

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. II.

SARATOGA SPRINGS, N. Y., NOVEMBER 25, 1851.

No. 7.

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

PUBLISHED SEMI-MONTHLY.

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

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

From the Advent Herald of 1845.

Duties and Trials of our Position.

BY A. HALE.

In all the great transactions of the Deity in reference to our race, he has seen fit to make known to his people more or less of the plan on which he intended to proceed; and he has seen fit also to hold every one responsible, to whom he has made it known, whose opportunities and capabilities have brought them under its claims, for a compliance with that plan. And it must be evident that the fate of all those who are under this responsibility must be decided by the bearing of the plan upon their agency, and their compliance or noncompliance with its claims. The word of God contains abundant illustrations, and proofs of these propositions.

The plan of the Deity in the destruction of the old world was made known to Noah, and through him to the world; a compliance with the warning on his part saved himself and his house, the world disregarded it and were "condemned." So was it in the deliverance from Egypt. "For some when they had heard, did provoke; howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? so we see that they could not enter in because of unbelief." The final rejection of the Jews as a people is repeatedly ascribed to their ignorance of, and their unwillingness to submit, to the plan of God in the case as it was made known in his word.

Now all these cases, with others, are distinctly referred to for our admonition. In effecting the great deliverance before us, God has fixed his plan; that plan he has made known to us, and he will hold us responsible for a compliance with it:—"But take ye heed: behold I have foretold you all things. Heaven and earth shall pass away; but my word shall not pass away."—Mark xiii, 23, 31. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth."—Rev. i, 3; iii, 10.

In determining the question of our duties and trials we must be guided by the word of God.—According to the view we have taken of our position, as indicated both by the line of events, and by the appointed time which brings us to the end, the judgment scene must be right upon us. If this be the case, our duties and trials must be like those allotted to the people of God at that point. What then does the word of God declare in reference to the duties and trials of his people at that time?

It is admitted that Christ has "foretold," in a variety of forms, the condition of the world, the condition of the nominal church, and the condition of the true people of God, at and near the time of the second advent; and in all these cases the duties and trials of his people are brought to view by direct announcement or necessary inference. The discourse of the Saviour, recorded by Matthew, (xxiv, xxv,) Mark, (xiii,) and Luke (xxi,) furnishes

both an illustration of the danger, by what has been fulfilled, and a view of the last experiment which remains, and which is to fall to our lot, upon whom the end of the world is to come. He has here sketched the history of his people, in their relation to the world and the professed church, from his own day down to the end; and each point in the outline to which he has called attention as a prominent waymark, indicates a change in their labors and trials. When Jerusalem should be encompassed with armies, they must "flee to the mountains;" when "hated of all nations," "in your patience possess ye your souls;" when the gospel was to "be preached as a witness to all nations," the people of God must of course do it; when "the signs," which were to indicate that the Son of Man was near, should be seen, they were to make these signs reduce the lessons to practice, which they were intended to teach, and lift up their heads and rejoice, knowing that their redemption drew nigh; (and this beyond dispute was to produce the movement of "the virgins which took their lamps, and went forth to meet the bridegroom;" when the cry was made, "Behold the bridegroom cometh, go ye out to meet him!" they "arose and trimmed their lamps, and went forth to meet him.")

Here are the waymarks which the Saviour has given us, and every one of them marks a change in the special duties of his people. Those who have taken heed to what he "foretold" have been found acting in harmony with his word at each successive step. The nominal church and the world, while they have disregarded the word of God, have nevertheless fulfilled it so as to exhibit the waymarks, though they have not been found in the condition of the true people of God. When these were hated of all nations, the nominal church preferred to cherish that hatred rather than expose herself to its vengeance, in all those nations where the true disciples were found. When the work of preaching the gospel came, and the nominal part of the church found they could not stand aloof from it, instead of considering it in its true light—a proof that "the end" was near, they made it the basis of their argument, that the end could not come for a thousand years. When the signs were pointed out by the "faithful and wise servants," the "evil servants" of the nominal church began to smite them and to say, My Lord delayeth his coming. When the great Advent movement came, those who participated in it only in name, or in a half-hearted manner, were unprovided with the indispensable means of success; and when they were aroused by the cry, while they went to buy, the bridegroom came.

In all these cases the word of God has marked the work and trials of his people; those who were nominally his people, only, acted with or against them as policy or expediency dictated. Those who were raised up to strike out the new channel were aided only by Almighty power, or they could not have succeeded. After it was opened, perhaps, the waters of the whole ocean might have swelled the new current that poured into it. But the views as well as the motives of the devout movers in the work were forgotten by their professed followers; the former acted for God, the latter because it was popular. However, in every experiment of this acting of principle and of policy, the word of God has been more fully verified. And how could we expect that those who did not bow implicitly to its claims should have acted the part of his people. Let us beware that we do not savor the things that be of men, no matter who they are, and not the things that be of God.

What, now, has the Saviour foretold, of the condition of things by which we are enabled to determine the duties and trials of his people as they ap-

proach the hour of their redemption? Leaving all disputed portions out of the question, unless every thing is to be disputed rather than to admit its most obvious bearing upon our position, we will consider a few of the plainest portions of the word of God.

For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field, the one shall be taken and the other left; two shall be grinding at the mill, the one shall be taken and the other left. Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh.—Matt. xxiv, 38—44; see also Luke xvii, 26—37.

Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; Lest, coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.—Mark xiii, 35—37.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.—Luke xxi, 34—36.

