being so rigid that they would not suffer good works and works of mercy to be done, though there were necessity for the doing of them, as will appear if we consider the following Scriptures: The pharisees asked Christ if it was lawful to heal on the Sabbath day, that they might accuse him, (Matt. xii, 10,) and his answer was this, "What man is there among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do good on the Sabbath day." Matt. xii, 10—12. Again, the pharisees told Christ that his disciples did that which was not lawful, because they plucked the ears of corn on the Sabbath day. But mind the answer of Christ, "Have ye not read what David did when he was a hungered and had need, how he entered into the house of God, and did eat the shew-bread, which it is not lawful for any to eat but the priest?" Mark ii, 24—26. "Have ye not read in the law, that the priests in the temple profane the Sabbath day and are blameless?" Matt. xii, 5. It was not unlawful to pluck the ears of corn when they went through their neighbor's field, for that they might do by the law of God, (Deut. xxiii, 25,) and that the pharisees knew very well; but they thought it was unlawful because they did it on the Sabbath day. But mark the answer of Christ, how he cleared the disciples; it was unlawful for David to eat the shew-bread, but he was a hungered and had need, and therefore to be excused. If the disciples had plucked the ears of corn when they had no need, upon the Sabbath day, it had been doing of needless work, and so had been unlawful. But the text saith they were a hungered, therefore they might do it, it being a work of mercy as David's was. And the same may be said of the priests' profaning the Sabbath, who, notwithstanding, are said to be blameless. Their preparation of the sacrifices was allowed, which work in itself would have been counted servile work, but that it was for such a merciful end, namely, the sins of the people; therefore saith Christ, "Had ye known what this meaneth, I will have mercy

and not sacrifice, ye would not have condemned the guiltless." Matt. xii, 7. Clearly proving that the Sabbath was to be observed, (but not so as to break another command, to neglect mercy, which the pharisees would do,) and that his disciples, in having mercy on their bodies, were no Sabbath-breakers.

Farther, observe what Christ saith in Mark ii, 27, "The Sabbath was made for man, and not man for the Sabbath." The pharisees made themselves slaves and bond-men by making the Sabbath a yoke, (whereas it should have been a delight, Isa. lviii, 13,) by superstitious outside performances, as though man had been made for the Sabbath. But Christ tells them, it was made for man, that is, for the good and benefit of man, that he might rest from his labors and be refreshed, as they were in Ex. xxxi, 17. And thus you see how clearly our Lord hath given the sense of this law. It is lawful to do well upon the Sabbath day, to visit the sick and to heal them, and to do works of mercy to our own and others' bodies, the Sabbath being made for man.

5. Jesus Christ declares himself to be Lord even of the Sabbath day, (Matt. xii, 8,) and he takes his title thus: "The Sabbath," saith he, "was made for man, and not man for the Sabbath; therefore the Son of Man is Lord even of the Sabbath day." Here seems to be two things from whence Christ takes this title. First, the Sabbath was made for man, that is, as before was said, for Adam, and so for all men, being made for him before his fall. Now, Christ being the Son of Man, the chief man, or second Adam, the man of God's right hand, the heir of all things, is of right Lord even of the Sabbath day. Second, the Sabbath was made for man, that is, for the good of man, and in mercy to man, as is said before. Therefore, Christ being the author of all good, the giver of all mercy, he is Lord of it; and, therefore, Christ doth not slight the Sabbath (as some do imagine) by saying he is Lord of it, as though he were not to keep it, or that his intent was to change it. That were to strip himself of his title, or else to entitle himself Lord of that which was not. But in that it is said Christ is Lord of the Sabbath, it proves the Sabbath to be in force. As Christ proves the resurrection, in Mark xii, 26, 27, "I am the God of Abraham, the God of Isaac, the God of Jacob; I am not the God of the dead, but of the living;" so Christ is Lord of the Sabbath day. He is not Lord of the dead types and shadows, or of that which is not in being, but he is Lord of the lively oracles, of which I consider the Sabbath to be one. Acts vii, 38.

Objection. But did not Christ break the Sabbath, and teach men so to do, in bidding the impotent man take up his bed and walk, it being unlawful to carry a burden upon the Sabbath day?

Answer. The scribes and pharisees said so, indeed, and that his bed was a burden; but they were very unfit judges, they being ignorant of the right manner of observing the Sabbath, and seeking likewise to take advantage against Christ in his words and actions. Their saying the man's bed was a burden, and that it was unlawful for him to carry it, doth prove no more that it was so, than their saying that the disciples did break the Sabbath in plucking the ears of corn, and Christ in healing the diseased. But was not this a work of mercy, the man having been lame so long in the porch now being cured? Was it not meet that he should be released from the place, and take his bed with him to lay on at night? (for it is likely he had no other.) And who can say it was a burden? In some countries that which they call a bed is no heavier than a good cloak or coat. But consider what gross wickedness naturally flows from this opinion. The objectors themselves, and all, must acknowledge that the whole law was in force till

the death of Christ—the very shadows, till he nailed them to the cross; then the fourth commandment doubtless was in force. Now, to say that Christ broke it, and taught men so, is to say that Christ sinned, and taught men to sin, (for sin is the transgression of the law,) and this roots up redemption by Christ; for if Christ was a sinner, he could not be a Saviour. He had not been a meet offering for the sins of others; he had been a sinner himself. But he was offered up a Lamb without spot, (Heb. vii, 26; 1 Peter i, 19,) and was made sin for us, that knew no sin, (2 Cor. v, 2;) and therefore this objection is made so gross, that every sincere heart that sees the tendency of it will not touch it; and indeed I had not mentioned it here, but that many through weakness have taken it up as a sufficient ground to prove the making void of the Sabbath, for want of looking into the bottom of it.

6. Another ground to prove the Sabbath yet to be in force, may be taken from the words of Christ to his disciples in Matt. xxiv, 20, "But pray ye that your flight be not in the winter, nor on the Sabbath day;" which is part of the answer Christ gave them when they came privately to him to ask him when the destruction of the temple should be, the signs of his coming, and the end of the world. It is generally conceived that this part of Christ's answer relates to the destruction of Jerusalem; and, indeed, that is the shortest time that can be thought it relates to, as appears by the question which was asked him. But suppose it to be so; doth it not plainly appear from hence, that the Sabbath was to remain in full force after the death of Christ? The destruction of Jerusalem was about forty years after the death of Christ, and yet he commands his disciples to pray that their flight be not in the winter, neither on the Sabbath day. Now, can we think that Christ would lay such a foundation for superstition, as though the Sabbath was to be at the ruin of Jerusalem, when it was to cease at his death? Or can we think that Christ would teach his disciples to pray false, or to pray that their flight should not be on the Sabbath, when indeed there was to be no Sabbath? This is gross to imagine; for as sure as winter was to remain winter, so the Sabbath was to remain the Sabbath. And if their flight had been upon it, it would have been the more tedious, it being a day of rest and refreshment to them, wherein they used to rejoice and praise the Lord, as appears by that song for the Sabbath day, in Psalm xcii. But although this Scripture looks to the destruction of Jerusalem, yet I conceive that it looks farther.

7. Another ground is taken from the practice of Christ's disciples after his death, as recorded in Luke xxiii, 5, 6, "And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." Some say, that if we do observe the Sabbath, we must do all those sacrifices which the Jews did upon it. But at this time the veil of the temple was rent in twain from top to bottom, and the shadows were done away by the body of Christ, and yet they kept the Sabbath, not through fear or ignorance, but according to the commandment, which is to rest from their labors; and so they did, for the text saith, "they returned and rested." There is no sacrifice expressed in the commandment. "The stranger and the cattle were to rest on the Sabbath." Ex. xx, 10. So that the Sabbath was commanded and observed before any of those sacrifices were commanded to be offered upon it. But because the Jews did such a service upon the Sabbath day, as they were a typical people, it doth not follow that this was any part of the commandment; and therefore we are to rest, as those disciples did, according to the commandment. It is remarkable, that the Holy Ghost should leave this thing upon record, which would not have been, I am persuaded, had the Sabbath been then abolished. He doth not only say, they returned and rested on the Sabbath day, but, to prevent all mistakes, lest it should be thought they did it ignorantly or superstitiously, or for fear of the Jews, he saith they did it groundedly, that is, according to the commandment.

Obj. But the disciples were met together upon the first day of the week, and Christ appeared unto them. John xx, 9.

Ans. It is true, they were assembled together upon the same day at even, being the first day of

the week, with the door shut; and the cause is laid down why they were so, namely, for fear of the Jews. Some of the disciples, as I said before, kept the Sabbath the day before, and I think we cannot reasonably imagine but that those did who were together on the first day, for they did frequently correspond together, that is manifest. But what doth their being together on the first day evening, and Christ's appearing to them, prove for the observation of the first day, more than his appearing to them eight days after, and appearing to them the third time early in the morning when they were fishing; (John xxiv, 4, 5,) for the observation of those days? It was necessary that Christ should appear to his disciples on the first day of the week, that his word might be fulfilled of his rising the third day, so that they might boldly witness the same.

Obj. But the disciples came together on the first day of the week, and did break bread, and Paul preached unto them. Acts xx.