These words of the Saviour exhibit to us, 1. The condition of mankind generally, to whom the warning has been given; 2. The dangers of the people of God; and 3. The duties by which they are to guard against them. To give us a living picture of the state of our fellow-men at the time of the advent, he cites us to the old world and to Sodom. And to these, Peter also refers in warning us against the "false teachers who shall be among you, as there were false prophets among the people" of God of old.—2 Peter 2d and 3d chapters; see also Jude.

Shall we linger for a moment over the scenes to which we are thus cited? There is the earth as it came from the hands of its Creator, almost unmarred by the recent curse. There are the men whom he created in his own image and to whom the earth was given to use and enjoy as Wisdom and Goodness saw to be for their highest good. But the whole purpose of the Creator is defeated: God looks upon the earth, and behold, it is corrupt; for all flesh have corrupted his way upon the earth. The earth is filled with violence. It can be perpetuated only by destroying its corruptors. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. But the righteous must be saved: Noah found grace in the eyes of the Lord. The warning is given to Noah; the means of salvation provided; the work appointed and the time set for the work of judgment to begin. The preparation of the ark goes on, and its builder becomes at the same time "a preacher of righteousness." The warning and the work to which it gives rise spread far and wide over the whole earth. Philosophy speculates—hypocrisy deplores—profanity curses—infidelity derides—curiosity wonders—wit and mirth are boisterous over the new and fruitful theme; serious thoughtfulness is everywhere borne down by unbelief and triumphant depravity. The appointed time at length arrives—the ark is completed. God is careful only to save the righteous—to honor *faith in his word*. And the Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteous before me in this generation.

"And they went in as God commanded him, and the Lord shut him in." The world's day is now over—soon the wide-sweeping deluge buries the earth, and all flesh is destroyed.

Shall we also notice the case of Sodom? Here are the angels of God at the tent door of Abraham, on their way to make inquisition about the cry that had come up from Sodom. And the Lord said, "Shall I hide from Abraham that thing which I do?" The doom of Sodom is no sooner made known than all the yearnings of the Patriarch's soul are poured out "before the Lord." The angels have gone on their way while Abraham is pleading. With the exception of Lot, Sodom is found to be a copy of the old world; and its destruction is announced to Lot. He is permitted to give a hasty warning to his connections, but it is received only as a mockery. The work of destruction cannot begin till the righteous are secured; they are hastened in their flight from the doomed city, and commanded to escape to the mountains, to tarry not in all the plain, nor look behind them. The storm of fire is gathered, and as the cries of despair rise up from Sodom, they are stifled by its suffocating flames. When the storm has passed, Sodom is no more. "Even thus shall it be in the day when the Son of man is revealed."

Now if this were all the light that has been given upon the close of this world's drama, what success could we expect as the result of our labors in warning the world? Must we not suppose that with few rare exceptions they would be entirely fruitless? In the very nature of the case it must be that both the warning and its agents are to be held in the highest contempt. But when we are given to understand that it is "when they shall say peace and safety," that sudden destruction cometh upon them—that the day shall overtake them as a thief—that as a snare it shall come on all them that dwell on the face of the whole earth; that worldimindedness and unbelief will become so prevalent that there will be but little faith on the earth, when the Son of Man cometh, it is not possible that anything like a successful effort can be put forth by the believers of the word of God immediately before the end. Indeed, I know not of any intimation that such an effort is authorized by the word of God at that time in behalf of the world. Blessed is the faithful and wise servant, who shall then be found giving meat to the household of the Lord; not forsaking the assembling of yourselves together, but *exhorting one another*, and so much the more as ye see the day approaching; brethren if any of you do err from the truth, he that converteth the sinner from the error of his way shall save a soul from death. These portions bring to view the special social duties of the people of God at the end.

Before that final position is taken, the preacher of righteousness will have given his warning, and all the elements of human nature will have responded to the alarm, but all will be hushed again to a more deadly repose than ever. The yearnings of the friend of God will have been poured out before him to spare and save—the most impassioned and affectionate entreaties of friends will have been rejected with scorn, and every thought of danger will have been banished away by pride and luxury and gain, till an allusion to the hated warning will hardly excite interest enough to call forth a very serious curse. The word and people of God will be distinguished only as the objects of unqualified indifference and contempt. And then everything like a permanent interest in this world, and all sympathy with it are to be given up by the people of God: Take heed to yourselves; beware even of the cares of this life; no lingering wish can be allowed to turn their eyes towards it with safety. The great and awfully expressive lesson for them at that time is thus stated: *Remember Lot's wife! Whosoever shall seek to save his life shall lose it!*

Their faith, their deadness to the world, their patience, their steadfastness and perseverance, are to be tried to the utmost; not, however, by violent persecution, nor by exposure to outward suffering, but by the prevailing spirit of worldimindedness—by the spell of indifference to the truth of God that will settle down upon the world. So much so, that it will be with the utmost difficulty that any sense of the truth can be kept alive in the believer's heart: *"For in such an hour as ye think not*

the Son of Man cometh. Watch, therefore, lest coming suddenly he find you sleeping." So intense will be the trial—so painful the suspense—that the rejoicing of the hope will have well nigh departed from their hearts. This is most clearly "the fiery trial which is to try you;" and those only who endure to the end shall be saved.