Ans. This is all the meeting or preaching that ever we find held upon the first day, except the disciples being together for fear of the Jews, mentioned before, at evening. So this seemed to be, because when they came together Paul preached with them, continuing his speech until midnight. It is not likely, then, that they observed the day and came together in the morning, seeing he continued his speech so long. And, as we have the cause of the disciples being together with their doors shut, so we have the cause of this meeting. Paul was ready to depart on the morrow upon an extraordinary occasion, and he had many things to communicate to them, as appears by his discoursing with them till midnight, and talking till break of day. But that which makes the objectors lay such stress upon this text, is because the disciples came together to break bread, which they judge to be the Lord's Supper. Suppose it were so, what doth this make for the observation of the first day, more than Christ's first instituting the Supper upon the fifth day of the week, (as is generally conceived,) doth make for the observation of it? But we have no proof that this was the Supper of the Lord that they came to partake of, but it seems to be such breaking of bread as the margin of some Bibles refers to. Acts ii, 46. "They continued daily with one accord in the temple, and breaking bread from house to house, and did eat their meat with gladness of heart." So in Luke xxiv, 30, 35. And it is explained what kind of breaking of bread it was, where it is said, when he was risen up again, and had broken bread and eaten, and talked a good while, till break of day, he departed. Here is eating and talking; it is not solemnized as the Lord's Supper. Some would have this common breaking of bread, and the other in verse 7, to be the Lord's Supper; but it is very unlikely that there should be two sorts of breaking of bread at one time, by the same persons, and yet nothing spoken distinctly by which we might know the one from the other. The most that can be said, is but a supposition; it cannot be proved that this was the Lord's Supper. How weak a ground this is for the observation of this day as a Sabbath, or more than any other day, or to limit the administration of the Lord's Supper to this day, I leave to the truly wise in heart to judge.

Obj. But the church had their gatherings upon the first day of the week, by which it appears that it was the day that they met together upon. 1 Cor. xvi, 2.

Ans. The words are these, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Here is no proof of their meeting together, but rather the contrary, every one was to lay by him in store as God had prospered him; no public gathering, but private laying up. But because the Apostle saith, in the close of the verse, "that there be no gatherings when I come," therefore it is thought that the Scriptures cannot be so understood, because it would not prevent gatherings. But is this fair, when a text of Scripture stands alone, to put such a sense upon it as doth contradict the very letter of it—when it saith, let every one of you lay by him in store, then to say the meaning is to have public gatherings and but one store? And would not the end of the Apostle

be fully answered, namely, to have no gatherings, if each of them did lay by in store, as God had prospered them in the world, ready against the Apostle came, they knowing of his coming? And when he came, was it not as easy to carry it with them to him, as for us to carry our Bibles to a meeting; and what need would there be then of gatherings? And this way of giving would not be pharisee-like, but according to the words of Christ, in Matt. vi, 1—4, "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. But when thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly."

Obj. But John was in the spirit on the Lord's day, (and had the various revelations upon it,) which is conceived to be the first day of the week. Rev. i, 10.

Ans. It is true, John was in the spirit on the Lord's day. But the question will be, what day that was. If any particular one of the seven, it must have been the Sabbath, for no other day is so called but that. God calls it his holy day in Isa. lviii, 13; and Christ saith he is Lord even of the Sabbath day. And if so, then it is his day, for he is Lord of it, and that by way of eminence: not, as some would have it, to show that he is Lord of every day, but as it is the Sabbath; for so it is said the Son of Man is Lord even of the Sabbath day. So that this notion that the Lord's day is the first day, is merely taken up on trust one from another, without one word of Scripture to prove it.

Obj. But it will be yet objected, by those that are for no Sabbath, in the words of the Apostle in Col. ii, 16, 17, "Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ," whence it is concluded that the Sabbath was but a shadow, and none are to be judged for not observing it.

Ans. There were holy-days and sabbaths besides the seventh-day Sabbath, or the Sabbath of the Lord thy God, for it is so called in the commandment, as doth appear in Lev. xxiii, 39. Now, because it is implied by the words of the Apostle, that sabbaths were shadows, to be done away by the body of Christ, doth it therefore follow that all Sabbaths were so, any more than the words of the Apostle that men shall be saved, prove that all men shall be saved? And if we consider the verses before, it will plainly appear, that the Apostle was not speaking of any of the ten commandments. In verse 15, the Apostle is speaking to the Gentiles, showing how they were dead in sins, and in the uncircumcision of their flesh, but are now quickened by Christ, and all their trespasses forgiven them. In verse 14, he shows what farther benefit they had by the death of Christ, blotting out the handwriting of ordinances, which was against us, and contrary to us, he took it out of the way, nailing it to his cross; and the Scripture on which the objection is founded hath its dependence upon that which comes in with, Therefore let no man judge you in meats, and drinks, &c.; as though the Apostle had said, Forasmuch as Christ hath blotted out and nailed to his cross those ordinances which are against the Gentiles, you are not to be judged for the non-performance of them. Now the ten commandments were never against the Gentiles, nor contrary to them; for the same Apostle saith the matter of them was written in their hearts, as was said before, and they did by nature the things contained in them, and therefore they were not contrary to them. But circumcision and other ordinances stood as a wall against the Gentiles, which Christ broke down, by taking them out of the way and nailing them to the cross, "having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace, that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. ii, 15. So that it is clear, that the Apostle is speaking of such commandments as were contained in ordinances, and not those commandments that were eminently distinguished from ordinances; but those ordinances which were against the Gentiles, and

made them and the Jews two, as did drinks, new moons, holy-days, and sabbath-days, Christ by his blood having taken these away, hath made them one. That the ten commandments should be struck at, there is no cover in this Scripture for, or that the Sabbath should only be taken from them and nailed to the cross with new moons, meats, and other shadows and ordinances which were against man. But Christ saith, The Sabbath was made for man. So that in this place there is no proof for the abrogation of this command of God. But for a more full answer see my other book.

Obj. "Ye observe days, and years, and times and months; I am afraid of you, lest I have bestowed upon you labor in vain." Gal. iv, 10, 11.

Ans. This cannot be understood that the Apostle here strikes at the mere observation of days, a thing of such dangerous consequence, for he would not have them judged that observed one day above another. In Rom. xiv, 5, 6, and in this place, he himself judges these as persons that had so far degenerated, that he was afraid he had bestowed upon them labor in vain; but it is manifest that these Galatians were gone back to circumcision, and so were debtors to the whole law, seeking justification thereby. Gal. v, 2—4. So they observed days and years, according to the law that was a shadow of good things to come, solemnizing the days, and months, and years, with those things that were appointed for them, as burnt-offerings, meat-offerings, the waving of the sheaf, the Passover, and Feast of Unleavened Bread, and the like, as may be seen at large in Lev. xxiii, 8—11; for they could not be said to observe times, and months, and years, according to the law, except they did such service. And this gave the Apostle just ground to fear that he had bestowed on them labor in vain. But to imagine that to observe the Sabbath according to the commandment, or to observe a day voluntarily to the Lord, is so dangerous, is contrary both to Scripture and reason.

Obj. We who believe are entered into rest, of which the Sabbath was but a type, as appears by the words of the Apostle in Heb. iv, 3.

Ans. If eternal rest by faith be the antitype of the Sabbath, the Sabbath ceased to be in force to every man so soon as he believed; which is ridiculous to think, and contrary to the current of Scripture. But the Apostle saith, "We who believe do enter into rest; for he that is entered into his rest is ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the example of unbelief." Heb. iv, 10, 11. Mind this chapter well, and I am persuaded you will see that the drift of the Apostle, in mentioning the seventh day here, is but to amplify and set forth that perfect rest which they that believe do and shall enjoy, of which the land of Canaan was but a type; and to show that God's rest was before the land of Canaan, and that there yet remains a rest to the people of God. As God did rest the seventh day from all his works, so they that enter into rest do cease from their own works, as God did from his. And this is not as soon as men believe, for the Apostle provokes himself and others which were believers to labor to enter into it. And therefore, if you will have the Sabbath a type from this Scripture, though it is nowhere so called, it must be a type of eternal rest, which saints do enter into when they cease from their own works, as God did from his. And that will not be till they lay down this tabernacle, which will not affect the thing asserted. And indeed I cannot deny but the Sabbath is an earnest of that rest, and saints that are spiritual in the observation of it find it so, and of great use to put them in mind of that glorious rest, as the bread and wine in the Lord's Supper put us in mind of the sufferings of Christ; so this being a day of rest and delight, being striped of all worldly incumbrances, and devoted to the Lord, to pray unto him, and to praise his holy name, to meditate upon heaven and heavenly glory.

Obj. But many say, If the Sabbath be in force, then the penalty must needs be so, and then those that do not keep it must be stoned; therefore this opinion is dangerous, and will lead saints to destroy one another.

Ans. This is a very showy objection, but indeed it is a very weak one. I do not find that any more

than one was stoned, and it was for presumptuous breaking of the Sabbath. But suppose that penalty be in force; every saint is not a magistrate to put it in execution. If a saint should kill a man, saints as they are saints are not to execute him; all that they can do is to endeavor his repentance, but it belongs to the true magistrate to inflict the punishment. The penal laws of God take hold of presumptuous sinners, not for sins of ignorance, and therefore it is not to be thought that any punishment will be inflicted upon any for a breach of the Sabbath till it be universally acknowledged. So then, if God hath annexed the penalty of death to the breaking of it, doubtless it will be just. But we find in Nehemiah's time, that although they had made a market-day of the Sabbath, treading of wine-presses, lading of asses, and selling of all manner of provisions upon it, yet he doth but contend with them. He contends with the Jews of Jerusalem, the nobles of Judah, and the men of Tyre, but inflicts no punishment on either. Neh. xiii, 15—17, 21. But what a strange thing is this, that men should count it a dangerous opinion, to hold that the Sabbath is in force, because of the penalty! Suppose it to be so; the same may be said of the rest of the commandments. For instance, the first commandment is, "Thou shalt have no other gods before me;" he that worshipped a strange god was to be put to death. Now, shall we not own this commandment, because the breakers of it were so punished? Again; "He that sheddeth man's blood, by man shall his blood be shed." Now, is there any danger in the owning of this commandment, "Thou shalt do no murder," because the punishment is in force? Again, the fifth commandment is, "Honor thy father and thy mother;" but he that cursed father or mother was to be put to death. Now, shall we not honor father and mother, and so shall we break this commandment, because this punishment belongs to the breakers of it? So this objection is of no weight or use at all, except it be as a bear-skin put upon the truth to frighten children away, lest they should look into it.