Not to refer to numerous other portions which might be cited, these are sufficient to show us the plan on which God intends to proceed in closing up our earthly and mortal state. Whether we have arrived at a point when we should look for these marks in our case, is another question. But this is the plan of God, and to this his people must accommodate themselves, when it goes into effect, or they will be in danger of erring fatally. And we have only to refer to the past to be reminded of the great difficulty with which many of his people will be able to adapt themselves to such a state of things. It would not be surprising if they should mistake the exact and full bearing of the word of God upon their position, by having the mind engrossed by passing events, so that much allowance should be made, even for those who may seem to have departed from the truth, but who still hold fast their integrity at heart. The shock of a severe trial may so benumb the soul, that we may be slow of heart to believe, though one should begin at Moses and all the prophets, and expound to us in all the scriptures the things concerning our position; or like Thomas, who was unfortunately absent from the place where the Lord was pleased to manifest himself, we may become so bewildered as to resolve hastily, "Except I shall see I will not believe!"

If the people of God in former days were so overcome as to be found "sleeping for sorrow," when they were compelled to see a cause entirely deserted, which had been, but a short time before, so popular, that the multitude were ready to make their master a king—if their sadness was so great, when they pondered over their disappointment in having him whom they "trusted would have redeemed Israel," taken away from them by an ignominious death, that it could not be concealed while they journeyed in the public highway—O, how can it be otherwise than that those should be sorrowful, and the more so as the world rejoices at the disappointment which keeps from them their King, and the redemption of Israel, if, in the working of the plan by which that redemption is to be completed, such a transient disappointment should by some apparent oversight fall to their lot?—If it should be the case, for instance, that in their eagerness to witness his glorious advent they should apply some type, which pointed out an important preparatory item in his work, to his actual advent, and it was afterwards seen that his advent could not take place in fulfillment of that type, but only the receiving of his crown? And if he should remain away after the excitement of that expectation subsided till the harvest of the earth was ripe, how much sorrow, how much anxiety, how much fear, how much distraction must it occasion among the expectants! how much levity among their enemies! what a falling away among the half-hearted! into what contempt must "the cause" sink!

O, how hard it must be for the bold and daring who have swept, almost like the angel of the prophet's vision, through the midst of heaven, foremost to proclaim the warning—to unfurl the banner of truth, and to storm the strong-holds of error, how hard for such ones to feel at ease in such a state of apathy. It must seem as *morbid* to them as the atmosphere of the house of death. Like Peter they might be led to exclaim, If the cause is to come into this shape, "*I go a fishing!*" I must find something else to do, I can't stand this! And many others may be ready to say, If we are to have such a state of things as this among us, I prefer to be in the old churches! Well,

"To this complexion it must come at last," for this is the plan which God has made known to us: "Among the tribes of Israel have I made known that which shall surely be."

But can that be the time for the people of God to be planning to keep up the public interest—to rally for "the cause," as a permanent enterprise—to be alarmed by the fear of being "broken all to pieces?" No, no. He that cannot stand alone for

God, and by HIS strength, at that time, will not stand; and it will be as vain and as dangerous to think of rousing up the churches and converting sinners, when that last spell has come over them, as it is for "the churches" to think of gathering out the tares from the wheat before the harvest. It is not a part of the plan.

Have the Adventists any reason to believe that their position subjects them to these trials of the people of God? Have not their warnings and prayers and entreaties been witnessed by heaven and earth? And have they not been returned by cursing and scorn? Does not the world and the nominal church treat them and the truth which they proclaim with the most unblushing indifference and contempt? Yes, Yes.

And from this spirit of indifference arises one of our chief trials and dangers. We can hardly endure it, that a cause so well sustained by the truth of God, that has excited so wide an interest, and is so fraught with promise in everything that can rejoice the Christian heart, should sink into contempt. We have been accustomed to ride upon the whirlwind and storm, it is difficult to accommodate ourselves to the dead calm. With our old landmarks all in sight, we felt quite at home; now that we have passed them, instead of keeping our eye steadily upon the lone promise that hangs out like a beacon light at the end of the voyage, the eye wanders around the unmarked horizon in fearfulness that we have lost our track. But God is with us still; and the present, like every other part of the voyage, corresponds exactly with the chart. And that assures us, that right in the midst of this dead calm, our Forerunner, who has gone to look out the anchoring ground within the veil, is to appear to bring in safely all that look for him. There is no trouble about the old landmarks, they have answered their purpose; look out for the Forerunner, and all will be right.

It would seem that God is speaking to us as loudly—by the ominous indifference, which every where prevails around us, and which, in spite of ourselves almost disarms us, and makes us even afraid of our chosen friends, lest we become infected beyond recovery—as loudly as he has spoken by the falling stars, the darkened sun, or by the army of scoffers who have testified, though unwillingly, for the truth. And does it not say to us, *The Judgment is here!*

It would not be possible to speak in detail of all the dangers to which we are now exposed in one article. I would say to the heart of every Adventist, Beware of self, beware of the devil! Self is as unworthy to be trusted as ever, and the devil will do his worst! The meekness and gentleness of Christ alone will save us. Beware of contention! Our motto should be this: *Believe what God has spoken, and love one another!* If a brother cannot see as we do after we "give the reason," let there be no hardness, no malice. If they cannot be convinced by such a course, we are not authorized to take any other. If we cannot see alike, we can love one another; contention will destroy us. Let us place ourselves among the redeemed, for a moment, and ask, What brother could we think of hindering from obtaining a part there?

As to our views of the labor devolving upon us while I claim the liberty of doing only what I can do in the name of the Lord, I have no complaint to make of others who take the same liberty. On any supposition but little can be done. If we hold on to our former position as Adventists, who will hear us where the truth has been declared? If we give that up and take the position of "the churches," we cannot expect to do any more than they do, and that is less than we are doing. If the position to which we are brought by the special application of the word of God be correct, all is plain, it must soon be over! But let every one be fully persuaded in his own mind.

God's plan will go into effect just as he has recorded it—as to time, and events; in reference to heaven and earth, to the world, the nominal church, and his people? "I have foretold you all things," says Christ. "Take heed to yourselves."

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. x, 36, 37.

The Seventh-day Sabbath Not Abolished.

The article by Joseph Marsh, editor of the "Harbinger and Advocate," entitled "Seventh-day Sabbath Abolished,"

REVIEWED.

[CONCLUDED.]

The First Day of the Week.

If the Sabbath has been transferred from the seventh to the first day of the week by divine authority, the Scriptures should contain the account of it. And as the precept requiring the observance of the seventh day is plain and positive, nothing less than as positive testimony should satisfy any person in regard to the claims of the first day.

"Then why keep the first day? Because Christ rose on that day, and the apostolic church have set the example, that we should assemble on that day to commemorate his resurrection, by breaking of bread, and other duties belonging to the worship of God." Acts xx, 7.

Luke here records the fact [Acts xx, 7,] that St. Paul once preached all night of the first day of the week at Troas, and past midnight broke bread with the disciples. This is the only text in the New Testament in which the first day of the week is mentioned in connection with public worship, and from this one simple circumstance the readers of the "Harbinger" are taught that "the apostolic church have set the example, that we should assemble on that day to commemorate his [Christ's] resurrection, by breaking of bread!" Here we shall do well to observe the following facts:

1. There is no intimation given in Acts xx, 7, or elsewhere in the New Testament, that the disciples regarded the first day of the week as a day of rest.

2. There is no evidence that the "apostolic church" met regularly on that night of the week that Paul preached at Troas. Far aught we know it was an occasional meeting, appointed merely because Paul was to "depart on the morrow."

3. If the church are to follow the "example" of the disciples, in holding a certain meeting all night at Troas, then they should hold their preaching meetings in the night, and after midnight break bread. There is no scripture proof that the disciples ever met for worship in the day time of the first day of the week. M. no doubt, would object to holding his preaching meetings in the night, and continuing his speech "even till break of day." Then why talk of the "example" of "the apostolic church" at Troas?

4. According to the first division of time [Gen. i.] the day closed at 6 o'clock p. m., and if that meeting at Troas was held the night following the day time of the first day of the week, then the entire meeting was on the second day instead of the first. And according to the Roman division of time, the day closed at midnight, therefore Paul broke bread and "talked a long while, even till break of day," on the second day of the week, if that meeting was in the night following the day time of the first day of the week. Accordingly, those who talk of apostolic example for observing the first day of the week, should, to be consistent with their position, keep the second day.

But that meeting was evidently in the night following the Sabbath of the Lord. The Apostle, "as his manner was," [Acts xvii, 2,] preached to them on the Sabbath; then the disciples, the evening following, met together expressly "to break bread." Such a meeting must have been very desirable to the disciples at Troas, especially as Paul was "ready to depart on the morrow." "Morrow" here should be understood as we use it, referring to the daylight that followed, and not to the next twenty-four-hour day. For in that case Paul would have to tarry at Troas till the next evening, and then travel to Assos and Mitylene in the night. In the morning of the first day of the week, Paul left Troas, and walked to Assos, and from Assos he sailed with his brethren to Mitylene. See Acts xx, 7-14. A singular "apostolic example," truly, for Sunday-keepers!! With these facts before us it seems perfectly preposterous to talk of the "example" of the "apostolic church" for observing the first day of the week.

5. We have yet to learn that the communion of the body and blood of Christ commemorates the resurrection, as taught by M. Says the Apostle, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's DEATH till he come." Cor. xi, 26. The Lord's supper was instituted the night before the crucifixion, and the disciples at Troas broke bread the night following the Sabbath. And there is nothing in the New Testament that confines it to any day of the week; yet it seems most proper in the evening following the Sabbath. After enjoying the blessings of the Holy Sabbath, the true disciple is best prepared to receive the emblems of the body and blood of Christ. If the communion was designed to be strictly confined to one day of the week, the sixth day is the only proper one; for on that day, the crucifixion, the event which it commemorates occurred. And if attending to the communion on a day makes it a Sabbath, as is inferred from

Acts xx, 7, then the sixth day of the week should be observed as the, so called, "Christian Sabbath."

The great Apostle to the GENTILES preached on the Sabbath, and had no other regular preaching day. We have no record of his meeting with the disciples on the first day of the week but once, [Acts xx, 7,] and that was in the evening, or first part of the day, [Gen. i, 5,] to break bread. Mark this: Paul pursued his journey on foot to Assos, and sailed with his brethren to Mitylene, the same day that he broke bread at Troas. Let those who talk of apostolic example for Sunday-keeping, look at these facts. We say apostolic example is all in favor of the seventh day. "And Paul, AS HIS MANNER WAS, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts xvii, 2.

The Apostle preached to the "Greeks" as well as the Jews at Corinth, "every Sabbath," for the space of one year and six months. See Acts xviii, 4-11. It is said that the only reason why Paul preached on the Sabbath, was because the Jews were assembled in their synagogues on that day. But this is not true; for we find the Apostle and his companions preaching elsewhere, besides in the synagogues, on the Sabbath. "And on the Sabbath 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 which resorted thither." Acts xvi, 13. If that meeting by the "river side" had been on the first day of the week, then the advocates of the first day might, with some degree of propriety, talk of Apostolic example for observing that day. But, as we have shown, there is no record of a public meeting of the apostles, in the day-time, on the first day of the week, in the New Testament, therefore none should talk of apostolic example for Sunday-keeping.