Obj. But we do not find any of the apostles urge this commandment in any of their epistles, namely, that the Sabbath day should be observed.

Ans. Neither do we find the apostles urging the first, second, or third commandment in particular, as laid down in the table, but they are frequently urged in the general, as in Rom. vii, 12, 13; 8—10, and generals comprehend particulars. James saith, "Whosoever shall keep the whole law, yet offend in one point, is guilty of all;" and he proves it thus, "Because he that said, Do not commit adultery, said also, Do not kill; now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." The same argument may be drawn from the thing in hand. He that saith, Do not commit adultery, saith also, Keep the Sabbath; now, if thou commit no adultery, yet if thou break the Sabbath, thou art become a transgressor of the law. James ii, 10, 11. And Paul saith, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. vii, 19. John saith, in his first epistle, chapter v, 2, 3, "By this we know that we love the children of God, when we love God and keep his commandments; for this is the love of God, that we keep his commandments, and his commandments are not grievous." And if the apostles had not spoken a word to this commandment, in general or in particular, it is no ground for us to lay it by, except the observation of it were forbidden, because it is so plainly commanded by God, explained by Christ, observed by his disciples, both before and after his death, as was said before, and will farther appear by and by.

Obj. But we do not find that any of the churches kept the Sabbath.

Ans. That is no proof that they did not keep it. But it is clear that the church of Jerusalem kept it, though it is not plainly expressed, for they were so zealous for the very customs, that Paul is counseled to purify himself, lest they should be offended at him. Acts xxi, 21, 24. Now, if they were for the observation of those things that were but shadows, there is no doubt but they were very strict for the observation of the Sabbath. And there was such offence taken against Paul for preaching against

circumcision and the customs, that we need not question, if the Sabbath had been preached against, but we should have heard a great noise of it in the Scriptures, and seen strong convincing reasons why it was abolished. And it is as clear that the apostles kept the Sabbath after the resurrection of Christ as before. "Paul went into the synagogue on the Sabbath day, and sat down, and after the reading of the law preached the gospel, and told them of the ignorance of those that dwelt at Jerusalem of the voice of the prophets which were read every Sabbath day. And the Gentiles besought him that these words might be spoken to them the next Sabbath. And the next Sabbath came almost the whole city together to hear the word of God." Acts xiii, 14, 15, 42, 44. So that it is clear, that the Sabbath was Paul's resting-day and preaching-day, both to the Jews and Gentiles, that being the day that the Gentiles used to hear; and though they had a desire to hear the same words again, yet it must be next Sabbath; and Paul fulfills their desire and preaches to them the next Sabbath, and almost the whole city came to hear. Can we think, if there had been no Sabbath, that Paul would have countenanced them so in their ignorance? Or, if the first day had been a day that was observed, would he not have told them so, that they might have heard the word before the next Sabbath. And when Paul came to Philippi, a Gentile city, mind what is said in Acts xvi, 12, 13, "We were in that city abiding certain days, and on the Sabbath day we went out of the city by a river side, where prayer was wont to be made, and we sat down and spake unto the women that resorted thither." The seventh day hath its title still, as is said by the Spirit in Acts; speaking of certain days, this is singled out and called the Sabbath day, with an account how they spent it, and the blessing they received upon it; they resorted to the place of prayer, and there they preached, and the Lord opened Lydia's heart to attend to the words of Paul. And in Acts xvii, 2, it is said, "That Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." And when Paul came to Corinth, which was a Gentile city, and found Aquila, a Jew, and his wife Priscilla, and because they were of the same craft, he abode with them, and wrought, for by occupation they were tent-makers, "he reasoned in the synagogue every Sabbath day, and persuaded the Jews and Greeks." Acts xviii, 2—4. So that it is manifest, that the Greeks kept the Sabbath as well as the Jews, and that though Paul wrought at his trade and made tents, yet he rested every Sabbath day; and as we have an account how he spent his time, namely, in working at his trade, so we have an account how he spent his time on the Sabbath. Now, if it be such a strong argument for the observation of the first day, because Paul preached upon it once; what is this for the observation of the seventh day, that Paul did not only preach constantly upon it, but wherever the Spirit speaks of it he calls it the Sabbath day, without the least hint that he did so out of condescension to the weakness of others? And let it be shown by the Scriptures that the apostles did countenance and own any shadow that was done away, as they owned and countenanced the keeping of the Sabbath, and we may follow the apostles as they followed the Lord in this matter, though we have no express word that the churches kept it. And, indeed, I think I may say in this case, as the Apostle said in another, that it would have been superfluous for the apostles to have told any people in their time that such and such a church kept the Sabbath; it being a truth not so much as questioned, that we hear of, but Jews and Gentiles both observed it.

The friends of the Sabbath will be interested in the remarks of Edward Stennet as a valuable relic of the past. He, says the publisher of the American edition of his work, "was the first of the series of Sabbatarian ministers of that name, who for four generations continued to be among the foremost of the Dissenters in England." "He suffered much of the persecutions which the Dissenters were exposed to at that time, and more especially for his faithful adherence to the cause of the Sabbath. For this truth, he experienced tribulation, not only from those in power, by whom he was a long time kept in prison, but also much distress from unfriendly dissenting brethren, who strove to destroy his influence."

THE REVIEW AND HERALD.

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

SARATOGA SPRINGS, TUESDAY, SEPTEMBER 2, 1851.

THE ANGELS OF REV. xiv.—No. 2.

Having, as we think, clearly shown, by way of introduction, that the thirteenth chapter of Revelation, and the first five verses of the fourteenth chapter are one connected chain of past, present and future events, beginning with the Papacy, and reaching into the future, to the complete redemption of the 141,000, when they shall stand on Mount Zion with the Lamb, we will now notice another chain of events, symbolized by a series of angels proclaiming messages. This chain begins with the sixth verse of the fourteenth chapter, where the former chain ends.

In this chapter six angels are introduced, five of them having sayings or cries. The messages of the first three angels are directed to those living on the earth. And as literal angels are not sent to preach the gospel to the inhabitants of this world, we must conclude that these angels and their messages are symbols, representing three distinct messages of Bible truth to be proclaimed by God's called and chosen servants. That John in vision saw literal angels in heaven, and heard their voices, is evident; but the fulfilment of the prophecy must certainly be on earth, where the messages were needed to bring out, and to perfect the church of Christ, preparatory to his second coming. The fact that the position of the Son of man upon the *great white cloud*, with his most kingly crown and sharp sickle, ready to reap the *harvest of the earth*, is the next link in this prophetic chain, is strong evidence that these three proclamations relate to the Second Advent, and that they immediately precede it.

These three angels are the same in character, though their messages differ, and each symbolize a distinct proclamation to be given by God's servants in this mortal state, prior to the Second Advent.

These angels follow each other. It is expressly stated in reference to the second angel, "And there followed another angel, saying, Babylon is fallen, is fallen." Also, of the third it is said, "And the third angel followed them." The first angel delivers the burden of his message and then gives place to the second who follows. The second gives his important message, and gives place to the third, who finishes his work and retires from the field before the "Son of man" is seen on the great white cloud with his sickle, ready to reap the harvest of the earth.

All classes of Advent believers have been ready to admit that the first of these three angels symbolized the proclamation of the second coming of Christ and the judgment, that has been given, especially in this country, and has called out a people who profess to be looking for Christ. As this view, which has been so universally adopted, is the only consistent view that can be taken of this subject, we feel in duty bound to adhere to it. But when this view of the first angel is taken, we are naturally led to look for two other distinct messages to be given to the people of God, in fulfilment of the sayings of the second and third angels. Those who admit that the message of the first angel has been given, to be consistent, should not teach that it lasts to the coming of the Lord; for in so doing they give no place for the two that follow. To say that the second and third messages are to be given after Christ comes, is too gross an absurdity to be advanced by any one. Then, if the first message is to last unto the coming of Christ, two important links of this prophetic chain are taken out and laid aside.

To say that these three messages are to be given at the same time, is as absurd as to teach that the seven angels of Revelation all sound at once. "Order is heaven's first law." But what perfect confusion would be caused in the church of Christ, if the messages of these three angels, so unlike each other, should be proclaimed with loud voices at the same period of time!

We do not say that the "everlasting gospel" has ceased to have effect upon all, for some are now embracing the doctrine of the speedy coming of the Lord, who have not been identified with the Advent people in the past movements. But that the burden of the message of the first angel is in the past, let the facts in the case testify. We have only to compare the present state of the Advent cause with the past, say from 1840 to 1844, to see that the special flight and proclamation of the first angel is in the past. Neither do we say that the message of the second angel, setting forth the fallen state of the various sects, with the call to leave them, cannot now be obeyed by those honest children of the Lord who find themselves bound by sectarian creeds. But when we compare the wonderful movement under the second angel in 1844, when the entire Advent body, with very few exceptions, came away from the several churches, with what

has been done since that time in this respect, we shall not fail to see that the burden of the second angel is in the past, and that its place was prior to our great disappointment in 1844. The following from the "Voice of Truth Extra," of Dec. 1844, relative to the first two angels of Rev. xiv, expresses the faith of the Advent body at that time, with very few exceptions.

"We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Rev. xiv, 14—16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue and people; saying with a loud voice, fear God and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world.

"The fall of Babylon, as described in verse 8, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches which constitute Babylon, together with her own often repeated lamentations, and acknowledgments, and the fact that God's people have actually come out of her, prove beyond all contradiction that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the 'synagogue of Satan.' Rev. iii, 9. 'The habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird.' Rev. xviii, 2."

Those who are giving the warning message of the third angel have followed down the simple chain of prophecy contained in the fourteenth chapter of Revelation. While the first message was being given, our eyes were holden that we did not see the second, and so in relation to the third, while the second was being given. Now we see the third message as clearly as we saw the former ones. In fact, we are able to define our position with much more clearness than ever before, for this reason, we can now see the several links of the prophetic chain contained in this chapter.

To avoid the natural and reasonable conclusion that the third message is to be given, and that we are now entering the time of the angel's loud voice, efforts are being made to show that the Advent people have been entirely mistaken in their application of the first and second angels of this prophetic chain.

Henry Jones, in an article in the "Advent Harbinger," labored to show that the three angels of Rev. xiv, 6—12, would be heard after Christ was seen coming in the clouds of heaven. We are of the opinion that he will have to enjoy this view alone, or nearly so, for certainly but few, if any, can be found who will adopt a view so absurd. Really, we should think it would be too late to dispatch three angels, with each a different message, "to preach unto them that dwell on the earth," after Christ is seen coming in the clouds of heaven.

On the other hand, C. Stowe, in an article published in the "Advent Herald," labors hard to remove the bounds, and carry the messages of the three angels back to the 12th, 14th and 16th centuries, to the days of Waldo, Wickliffe and Luther. But as the history produced does not at all fit the prophecy, we think the view nearly as absurd as that which places the three messages after Christ is seen coming.

We will here give extracts from a "Tract on Prophecy," published by J. V. Himes, entitled, "Our Specific Work."

"The proclamation of an everlasting gospel.—The hour of his judgment is come.—(Rev. xiv, 6, 7.)—is the leading advent proclamation."

"The facts, summed up, are these. John, looking into the distant future—gazing upon the theatre of the final conflict, sees a messenger—a minister of an everlasting gospel, fly through mid-heaven, with a special, elevated, joyous, public proclamation, requiring haste and extraordinary energy in its delivery. The proclamation contains a fact, and a command founded upon that fact. 1. The fact—'The hour of his judgment is come.' 2. The command—'Fear God,' &c. These are the elements of this special commission. The work of this symbol agent is thus clearly defined—no terms more specific."

"Does this messenger symbolize a class of teachers? Such has been the general understanding of expositors. Mr. Wesley and Dr. Benson so interpret the passage. On this point there is a great unanimity. It is plain from the fact that it is said to preach. That class of people is modern. Mr. Wesley and Dr. Benson make this messenger symbolize the Protestant reformers in the days of Luther. With their views agree a mass of expositors. This commission, however, cannot be Luther's."

"That body must exist somewhere, and, in its character and in the nature of its work, it must agree with the symbol messenger. They must agree as face to face in a mirror. Can such a body be found? The proclamation above stated has been heard. The world can bear testimony to this. The cry, 'The hour of his judgment come,' sounded through all Christendom. The multitudes heard, and scoffed, or

trembled. By what body of believers was this proclamation made? Not by those who taught that that judgment was a *thousand years in the future!* No church which holds to the doctrine of a spiritual reign can be that body, as the elements of their proclamation ~~they~~ contradict those elements above stated. Such a body now existing can be found alone among those who constitute the Advent believers in Europe and America."

THE THREE ANGELS OF REV. xiv.

"Take up the stumbling-block out of the way of my people."

An article with the above caption appeared in the "Advent Herald" a few weeks since, which it may be proper to notice. The writer attempts to show that these messages have been misapplied, and that the stumbling-block must be removed by showing that they have no application to the present time. "If the Advent preaching fulfills the first angel's message," says Sister Stowe, "then there remain the messages of two angels following in succession, to be fulfilled in two distinct proclamations, before the coming of Christ." The sad effect of the view that the third angel addresses himself to us, it is said "need not be named." As this message is the real stumbling-block which the writer wishes to remove, we think it would have been in the highest degree proper, that its evil effects should have been specified. Facts are wanted, not insinuations. This message has had the effect to cause those who would obey God, to embrace all his commandments, and to stand in the patience of the saints, without casting away their confidence, or drawing back to perdition. Rev. xiv, 12; Heb. x, 35, 36.

If, therefore, the commandments of God, and the faith of Jesus, be the stumbling-block which the writer wishes to remove, we think it high time that she should stop and inquire, whether she is not laying down a stumbling-block, over which some may stumble into perdition, instead of removing an obstruction, which might turn the honest-hearted out of the way. We see souls "for whom Christ died," stumbling over the traditions of the elders, and trampling under foot the commandments of God. Would to God that Sister Stowe would aid us in removing the real stumbling-block, instead of strengthening the hands of those who are breaking the commandments of God, and teaching men so.

That they are a stumbling-block to those who reject them, we do not deny. Even Jesus was a stumbling-block to many in his day. "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." 1 Cor. i, 23, 24. "As it is written, Behold, I lay in Zion a stumbling stone, and rock of offence; and whosoever believeth on him shall not be ashamed." Rom. ix, 33. We are pained that the present truth should be an occasion of stumbling to any. But how the commandments of God and the faith of Jesus, together with the solemn warning against the worship of the beast and his image, can be an occasion of stumbling to any but the disobedient, we cannot tell. That all whose names are not written in the book of life, shall yet worship the beast, is clear from Rev. xiii, 8. That the two-horned beast is preparing to act its part in the final work of deception and opposition in "the time of trouble, such as never was," is evident to all who are watching "the signs of the times." And that one of the commandments of God, at least, is being openly trampled under foot by his professed people, is also a fact. With these things before us how can we cease to utter the solemn voice of warning, "If any man worship the beast and his image, the same shall drink the wine of the wrath of God. Here is the patience of the saints; here are they that keep the commandments of God." That such a message is imperatively demanded everything around us testifies.

The writer affirms that there is no proof that the proclamation, "Fear God and give glory to him, for the hour of his judgment is come," has any reference to the Advent message. To this we answer: 1. It certainly is not the apostolic message. Paul reasoned before Felix of "righteousness, temperance, and

JUDGMENT TO COME." Acts xxiv, 25. To the Athenians he declared that God "now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world." Acts xvii, 30, 31. Then to the Thessalonians he writes, that *this day of the Lord is not at hand*. 2 Thess. ii. It is clear therefore that the apostles did not give this proclamation. 2. We answer further, the *Advent preaching is the only message since the days of the apostles that accords with this prophecy*. It has demonstrated from the great chains of prophecy, from the prophetic periods, and from the "signs of the times," that we are in the immediate neighborhood of the judgment of the great day. There can be, therefore, but one question further to be asked, viz: The Advent proclamation, is it from heaven or of men? We ask what message can be brought out from any scenes in the past, for which such, or indeed any evidence can be offered? The objection that we could not preach the Advent as an immediate event if two other messages were to follow, is fully answered by the simple fact that our "eyes were holden" that we should not see beyond the work then present.

But an objection to the view that the second angel's message is addressed to the present generation, is raised on the ground that the great city, Babylon, cannot be understood to include the daughters of Babylon. To this we answer that the daughters of a city are included in the city. The daughters of Jerusalem form a part of Jerusalem. Luke xxiii, 28; Lam. iii, 51. The daughters of Rabbah are a part of Rabbah. Jer. xlix, 3. The daughters of Babylon form a part of Babylon. Psalm cxxxvii; Isa. xlvii, 1; Jer. l, 52. The daughters of Mystic Babylon form a part of that great Babylon that will be thrown down, as a millstone is cast into the mighty deep. There is perfect propriety, therefore, in understanding that great Babylon embraces all corrupt Christianity, and that when she had rejected the solemn announcement, "The hour of his judgment is come," God left her forever by his Spirit, and called on his people to come out of her. Her destruction immediately follows. See Rev. xxiii.

It is urged that the first beast must be in the height of his power when the message of the third angel is delivered. The fallacy of this may be seen by comparing Rev. xiv, 9—12, with chapter xiii, 11—18. The comparison shows clearly that the third angel's message pertains to the work of the two-horned beast. This beast acts its part after the first beast has lost its power, and received its deadly wound. It is asserted, indeed, that the beast received his deadly wound before his reign of 1260 years, instead of receiving it at its close. No evidence that a deadly wound was then given to it is presented. But that the Papal beast did receive a deadly wound at the close of its period of triumph, when the Papal government was subverted, and the Pope carried a prisoner into France, is a fact too well known to be easily set aside.

It is asked how it could be said "Blessed are the dead which die in the Lord," in immediate connection with the Advent? We answer that there is to be a "time of trouble such as never was." Dan. xii. The third angel's message is a warning with reference to that scene. Rev. xiv, 9—12; xiii, 11—18. Habakkuk "trembled in himself that he might rest in the day of trouble." Hab. iii, 16. Job prays "O that thou wouldest hide me in the grave, that thou wouldest keep me secret till thy wrath be past, that thou wouldest appoint me a set time and remember me." Job xiv, 13. Jeremiah exclaims, "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it. Jer. xxx, 7. We understand that the language of blessing is uttered in view of this awful scene. The dead were never in danger of purgatory, hence there is no propriety in "suggesting" that henceforth they need not be in fear of it!