At Antioch, Paul preached on the Sabbath, at the request of the GENTILES. "And when the Jews were gone out of the synagogue, the GENTILES besought that these words might be preached to them the next Sabbath. And the next Sabbath-day came almost the whole city together to hear the word of God." Acts xiii, 42, 44. Here are some things worthy of special notice. It was the Gentiles, not the Jews, that invited Paul to preach to them the next Sabbath. If Paul taught the people that the Sabbath was a mere Jewish institution, as M. teaches, it seems really unaccountable how these Gentiles, who were entirely disconnected with the Jewish religion, should request him to preach to them on the Sabbath. It is evident that the reason why the Gentiles invited Paul to preach to them on the Sabbath, was because he regarded the seventh day as the Sabbath of the Lord, and the proper day for religious worship. If that request of the Gentiles had been made to a modern preacher, he would have replied, "You need not wait till another Jewish Sabbath; to-morrow is the Lord's day, we will preach to you to-morrow." That was certainly a good opportunity for the great Apostle to the Gentiles to show the Gentile portion of that community that the Sabbath was abolished, if it had been, as our opponents assert. And if, as some teach, it was the design of Heaven that the observance of the first day of the week should rest upon "apostolic example," how convenient it would have been for the Apostle to have set the example in the city of Antioch, when the people were anxious to hear, and were in a good state of mind to receive right impressions. But instead of setting an example favoring the first day of the week, the Apostle entirely overlooked it, and the poor Gentiles, so anxious to hear the word of God, had to wait until, what is falsely called, the Jewish Sabbath arrived!

The Jews never accused Paul with violating the Sabbath law. And it is evident that his most bitter enemies, the Jews, would have charged him with Sabbath-breaking if he had disregarded the fourth commandment, and taught its abolition, and sought to introduce another day instead of the Sabbath. "Men and brethren," says he, "though I have committed nothing against the people; or CUSTOMS OF OUR FATHERS, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Acts xxviii, 17. This testimony would have been denied by those Jews who heard it, and the Apostle would have been silenced at once, if he taught the abolition of the seventh-day Sabbath, and observed the first day of the week in its stead. But Paul "dwelt two whole years in his own hired house," "preaching the kingdom of God," with all confidence, no man forbidding him." See Acts xxviii, 30, 31.

John says he was in the Spirit on the Lord's day, (Rev. i, 10;) the first day of the week, the day of Christ's resurrection, which was observed as a day of worship by the early Christians.

It is first assumed that "Lord's day" is the first day of the week, and then because St. John was in the Spirit on that day, it is supposed to be what is

called the "Christian Sabbath." We object to this view, because it is entirely destitute of support from the Holy Scriptures. Others may refer to the "Fathers;" but we appeal to the word of God. The Bible nowhere calls the first day of the week the "Lord's day." Only one of the seven days of the week is called the Lord's day, and that is the seventh. God has never hallowed, sanctified and blessed but one day, and that he called after his own holy name. "The seventh day is the Sabbath of the Lord thy God." Here we are not at a loss to determine which is the "Lord's day." But the testimony is full more to the point in Isa. lviii, 13, where God styles the Sabbath, "My Holy Day," and "The Holy of the Lord." Jesus declared himself "Lord also of the Sabbath." Mark ii, 28. Here are three testimonies, two from the Old Testament, and one from the New, that prove the seventh day of the week to be the "Lord's day." Two testimonies from the Eternal Father, and one from his Son Jesus Christ, are worth more to us than ten thousand from the so called "Christian Fathers," however near the apostolic age they might have lived.

Then, according to the word of God, and that shall decide this question, St. John recognized the "Lord's day," the seventh day, the Sabbath of the Lord, as existing, A. D. 96, sixty-five years after the crucifixion and resurrection of Christ.

The testimony of Ignatius, Theophilus, Irenaeus, Dionysius, Clement and Tertullian, quoted by M., will not satisfy those who honestly seek for truth from the word of God. It really seems very unfortunate for M. that he cannot give us the inspired testimony of Paul, Peter, John, James and Jude for the change of the weekly Rest, from the seventh to the first day. But as he cannot, he leaves the "sure word" and gives the UNINSPIRED testimony of those who wrote after the death of the apostles, in the time that Paul referred to when he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx, 29, 30.

With a consistent Christian, the testimony and practice of what is called the "Christian Fathers," has not sufficient authority to direct him either in devotion or duty, especially when their testimony has to be relied on in the absence of divine authority. Christians should follow Christ. Jehovah said of Jesus, "This is my beloved Son: hear him." If Jesus has taught that a new Sabbath was designed for his followers, then Christians should observe it. But how unfortunate for the first-day theory that Jesus, the Great Head and Example of the church, did not teach a change of the day of weekly rest. There is no record that he ever met with his disciples in the day-time of the first day of the week after the resurrection. But on the very day of the resurrection, "Jesus himself drew near," and went with the two disciples who were traveling to the village of Emmaus, seven and a half miles from Jerusalem. There is no evidence that they went to Emmaus to attend a religious meeting. Did Jesus rebuke them for traveling on that day, and tell them it was the "Christian Sabbath?" Far from it; he even went with them. And as "they drew nigh unto the village" they constrained him, saying, "Abide with us; for it is toward evening, and the day is far spent." Jesus went in and "sat at meat with them," and then the two disciples returned to Jerusalem that night, "and found the eleven gathered together." And while they were relating the interesting events of that day's journey, "Jesus himself stood in the midst of them, and said unto them, peace be unto you."