None have claimed that the two-horned beast has yet exercised all the arbitrary power of the first beast. It is in view of what he will do that the third angel

utters his voice of warning. That the predicted "wonders" of this beast are being rapidly developed we most firmly believe. The Protestant church has rejected greater light than the Catholic church was ever favored with. It remains, therefore, that greater darkness and deception come upon it. Luke xi, 34, 35; 2 Thess. ii, 9—12. The Jewish church rejected the truths of the first Advent, though based on overwhelming evidence, and as a natural consequence the "hour and power of darkness" came upon them, [Luke xxiii, 53,] and they seized the Son of God and put him to a shameful death. The Protestant church has rejected the truths of the second Advent though based on greater evidence than that which was presented to the Jewish church. The hour of temptation is coming on all those who have not kept the word of Christ's patience. We may then expect the same bitter work of persecution. One thing is certain "the image" is something distinct from the beast. The beast and the image cannot both be applied to Papacy.

The first beast is applied to the Roman civil power. The two-horned beast is applied to the Roman hierarchy, or priesthood. To this we answer that the thirteenth chapter of Revelation gives us an account of the dragon's act of giving power and authority to the beast. This power he was to retain forty and two months, and exercise it in oppressing and wearing out the saints of God. If this does not refer to the reign of that blasphemous power, Papacy, we know of no place where his reign is described. The Roman priesthood never yet sought (as this theory declares,) to make the world worship the civil power, but instead of that it has always sought to subject the civil power to the priesthood. The idea that an ecclesiastical body is ever termed a beast in the prophecies, will be found, if examined, to be without any foundation. Dan. vii, 17, 23.

Sister S. next proceeds to make an application of the first message. This we are told was fulfilled in the twelfth century, in the days of Peter Waldo. On what foundation this application rests we now proceed to inquire. The first angel announces that the hour of God's judgment is come. Could it be said that the hour of God's judgment had come in the twelfth century? No! Certainly not. The writer does not tell us how it could be. Was it nigh at hand? To answer this we will refer to the prophecies which mark the time of the judgment. The seventh chapter of Daniel, which gives the 1260 years reign of the little horn, shows that at least six centuries from the days of Waldo must elapse, before the Ancient of days should sit in judgment. The Lord Jesus told his disciples that when they should see certain signs, they might know that his coming (to judge the quick and dead) was nigh at hand. These signs were not witnessed in the twelfth century, for our Lord locates them near the close of the days of tribulation, where they actually began to occur, viz. in 1780. Matt. xxiv, 29, 30; Mark xiii, 24. Until then Jesus did not authorize the disciples to believe that the judgment was at hand. They certainly could not find evidence from the word of God, that the hour of God's judgment had come in the twelfth century, or that it was nigh at hand, for the evidence was of a contrary character. But there is another astonishing feature of absurdity in this view. The very prophecies which determine our relative distance from the judgment, were closed up and sealed until the time of the end. That is, until about 1798. Dan. xii. Nothing can be more absurd than the view that this proclamation, "The hour of his judgment is come," was made before the signs which were to precede it had been seen, or the prophecies which contain the evidences on the point, had been opened. To assert that this proclamation was made, before the church understood those prophecies on which it is based, or rather to suppose that it was made at a time when the prophecies contained a large amount of evidence to the contrary, is to assume that a message without any scriptural foundation, and absolutely contradicting the Bible, could be a fulfillment of this prophecy! No such proclama-

tion, however, was made by Peter Waldo, and we ought to be slow to wrest things to make them answer a desired purpose. Nor can it be said that the hour of God's judgment on Babylon had then come, for the writer shows that it did not reach the height of its power till near a century and a half later. The eighteenth chapter of Revelation shows that the hour of Babylon's judgment, follows the second angel's message, and that it is even yet future. See verses 8—10, 15—17.

The fact that the first message could not be given until the prophecies on which it is based were unsealed and understood, is conclusive proof that the second and third angels could not have given their messages centuries before that event. The entire family of Babylon now exists. The people of God at the time of the first angel's message, were to a greater or less extent united with that great city. As the glorious truth of the speedy coming of Jesus Christ was utterly rejected by her, nothing more could be done to heal, and to save her. The people of God were then called by the second angel to flee out of her. This has left her the hold of foul spirits, and the cage of unclean and hateful birds.

As we are approaching the time of final conflict with the beast and his image, we are constrained to lift the voice of warning and sound the alarm to others. The Lord helping us we shall still strive to vindicate the commandments of God, which the beast has vainly attempted to destroy.

It is little short of downright folly, to apply these messages to the period when the church was in the wilderness, and the witnesses were clothed in sackcloth. Rev. xii, 6, 14; xi, 3. The plain reading of the messages, and their associated events, shows that they are intimately connected with the opening scenes of the day of God. When the Jews wished to evade the words of the prophets they set them far ahead. "The vision that he seeth is for many days to come, and he prophesieth of times that are far off." Ezekiel xii, 27. In order to rid ourselves of those cutting truths by which the Lord would separate us from the world, we throw them away back in the past. Though we may thus deceive ourselves, we may rest assured that God is not mocked. We entreat our friends, and all who have an "ear to hear," that they no longer break the commandments of God, that they may cherish the institutions of the beast. To us is addressed the voice of warning, and of instruction. "If any man worship the beast and his image, the same shall drink of the wine of the wrath of God. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." J. N. A.

The "Great Supper."

Luke xiv, 16. A certain man made a great supper, and bade many. Compare with Matt. xxii, 2—10.

FIRST MESSAGE.

Verse 17th. "And sent his servants at SUPPER TIME to say to them that were bidden, come, for all things are now ready." Explanation given by "Wcs. Mid. Cry." "A call to supper implies a little previous notice, that guests may cease from the labors of the day, and prepare themselves.—This text has had its fulfillment in the proclamation of the coming of the Lord in or about 1843."

Verse 18th. "And they ALL with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and must needs go and see it: I pray thee have me excused." "Or in other words" the Lord cannot come yet, for there are large portions of the earth yet uninhabited. "A piece of ground" in the way.

Verse 19th. "And another said I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused." "I have so much business on hand that I have not time to examine the subject."

Verse 20th. "And another said, I have married a wife, and therefore CANNOT COME." "It is well to be ready, but as for me, it is my business to attend to my family," &c.

SECOND MESSAGE.

Verse 21st. "Go out QUICKLY into the STREETS and LANES of the CITY, and bring in hither the poor, the maimed, the halt and the blind." And QUICKLY was the "Midnight Cry" sounded through the land, and even "the poor" in the "streets and lanes of the cities" heard the proclamation! But the "Marriage Supper" is yet future: and ANOTHER MESSAGE IS TO BE GIVEN.

THIRD MESSAGE.

Verse 23d. "Go out into the highways and hedges and compel them to come in that MY HOUSE may be filled." Compare with Matt. xxii, 9, 10. "Go ye therefore into the highways, and as many as ye shall find, bid to the 'marriage.' So those servants went into the highways and gathered all, as many as they found; and the wedding was furnished with guests." This shows that there is yet another message to be delivered by GOD'S SERVANTS, (though not to the world in general,) which will gather the few scattered ones, and fill the House of God.—["Advent Herald" of Jan. 29, 1845.

H. HEATH.

TWENTY REASONS

For keeping holy in each week, the Seventh day instead of the First day.

1. Because the Seventh Day was blessed and sanctified for a Sabbath, by God, immediately after the creation of the world, as a perpetual memorial of that wonderful work, and of his own resting from it; and because there is now as much need for man to remember God's creative work, and to enjoy a weekly rest, as ever there was.

2. Because there is evidence that the Seventh Day was observed from Adam to Moses. Gen. xxvi, 3—6; xxix, 27, 28.

3. Because the Seventh Day is a necessary part of the fourth commandment, given at Mount Sinai, graven on stone by the finger of God, and incorporated with the other nine precepts of the Decalogue, which are admitted to be moral in their nature, and perpetually binding. "Remember the Sabbath Day to keep it holy." "The Seventh Day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh Day; wherefore the Lord blessed the Sabbath Day and hallowed it.

4. Because the Old Testament abounds with declarations of God's blessing upon those who keep holy the Seventh Day, and of his vengeance upon those who profane it.

5. Because our Lord Jesus Christ enforced the claims of the law to the fullest extent, saying in regard to the code to which the Seventh Day belonged, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" and because He always kept holy the Seventh Day, in this doubtless leaving us an example that we should follow in His steps."

6. Because the holy women who had attended Jesus Christ at his death and burial, are expressly said to have "rested the SABBATH DAY according to the commandment," (Luke xxiii, 56;) and because, though the narrative proceeds immediately to record the appearance of Jesus Christ, on the morning of the first day of the week, neither there nor elsewhere is one word said about a change of the Sabbath, or about the sabbatic observance of the First Day of the week.

7. Because the Apostles of our Lord constantly kept the Seventh Day, of which there is abundant evidence in the Acts of the Apostles, and it is declared of Paul, that, "as his manner was," he went into the synagogue frequently on the Sabbath Day. (Compare Luke iv, 16 with Acts xvii, 2; see also Acts xiii, 14, 42, 44, and xvi, 13.)

8. Because Jesus Christ, foretelling the destruction of Jerusalem, warned his disciples to pray that their flight might not happen "on the Sabbath Day;" and as that event was to take place almost forty years after the resurrection of our Lord, it appears that the same Sabbath was to be then observed by his disciples.

9. Because there is no other day of the week called by the name of "Sabbath," in all the Holy Scriptures, but the Seventh Day alone; and because, when "the First Day of the Week" is mentioned in the New Testament, it is always clearly distinguished from "the Sabbath."

10. Because not one of those passages which speak of the "First Day of the Week," records an event or transaction peculiar to the Sabbath.

11. Because when God had so carefully committed His Law to writing, had repeated his precepts throughout the prophetic books, and had left so many testimonies and examples of the Seventh Day Sabbath on His sacred records, it is most unreasonable

to suppose that He would have repealed or changed one single article thereof, without recording it among the words of our Lord Jesus or His Apostles, in the writings of the New Testament.

12. Because the observance of the Moral Law, (without any exception from it,) is constantly enjoined in the writings of the Apostles; and one of them says that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," quoting at the same time the sixth and seventh commandments. (See Rom. xiii, 9; Gal. v, 14; Eph. vi, 2, 3, and James, ii, 8—11.)

13. Because the religious observance of the Seventh Day of the Week as the Sabbath, was constantly practiced by the primitive Christians, for three or four hundred years at least; and because, though it gradually fell into disuse, the neglect of the Sabbath was caused only by those corruptions of Christianity, which at length grew up into the grossest idolatry; so that the second commandment was in fact, and the fourth was in effect, abolished by an ignorant, superstitious, and tyrannical priesthood.

14. Because it was only through the superstitious observance of the anniversaries of saints and martyrs, and a multitude of other fasts and feasts, with which the simplicity of revealed religion was encumbered and overwhelmed, that the sabbatic observance of the Seventh Day went out of use; and not (in fact) by any real or pretended command of Christ or His apostles, nor at first by the express authority of any Pope or Council: for it was kept as a strict fast, for ages after it lost every other token of a holy day.

15. Because the leaders of the Reformation never claimed for the First Day the name of the Sabbath, and never enforced the observance of that day by any other authority than that of the Church.

16. Because it is obviously absurd—and it is an objection often made by irreligious people—that the observance of the First Day of the Week as the Sabbath, should be grounded on a divine precept which commands the observance, not of the First, but of the Seventh Day.

17. Because, if the fundamental principle of Protestantism be right and true, that "the Bible alone is the religion of Protestants," then the Seventh Day must be the true and only Sabbath of Protestants; for, unless that day of the week be kept, they have no scriptural Sabbath at all.

18. Because the pertinacious observance of the First Day of the Week, in the stead of the Seventh, has actually given occasion of great scandal to the Protestant faith; it has caused the Papists to declare that Protestants admit the authority of human tradition in matters of religion; and it has led to intolerance and persecution.

19. Because the observance of the First Day, and neglect of the Seventh, having been adopted partly in contempt of the Jews, has always laid a burden upon them, and presented an obstacle to their receiving Christianity, which ought to be removed.

20. Because the observance of the Seventh Day obeys God, honors the Protestant principle, rebukes Papacy, removes stumbling-blocks, and secures for us the presence and blessing of "the Lord of the Sabbath."—[Sabbath Tract No. 6.

The Transition

The opinion generally obtains that the seventh trumpet ushers in the Age to come. The first thing upon its sounding is "great voices saying. The kingdoms of this world are become the kingdoms of our Lord and of his Christ." These voices must be heard in the world in which those kingdoms are. It is also evident that the kingdoms sustain a different relation to God at the time these voices are heard, from what they did before the 7th trumpet sounded. The declaration, "He shall reign forever and ever;" and the humble expression of thanks from the four and twenty elders, (a symbol of the whole church,) "Because thou hast taken to thee thy great power and has reigned," show that at that time he began to reign in a special sense. Such voices have been heard since the 7th month '44, and produced the effects here described, deep humiliation and profound gratitude. This change of the relation of the kingdoms of this world to Christ, is the same as making his enemies his footstool, (Heb. x, 13,) which event was expected by him while he sat at the right hand of the Father fulfilling the daily ministration, verses 11, 12.

Rev. x, gives in part the character and circumstances of the transition from the Gos. to the following Dis. The Angel that declares, "There should be time no longer," is not the Lord at his appearing, for after uttering that oath he told John, "Thou must prophesy again." Whatever the nature of this prophesying may be, it certainly follows the oath of verses 6, 7.—Day-Star Extra.

LETTERS.

(From Bro. Nichols.)

DEAR BRO. WHITE: The following are a few thoughts concerning the time, the third angel's message, the image to the beast, the former and the latter rain, the feast of the first fruits of the harvest, compared with the feast of ingathering, and their antitypes.

1. The work under the third angel of Rev. xiv, and the tenth day atonement and ministration of Christ in the Most Holy are cotemporary, and will finish the gospel dispensation; and the thought has occurred, is there a revealed time for the duration of the antitype of the tenth day atonement? If the time is revealed, it must necessarily be prefigured in the type. We formerly supposed that the one day duration in the type, prefigured one year in the antitype. But the length of time that has elapsed since the antitype commenced in 1844, has proved this theory incorrect. And as the type is the only sure basis to draw inference from, any conclusion that we may derive from the number seven, or any other number, is nothing but inference. 2. The burden of the third angel's message is a warning, a loud voice, saying, "If any man worship the beast, and his image, and receive his mark," * * * "the same shall drink of the wine of the wrath of God," &c. Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." Rev. xiv, 9, 10, 12.

The burden of the "loud voice," so far as the worship of the "image" is concerned, is yet future. The "image" is an institution which receives its life and power from the two-horned beast, the Protestant Republic of the United States. It is an image, or a likeness to the beast which received a wound by the sword.

The beast that received "a deadly wound," is called "the first beast." Rev. xiii, 12. It is described briefly in verses 5—10. It was the union of the ecclesiastical and civil bodies, under a supreme ecclesiastical head, the Pope; or, in other words, it was the Papal church instituted with the supremacy, the highest authority, or "dominion." "They shall take away his dominion." Dan. vii, 26. This was "the deadly wound by a sword," which John saw. Rev. xiii, 14. The "dominion" of the Papal church was taken away in A. D. 1798—9, by the French Republic.

An image, or likeness to the Papal church, instituted with the supremacy, must be another ecclesiastical body clothed with the highest authority. As the image is to be instituted by the two-horned beast, therefore we must look for its development in this country. And it can be no other than the Protestant churches clothed with the highest authority, "to speak," as the Papal church has done, and carry their decrees into execution, by laws, and severe penalties. Rev. xiii, 15. As this "image" institution must necessarily be an act of the legislature, and is yet in the future, it is unreasonable to conclude that the work under the third angel should terminate before this church power shall go into effect.

But the exciting elements that will facilitate this institution, do already exist. They are in part the seventh-day Sabbath, or fourth commandment, and the first day of the week, a day which the Protestant church of the United States do sacredly regard, and have given the name "Sabbath." These two institutions are at variance. The holy and strict observance of the fourth commandment, according to the letter, "six days shall thou labor," and the resting on the seventh day, will inevitably clash, and trespass upon the sacredness of the first-day sabbath, and the natural consequences will follow, and as the seventh day worshippers increase, so these exciting elements will hasten, and prepare the way for the church to be instituted with authority.

But at the present time there is but little excitement on the Sabbath question, compared to what may be expected hereafter, "when the times of refreshing shall come from the presence of the Lord." Acts iii, 19. The great stirring cause that will incite the wrath of the old dragon, is the Holy Ghost in the restoration of the Sabbath. We have reason from the inspired testimony to expect the Holy Ghost (prefigured by the latter rain, Zech. x, 1,) to be again poured out upon the church in mighty power, perhaps as suddenly at "the time of the

latter rain," as it was at the pentecost, in the commencement of the "former rain." This will restore the church "into the unity of the faith," that "the watchmen may see eye to eye." Isa. lii, 8. Then the Sabbath will be proclaimed with great power and effect, and this breach in the law of God will be repaired. This consequently will excite the "dragon to make war with the remnant which keep the commandments of God." Rev. xii, 17. And hence we may naturally expect that the Holy Ghost, and the seventh-day Sabbath will be enough to excite the formal church into a united action for their investment with legal power, and the higher authority, as it concerns spiritual things, to control all matters in religion, and to punish the nonconformists, and to carry their decrees into execution through laws and severe penalties. Rev. xiii, 15.

This will be an image, or a likeness to the Papal church, as it was in the days of her dominion. Here the "loud voice" of the warning of the third angel applies. "If any man worship the beast and his image, and receive his mark," &c. "Herein is the patience of the saints, those keeping the commandments of God, and the faith of Jesus." [Whittings translation of Rev. xiv, 12, as published in the "Morning Watch," 1845.]

3. "The early and the latter rain," were used as figures of illustration. James v, 7. "The former rain," naturally came down at the time of sowing the seed, to cause it to vegetate and grow. The latter rain was needed in the latter growth, and it came in season to perfect the growth of the wheat, or other grain, to cause it to fill out, and ripen for the harvest. Thus the early and the latter rain are figures of the Holy Ghost. The "former rain" commenced at the time of the pentecost, in the sowing of the gospel seed. Acts ii. It was needed to cause the "word" to take effect in the heart, to grow and bring forth fruit. Matt. xiii, 18—23. So the "latter rain" will be needed to perfect and finish the work before the "harvest." For the signification of the former and latter rain, see Joel ii, 23, [margin,] "a teacher of righteousness." That is, "the Holy Ghost, the spirit of truth," the convicter "of sin, of righteousness, and of judgment." John. xiv, 26; xvi, 8, 13. It is also "the anointing that teacheth all things, and is truth, and is no lie." 1 John ii, 27.