If the first day had then become the "Christian Sabbath," that was a favorable opportunity for Jesus, the Head and Example of the church, to enforce it. But instead of this, he never hinted a word to them about a new Sabbath, and could say to those Sunday-breakers who had walked fifteen miles on that day, "PEACE BE UNTO YOU." There is no intimation that the disciples had been together for worship during that day. On the contrary, the absence of Thomas, and the fact that most of them were not satisfied that Jesus had risen, shows the impropriety of representing this meeting as proof of a regard for the first day on account of the resurrection.

The only other meeting of Christ with his disciples which is said to be on the first day of the week, is mentioned in John xx, 26—"And after eight days again his disciples were within, and Thomas with them." Now had this interview been on the following first day, it could afford no proof that they religiously regarded that day, since it is not noticed as a meeting designed for worship. But the expression "after eight days" by no means shows that it was just a week. Who can say that it was not on the ninth day after his first appearance? It was certainly full eight days after, which would bring it to Monday night.

The following important history is to the point. It shows that the early church did observe the seventh-day Sabbath; and that they observed the first day only as a religious festival.

"Athanasius, A. D. 340, says—"We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath."

Socrates, an ecclesiastical historian, A. D. 412, says—"Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday." "When the festival meeting throughout every week was come, I mean the Saturday and the Sunday, upon which the Christians are wont to meet solemnly in the church."

Eusebius, A. D. 325, as quoted by Dr. Chambers, states that in his time "the Sabbath was observed no less than Sunday."

Gregory expostulates thus—"With what eyes can you behold the Lord's day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting one you affront the other?"

Sozomen says—"Most of the churches carefully observed the Sabbath."

Grotius observes—"The Christians kept the holy Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained to the time of the council of Laodicea, about A. D. 355."

M. de la Roque, a French Protestant—"It evidently appears, that before any change was introduced, the church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it."

Edward Brerewood, Professor of Gresham College, London, in a treatise on the Sabbath, 1630, says: "They know little that do not know the *ancient Sabbath did remain* and was observed by the eastern churches three hundred years and more after our Saviour's passion.—Brer. on the Sabbath, p. 77."

THE REVIEW AND HERALD.

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

SARATOGA SPRINGS, TUESDAY, NOVEMBER 25, 1851.

Our Tour East.

The readers of the Review and Herald will doubtless expect us to give some account of our recent tour, and of the conferences held at Medford, Washington, East Bethel and Johnson. And it is with pleasure that we give a sketch of what we have witnessed of the goodness of God, and of his glorious work among his dear people at these meetings.

Thursday, Oct. 23d, we left Saratoga, and arrived in Boston in the evening, where we found our dear Bro. Holt waiting at the depot for us. He guided us to 67 Warren Place, where we found those of like precious faith that we had not seen for some time. Here we found peace and rest.

Friday we went to the place of meeting, at Bro. Folsom's in West Medford. Here we found seven of our old tried friends from Maine, strong in the faith, who had come about 150 miles to attend the conference. There were also eight from Fairhaven and Dartmouth, and a good attendance of the friends of present truth in the vicinity of Boston.

We were much grieved to learn that some discord had been created among the brethren, by the presentation of fanciful views of unfulfilled prophecies. Such things are extremely painful to those who labor to unite the precious flock of Christ upon the great truths connected with the message of Rev. xiv, 9-12. The evil result of leaving the important truths of the present message, or connecting with them fanciful views of unfulfilled prophecy, were pointed out, and with the special blessing of Heaven, the brethren all felt deeply the importance of being "*perfectly joined together in the same mind, and in the same judgment,*" and of united action in the great work before us. It was truly a meeting of great profit. The tender, weeping spirit of Jesus prevailed, and all present seemed to feel the importance of a thorough preparation for the day of the Lord.

There were some present who had not embraced the Sabbath. They came to the meeting honestly supposing that we were in error, and from false reports, and the injudicious course of some who have formerly taught the Sabbath with a rash censorious spirit, they supposed that we as a people, possessed a cold, denunciatory spirit. But when they learned our views of gospel order, union, &c., and witnessed the spirit of the meeting, and felt its melting power, they were ready to confess that God was indeed with us. And when the evidences of our position were presented, they yielded to the force of truth, and could rejoice in its freedom. Those who have formerly been in error confessed

their faults in tears, and we never witnessed a more perfect union, or a more healthy interest, than existed when we left Monday morning. Bro. Holt remained and preached twice that day, very much to the comfort and instruction of those present. The brethren say that it was a season of great rejoicing.

Oct. 31st, we arrived at the place of meeting in Washington, (N. H.), and found a large collection of the scattered brethren. This was a meeting of deep interest, of trial and of joy. Here the brethren felt called upon to withdraw fellowship from one who had fallen into, and taught dangerous errors relative to setting up the kingdom, the Son of man on the white cloud, Rev. xiv, 14, and the Eden state, &c. We are perfectly satisfied that the direct tendency of the views referred to, is to lead souls down to certain ruin, still we view the individual as possessing a good share of honesty, but deceived by Satan. After one has fallen a victim to the bewitching power of spiritualism, it seems almost impossible to get free from its blinding influence. But while we withdraw the hand of fellowship from him, who once was a fellow-laborer, we would "exhort him as a brother," to renounce his errors, to come out of the fog into which he has so unfortunately run, and come along with those who are walking in the plain path of truth.

Though this was a meeting of labor, we think it was one of great profit. The brethren appeared to be firmly established upon the great truths so important at the present time, and joyful in the hope of soon seeing Jesus. A committee of seven was chosen (see Acts vi.) to attend to the wants of the poor, and we have reason to believe that it will be a great pleasure for them to do so.