4. Ask ye of the Lord rain in the time of the latter rain, for [because] the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams, they comfort in vain. Zech. x, 1, 2. What may we understand by the time of the latter rain? As all the Jewish feasts that were types had their appointed days, and their antitypes have commenced on their appointed days of the month, so we may conclude that the time of commencing both the former and the latter rain, are prefigured in the feasts of the "first-fruits of the harvest, and of the ingathering." The former rain, "a teacher of righteousness," was the Holy Ghost that descended "when the day of pentecost was fully come." Acts ii, 1—4. This was the commencement of the antitype of "the first-fruits of the wheat harvest." Ex. xxiii, 16; xxxiv, 22. This feast was observed as a season of rejoicing. Deut. xvi, 11. It was a type of the descent of the Holy Ghost, and of the first fruits of the Holy Spirit. "The fruit of the Spirit is love, joy, peace." Gal. v, 22. The disciples did eat their meat with gladness, praising God. Acts ii, 46. They were filled with joy, and the Holy Ghost. Chap. xiii, 52. They received "the first fruits of the Spirit." Rom. viii, 23. Paul said, "I am exceeding joyful in all our tribulations." "Be glad then, ye children of Zion, and rejoice in the Lord your God, for he hath given you the former rain moderately, a teacher of righteousness." Joel ii, 23. Thus, in the type, and in the antitype, it was rejoicing and gladness.

The feast of tabernacles, or "ingathering in the end of the year," was in its nature, character, and observance, like that of the first fruits of the harvest, only the rejoicing was much greater, which continued seven days. Deut. xvi, 13—15. "Thou shalt surely rejoice." "Ye shall rejoice before the Lord thy God seven days." Lev. xxiii, 40. As the character and observance of these two types were alike, so there must be a likeness in their antitypes. And hence, the next great event which we may reasonably soon look for, is the "latter rain,"

"the times of refreshing from the presence of the Lord." Acts iii, 19. And like the "former rain," at the pentecost, it will be the descent of the Holy Ghost, with great power, completing the fulfillment of Joel's prophecy, with dreams and visions, with signs and wonders in the heavens, and in the earth. Joel ii, 28—31.

The feast of tabernacles was the last of the typical feasts that are recorded in Lev. xxiii. It soon followed the tenth day atonement; and it evidently typifies a work of the Holy Ghost in the latter time of the gospel dispensation, just before the harvest. There is a great work yet to be accomplished under the third angel; but it will be "a short work." Rom. ix, 28.

ORIS NICHOLS.

Dorchester, (Mass.,) August 24th, 1851.

[From Bro. Brigham.]

DEAR BRO. WHITE: The Extra No. 1 for July 21st, is the last I have yet received. It is just what I have been long wanting to see. In fact every paper has seemed directed by the Lord, and food in season. The fact of having so long desecrated God's Holy Day, and yielding one seventh part of my whole life in keeping a sabbath set apart by the beast, the power that has slain sixty millions of the saints of the Most High, because they would not obey him rather than God, and for years giving my influence to the man of sin, in breaking God's law and teaching men so, is humiliating in the extreme. A retrospect of my past life affords me but little ground for hope. Within the year past I have had more doubts of my final salvation than for twenty years previous. My constant inquiry now is, what shall I do to be saved? Oh, that I could wash away the mark of the beast. Whatever my business, I aim to suspend labor and begin the Sabbath at six o'clock P. M. of sixth day. The people were much excited, and exclaimed that my business was so connected with theirs, that I could not keep the Seventh day. They now see their mistake, and are silent. This seems to me the only course to adopt, in order to a separation from the world as the gospel requires. As matters are now arranged, I have but little to do with the world. The perils of the last days seem thickening. The unusual growth of crops, I think, will contribute to form the snare in which the world will be taken. I can hear of no prevailing sickness in the state, and there is general peace among the nations. No present indications of famine, pestilence, or war that alarms the world. The Nominal Adventists generally say that they feel ashamed to proclaim any longer, that "Christ is at the door," and boldly say that they will give no more occasion for the scoffers to say "Where is the promise of his coming?" I can scarcely find one that does not say, "My Lord delayeth his coming;" while at the same time reproach those who were their fellow-servants, when filled with brotherly love, unitedly proclaiming (in '44) "behold the bridegroom cometh, go ye out to meet him."

An Advent Editor, speaking of the commandments of God and faith of Jesus, proclaimed by Bro. Case in Cincinnati, termed it "a blighting influence." An aged Advent Lecturer, in the "Harbinger," for July 12th, speaking of some in Manlius who were keeping the Seventh day, says, "they had caught the disease of witch-craft," and renders that as a reason why they kept the Sabbath! With equal propriety he could say that those holy women [Luke xxiii, 56,] who rested according to the commandment, "had caught the disease of witch-craft," which had inclined them to keep the commandments of God. Not less than six or eight times in the same journal he mentions the sabbath, (meaning the first day,) and how and where he kept it. Once in particular, he says he "put up at a tavern over the sabbath!" and went and heard a Lutheran preach two sermons. I speak of these features in the conduct of some of the leading Adventists, only to show the fulfillment of Scripture, and point at the waymarks that we may know our whereabouts.

B. B. BRIGHAM.

North Plains, Ionia Co. Mich. July 11, 1851.

[From Bro. Cottrell.]

BRO. WHITE: The No-Sabbath heresy prevails to a great extent in this part of the country. Its defenders tell us that no Sabbath was commanded

or kept, between the time of the creation and the giving of the law at Sinai; therefore, they conclude, the Sabbath was for the Jews only. Prove to us, say they, that the Sabbath law existed before it was commanded at Sinai, and we will admit it is binding now, and will keep it.

To these, my friends, I would say, I am glad you have made this promise, and shall be gladder still if you perform it; for I propose to prove from the Scriptures, (and you admit their truth,) that *The Sabbath law existed, and was obeyed by Abraham in his day.*

But before I proceed to the proof, I will premise, what you will readily admit, that the covenant made with Abraham (Gal. iii, 17,) was the gospel, or everlasting covenant. Gal. iii, 8.

Now to the proof. Gen. xxvi, 5, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." This text proves that God had commandments and laws, and that Abraham kept them in his time.

Ps. cv, 6. "O ye seed of Abraham my servant, ye children of Jacob his chosen, He is the Lord our God: his judgments are in all the earth. He hath remembered his covenant forever, the word which he COMMANDED TO A THOUSAND GENERATIONS. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the SAME unto Jacob for a LAW, and to Israel for an EVERLASTING COVENANT." This affirms, positively, that the covenant made with Abraham was the same that was confirmed to Jacob for a law, and to Israel for an everlasting covenant. Now if we can find the covenant that was confirmed to Jacob for a law, we shall find, at the same time, the covenant made with Abraham, the laws and commandments of which he obeyed; and also the EVERLASTING COVENANT—the word which he commanded to a thousand generations.

Ex. xxiv, 12. "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." Deut. iv, 13, "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." Now, if the Sabbath commandment is one of the ten, I have fully sustained my proposition. And now the question arises, will you submit to the authority of divine truth, or will you be found among "them that forsake the holy covenant?" Can you strike hands with him, who has "indignation against the holy covenant," and think to "change times and laws?" (Dan. xi, 30, and vii, 25.) You talk much of the "new covenant." What is it? "I will put MY LAW in their inward parts, and write it in their hearts." And this is not all. "They shall teach no more every man his neighbor, saying, Know the Lord, for they shall ALL know me." The gospel is now preparing the way to that happy state of things; and if we "keep the commandments of God and the faith of Jesus," we shall be prepared to have part in the first resurrection, and realize the fulfillment of the glorious promises of the everlasting covenant. For the covenant includes, not only that which we are "commanded to perform," but "exceeding great and precious promises" of what God will do for those who obey him.

Let God be true.

ROSSELL F. COTTRELL.

[From Bro. Holt.]

DEAR BRO. WHITE: I still feel to rejoice and give glory to God, the rock of our salvation, for all the glorious truths that have shone out from the sacred pages of the holy Bible, and illuminated our pathway for a few years past. The words of the holy prophets that were dark and mysterious to us, a few years ago, now throw a glorious light on the past Second Advent history, making it perfectly clear and explainable, proving it to be the word of God, and a fulfillment of a certain portion of his word. Thus inspiration has marked our path, and we can now see clearly our present position and duty. We can now look back with confidence on the past, and believe that the angel with the everlasting gospel, [Rev. xiv, 6, 7,] who proclaimed the "hour of his judgment," did not misunderstand his message; but that trumpet of alarm gave a certain

sound, and we can with the same reliance speak of the angel that followed, and also the midnight cry, that are now all in the past. We can now see with clearness the termination of the 2300 days in the autumn of 1844, at the end of which the Sanctuary was to be cleansed. And we can as clearly see by the divine testimony, [Heb. viii and ix.] that the Sanctuary to be cleansed is in the heavens, where Jesus the high priest ministers, and that we are now in the day of atonement, and in the time when the third angel is following in his train with a loud voice, giving the last fearful warning against worshiping the beast, and his image, and receiving his mark, and proclaiming the commandments of God of which the Sabbath is the crowning testimony. The brethren in the present truth are united on these points, while our opponents are in confusion. One says the earth is the Sanctuary, another, the land of Canaan, the third contradicts the two, saying, the church is the Sanctuary. On the Babylon cry they differ widely. Some say it is the Catholic Church, and that the cry Babylon is fallen, and come out of her, was in the days of Martin Luther. Others contend that the city of Rome is Babylon, and the destruction of that city by fire will be the fall of Babylon. Then after the city is burnt up the cry will be given, "Come out of her my people," must be the conclusion. Another says, the world is Babylon. Then the message would be, the world is fallen, and the cry, come out of the world my people.

On the Sabbath they agree no better. One class contend for the first day of the week; the second, for no Sabbath; the third, for one seventh part of the time; the fourth, that the first day is the original seventh. Then to cap all the rest, J. Litch comes out with a new interpretation of the Greek, to show us that the first day is called Sabbath in the New Testament, and speaks as though it should put an end to all controversy on the Sabbath. Thus they try to get rid of the third angel's message. But all this will not satisfy the honest seeker after truth. And while our opponents are divided and subdivided, the cause of God is rising, and his people are growing stronger, and more united, and some are continually leaving their ranks, and coming to the standard of truth, raised and sustained by the third angel's message.

Our Conference at Irasburgh, Aug. 9th and 10th, was one of interest. This meeting was one of labor, but God crowned it with success. The truth triumphed, and the saints were much blessed and strengthened in the Lord. The Holy Spirit fell upon us, and shouts of victory ascended while tears of joy flowed freely from many eyes. The number present, united as one, were about thirty. A preacher of the Freewill Baptist order, an honest seeker after truth, attended this meeting, and here stated that he read a little on the subject of the Advent in 1844, and then believed it, and still regarded it as being very near. He listened to the subject of the third angel's message with interest, and with tears. At the close of the meeting he confessed the truth, and in the most affecting manner, expressed his determination to leave a fallen church, and all that was near and dear in this world, and come and suffer affliction with the people of God.

I met with the brethren in Melbourne, (C. E.) the 16th and 17th. We had a joyful time. The brethren in that vicinity are strong and united. The Lord graced the meeting with his Holy Spirit, and we were not a little comforted. Some came to hear that I think will yet receive the truth.

GEO. W. HOLT.

Sutton, (Vt.) Aug. 21, 1851.

[From Bro. Edson.]

DEAR BRO. WHITE: I am again at home, after an absence of near six weeks, and a journey of about six hundred miles, through valleys, and over mountains, and high hills, in search of the scattered and wandering sheep that the prophets [Eze. xxxiv, 6, and Jer. xvi, 16.] saw when they had a view of the scattering, that has been in the cloudy and dark day since '44.

I left home in company with Bro. Case, to attend the conference at Bath, of which Bro. Rhodes has given you a history. Here we met with Bro. Rhodes and Andrews. After the conference closed, we parted with Bro. Rhodes and Case, who went

in company in search of the scattered sheep of the house of Israel, and I accompanied Bro. Andrews on the same errand. Our course from Bath, Steuben Co., was through a portion of Allegany Co., and across the State line into Potter and Tioga counties, Pa., then back through another portion of Allegany Co., thence through Cattaraugus, Chautauque, Erie, Niagara, Genesee, Monroe, Wayne, Ontario, &c.

A portion of our journey was through a country that was new. The roads were new and rough, over cradle-knolls, stumps, and rough log-ways, slough-holes, and trees fallen across our pathway. Much of our route was through deep valleys, and deep and narrow ravines, with almost perpendicular banks, so that fallen trees reaching across the ravine from bank to bank, were many feet above our heads, as we drove through beneath them. Then again we were climbing the mountains and high hills of the Alleganies.

But being guided by the good hand of our God, we found a goodly number of the Lord's scattered but chosen ones, here and there, upon the mountains and high hills, famishing for the bread of life, to whom was given a "portion of meat in due season." They received the present truth gladly, and by the Spirit of the most high God, this truth was so deeply planted in their hearts and minds, that I think they will not be easily turned aside from it, unto fables.

We found a goodly number who received the truth gladly, living on the heights of the Alleganies, near the head waters of the Genesee, Alleghany and Susquehanna rivers. May God make them indeed, and in truth, like to a city that is set on a hill, which cannot be hid. At this place also we held meetings with the Seventh-day Baptists. They had never heard the evidences of the speedy coming of Christ. They listened with marked attention, and were urgent that we should stay with them longer, and that we should call again. They wanted to hear more on this important subject. They had an ear to hear what the Spirit is saying unto the Laodicean church. We believe the Lord has some hidden ones there, and that a strong band will be raised up on those heights of the Alleganies, that will be strong in the third angel's message.

But I have not time to enter into all the particulars of our late tour. Suffice it to say, we found brethren scattered here and there, who saw the clearness of the present truth, and our present position, and the importance of the third angel's message, when it was presented before their minds. Some of course, are "rich, and increased in goods, and have need of nothing." While others, who are men of principle, and understanding minds, whose moral worth is felt by those with whom they are associated; men who believe that God means just what he has said, and has said just what he means, feel under obligation to hear when God speaks, for they judge it right to obey God rather than man. Such, embraced the present truth understandingly, who we trust will be instrumental in helping others of their brethren to see and embrace the truth.

This truth is mighty and will prevail. It is quick and powerful, and sharper than a two-edged sword. It discerns the thoughts and intents of the heart. By the holy law of God is the knowledge of sin. It discerns who have the carnal mind, which is enmity against God, and is not subject to the law of God, neither indeed can be. It also discerns the spiritually minded, who delight in and serve the law of God. Thus the holy law of God discerns between the righteous and the wicked, between him that serveth God and him that serveth him not. And thus the line will be drawn between those who keep the commandments of God, and the faith of Jesus, and those who worship the beast and his image, and receive their mark.

HIRAM EDSON.

Port Byron, (N. Y.) Aug. 20th, 1851.

[From Sister Richmond.]

DEAR BRO. WHITE: It is through the goodness of God that I am permitted to address you at this time. When I look back upon my past experience, and view the way that God in his goodness has led me, I can but exclaim, "O the depth of the riches

both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." I can truly say that the Lord has led me in a way that I knew not of, and I feel to thank and praise him that now, in these last moments of time, even at the eleventh hour, I have been led to embrace the present truth, the third angel's message. Glory to God for the light that now shines upon his word. That part of God's word that before was dark, is now being made plain. I feel that we are treading upon the last sands of time, that soon the last servant will be sealed. Then will commence the time of trouble, and the seven last plagues will be poured out upon an ungodly world. The cry to the angels now is to hold till the servants of God are sealed. Every jewel must be saved. Israel must go free. Never before did I feel the importance of being wholly given up to God as at the present time. Those that are keeping the commandments of God and the faith of Jesus, will be able to stand in the battle of the great day of God Almighty. Glory to God for a truth that will unite his children. The truth will not separate his children, but make them one in Christ Jesus. I believe it is now bringing them out from among the dust and rubbish. There are a few in this place that are striving to keep the commandments of God. Although our number is small, yet the Lord is with us. A few weeks ago there was not one here that kept the Sabbath of the Lord our God, now there are eight or nine.

I have never felt so much of the love of God shed abroad in my heart, as at the present time. The path of the just is truly "as the shining light, that shineth more and more unto the perfect day." There are yet those in this vicinity that I think would embrace the present truth, if they could have it clearly presented before them. O, that the Lord would send some one of his servants this way, is my prayer. Please to send me the "Review and Herald," with the back numbers.

Your sister striving for the truth,

LOIS J. RICHMOND.

Ashfield, (Mass.) Aug. 17th, 1851.

There will be a General Conference at West Milton, (N. Y.), to commence Friday, September 19th, at 2 o'clock P. M., and hold over the Sabbath and first-day. The Advent brethren in this vicinity, for whose benefit this meeting is appointed, are invited to attend. The Brethren from abroad, especially the traveling Brethren, are invited to come as the Lord may direct.

Those who come on the Cars should stop at Ballston Spa. There will be a carriage at the Depot Friday morning to take the friends to the place of meeting.

In behalf of the Brethren.

The Post Office address of Bro. J. N. ANDREWS, for the present, is Saratoga Springs, N. Y.

We are now able to pay our debts, and to return about twenty-five dollars that have been sent in by the traveling brethren, to whom we made known our wants.

Letters received since August 15th.

Joseph Bates 3, S. W. Rhodes 2, Otis Nichols 3, E. Everts 2, J. B. Sweet, P. Chatfield, J. N. Andrews, Hiram Edson, J. Cottrell, R. F. Cottrell, O. Hewett, T. Harlow, C. E. Harris, R. Lovejoy, A. R. Smith, E. Andrews, R. Smally, B. Clark, L. O. Stowell, Geo. W. Holt, Laura Stowell, L. A. Harvey, W. Morse, I. G. Camp, M. C. Moody, A. Ross, H. E. Carver.

Receipts.

J. C. Bowles, Lebeus Drew, Brn. in Ira, (N. Y.), E. P. Butler, \$10 each; Enoch Colby, Cyprian Stevens, P. Dickinson, Hiram Bingham, \$5 each; Wm. Whitford, B. Benson, John Griswold, A. Stevens, L. C. Young, J. S. Smith, M. Ross, E. L. H. Chamberlain, J. North, P. Stevens, Sister Foster, R. G. Whitcomb, J. K. Bellows, \$1 each; B. B. Brigham, Lydia Ferry, N. A. Hollis and children, Joseph Jackson, Alfred Wiley, Wm. Mayhew, \$2 each; A. A. Marks, Newell Mead, \$3 each; Charles Goodrich, M. Holt, Lewis Martin, Samuel Martin, 50 cents each; A. R. Morse \$20; D. R. Palmer \$15; Hants Chase \$4; S. A. Bragg \$1.25; John Kellan, C. M. Lockwood, 25 cents each; P. Gifford, 38 cents; M. L. Dean, 31 cents.