Our beloved Bro. Wheeler, who has been doing what he could in the cause, in his embarrassing circumstances, has resolved to give himself more fully to the work of preaching the word of life to perishing souls. We have been with him in a number of meetings, and are satisfied that he, with God's blessing, will exert a good influence, and accomplish much in bringing out the hidden jewels of the Lord. While our dear brother goes out in search of the lost sheep of the house of Israel, the brethren should not be backward to inquire after his temporal wants, and the situation of his family at home.

The Lord has done a great work for the children of the brethren in Washington. The past summer, about twelve have been hopefully converted, and give good evidence of their acceptance with God. May the Lord keep them from the many dangers to which the young are exposed in this corrupt age of the world.

The conference appointed to be held in the vicinity of East Bethel was at the house of Bro. W. Morse in Royalton. We anticipated many trials at this meeting, but were happily disappointed. The Lord worked gloriously for his people. Bro. Holt and Wheeler were present. Here also the importance of union was dwelt upon, and the Holy Spirit seemed to break down all opposing influences, and the honest children of God were made one. We might mention the names of some in that vicinity whom we highly esteem for their faithfulness and zeal in the cause of truth, who are very poor in this world's good, but we forbear. We hope that those who have the good things of this life will not shut up their bowels of compassion, while they see them making every exertion to save souls from ruin. If the rich could only see and feel the importance of this hour, as some of the poor do, how ready they would be to advance this cause with the means God has given them; but the cares of this world, and the DECEITFULNESS OF RICHES choke the word in many.

In the vicinity of Royalton there is quite a number of faithful friends of the cause, and many others are becoming interested in the truth.

The conference at Johnson commenced Nov. 7th. Here we found a large gathering of the brethren and sisters, quite a number of whom we there met with for the first time. Bro. Holt, Wheeler, Baker, Ingraham, and other preaching brethren were present. The meeting was most manifestly led by the Holy Spirit. Everything like fanaticism, and opposing spirits was rebuked and held in check by the melting power of the Spirit of God which rested down upon the meeting quite to its close. It seemed wonderful that a meeting of such intense interest, where the brethren had such deep feeling, should be so free from unpleasant excitement.

Though every heart felt deeply, yet the sweet, gentle spirit of Jesus reigned, and the God of peace and order was glorified. We have stated in relation to other meetings of the kind that they were the best we ever attended, but we do not hesitate to say that this meeting far exceeded all others we ever witnessed.

Bro. Holt gave one lecture upon the commandments and law of God, with his usual clearness and energy. Others spoke upon the 2300 days, Sanctuary, angels of Rev. xiv, &c. The word had free course. Gospel order, and perfect

union among the brethren, especially those who preach the Word, were also dwelt upon, and all seemed to feel the importance of following our perfect guide, the Bible, on these subjects, as well as all others.

We have not space to give a full account of this meeting, and must close by saying that it was one of deep interest from the commencement to its close. The preaching brethren were united as the heart of one man. And when the time came to part, and each go out into the wide field to seek out and feed the scattered flock of slaughter, tears of joy, mingled with sadness, flowed freely.

We intended to return directly home from Johnson, in order to issue this Number one week earlier; but duty seemed very plain to spend another week in Vermont, and visit the friends in the vicinity of Vergennes. By reason of stormy weather but few attended the meeting. In that vicinity rather a gloomy state of things existed, in consequence of the erroneous views, and blighting influence of one (a professed teacher) from whom we had to withdraw our fellowship. Many in that region are becoming interested in the present message, who would, doubtless, come out fully upon the truth were it not for the errors and inconsistencies of a very few of its professed friends. May God save his bleeding cause there, and bless his honest children. We had a very profitable and interesting interview with Bro. Everts and his family, Bro. and Sr. Bragg and Bro. Sperry, who are tried friends of the cause. Others in that vicinity are highly esteemed, and consistent believers in the present truth. While they see the errors of some on the one hand, may the Lord save them from the spirit of the world on the other.

Nov. 18th, we reached home in usual health, and found many letters received in our absence, and much to do. We never felt so good courage to toil on in this cause as now. God blesses every effort his children make to advance this cause, and certainly we should be encouraged. We witnessed ten fold more good accomplished on this tour than we anticipated. It is God's marvellous work and he shall have all the praise.

A Brief Account of the Sabbath Meetings in Boston Nov. 1st and 8th.

Nov. 1st. Over thirty in number were present. Deep solemnity pervaded the meeting. Two precious youths, (who were convicted at the late conference held in Medford,) requested our prayers for their salvation, since which time they have found peace in believing, and in keeping the commandments of God. We bless the Lord for what he is doing for the children. The good seed sown at the conference is springing up, and bearing much fruit, we believe, to the glory of God. The brethren were strong in the Lord, pursuing with new energy and courage the way towards the heavenly kingdom, and are evidently increasing in strength and power, as they are seeking for the unity of the faith and spirit. The beneficial effects of the great work accomplished at the conference were manifest, and we hope its salutary influence will continue to be felt.

Nov. 8th. This meeting was also well attended. Some brethren in the vicinity, not usually with us, were present, also Bro. Chamberlain from Connecticut. Their labors were much blest. Evident tokens of the presence of the Lord were seen by the immediate and special answers to the fervent prayers offered in behalf of some of our number, and the Spirit and power rested in such a manner that they could but shout and praise God, for his wonderful dealings with the children of men. The all-important truths connected with the third angels's message were presented in a clear, convincing and impressive manner, and awakened an interest in the minds of some who have not taken a decided stand in their defence, which we earnestly hope and pray will result in their full reception of the truth, and their entire consecration to God, "that they may be accounted worthy to escape all that is coming upon the earth and stand before the son of man."

I feel more and more the importance of constant watchfulness and prayer in view of the solemn scenes before us, and more and more convinced that our position is based upon a sure foundation; the word of God. And as I examine the evidences of our hope, light is continually breaking in upon my mind from the Sacred Volume, which is indeed a lamp to my feet and a light to my path. Every thing tends to strengthen and confirm us in our belief, and I can see no other position taken which so perfectly harmonizes with the Bible, accords with past experience, and sheds so much light upon the events of the future. Upon God's Holy Word I can cast my all, feeling assured that he will, in his own time and way, vindicate his cause.

I trust that I have forsaken all to follow the Lamb whithersoever he leads the way. Earth has entirely lost its attractions. My hopes, joys, affections, are now all centered in things above and divine. I want no other place than to sit

at the feet of Jesus, and learn of him—no other occupation, than to be in the service of my Heavenly Father—no other delight, than the peace of God which passeth all understanding. O, praise his name for what he has done for me, I feel a sweet foretaste of the glories of that better world—an earnest of that inheritance—and I am determined by his grace to overcome every obstacle, endure the cross, despising the shame, so that an entrance may be administered abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

ANNIE R. SMITH.

Saratoga Springs, Nov. 21st, 1851.

Thoughts on Rom. vii, and viii, 1--7.

Paul, in chap. vii, is treating upon the law which is holy, just and good, and not the law of carnal ordinances. Some have an idea that his treatment of this subject releases us from the obligation of the law here referred to. We will now enter upon an examination of the subject, and by the aid of the Divine Spirit, we may be enabled to give his true meaning. He commences the chapter by saying, "Know ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?" He is here speaking of the law that has dominion over a man as long as he liveth in sin. This will be seen by reading chap. vi, 11. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Verse 2. How shall we that are dead to sin, live any longer therein? He uses the marriage covenant as a figure to illustrate this point.

"The woman which hath an husband is bound by the law to her husband so long as he liveth." So the man, as long as he liveth in sin, is bound by the law, which he hath transgressed, ("for sin is the transgression of the law.") "But if the husband be dead she is loosed from the law of her husband." So when the natural man is dead, he is loosed from the law that bound him while living in transgression of it. "But if her husband be dead, she is free from the law of her husband." So the man that is dead to sin is free from the bondage of the law.

In verse 4th we are shown by what means we are delivered from the bondage of the law. "Wherefore my brethren, ye also are become dead to the law by the body of Christ." Not that the law is dead, but that Paul's brethren are dead to the law; therefore the law has no longer dominion over them. They are now at liberty to be married to another, even Christ. But while they were in the flesh, serving sin, the law had dominion over them, so that they could not be united to Christ; for no person living in sin, (which is a violation of the law,) can be united to Christ. The man that transgresses the laws of his country is held in bondage by that law until he suffers its penalty, unless pardoned by the law-giver, through the intercession of friends. Thus those who transgress the holy law of God are held in bondage, to suffer its penalty, until liberated by the Great Law-giver, through the intercession of Jesus Christ.

Verse 6. "But now we are delivered from the law, [margin] being dead to that wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." That is, we should keep the spirit of the law, under the new covenant, when it is "written on the fleshly tables of the heart by the Spirit of the living God. 2 Cor. iii, 3.

A mere observance of the letter of the law will not be sufficient. But will the keeping of the law in the Spirit release us from the observance of the letter? We answer it will not; for how can we keep the spirit of the law and live in violation of the letter? It is impossible. The law says, thou shalt not kill. Can we keep the spirit of this law while our hands are imbued with the blood of our neighbor? The same law says, Remember the Sabbath day to keep it holy. Is it possible to keep the spirit of the Sabbath law while our acts are in violation of it? We are now to keep the law under the new covenant, not under the old.

Verse 7. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law." That is, by the law we are convinced of sin; take away the law and we have no knowledge

of sin. "For I had not known lust except the law had said, Thou shalt not covet." "For I was alive without the law once;" that is, Paul lived in sin without the spiritual understanding of the law once, although he strictly observed the letter. "But when the commandment came, sin revived, and I died." That is, when the commandment came in the Spirit, it convinced him of sin, and he no longer violated the letter or spirit of that law. He died to sin.

Verse 10. "And the commandment which was ordained to life I found to be unto death." That is, the commandment was designed to give life when obeyed in the Spirit, but in this case it proved Paul's death to sin. Sin took an occasion to deceive, and by the commandment slew him. "Wherefore the law is holy, and the commandment holy, and just and good." Was then that holy, just and good law "made death to me? God forbid. But sin that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful." Not the law, but sin, which is the transgression of the law, worked death, because the penalty of that law is death. Therefore, sin against that holy law, or just and good commandment, was exceeding sinful.

Verse 14. "For we know that the law is spiritual, but I [not the law] am carnal, sold under sin." Paul here has a view of the spirituality of the law of God. He also sees that it is not possible to keep it with the carnal mind. This may be seen by the following verses. "I delight in the law of God, after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Though Paul delighted in the law of God, yet he was unable to fulfill its requirements, for the flesh was continually warring against the Spirit, and he exclaimed, "O wretched man that I am, who shall deliver me from this body of death." [Margin.]

Verse 25. "I thank God who delivers me through Jesus Christ our Lord." [Macknight.] Our attention is now turned to the Great Author of that holy, just and good law; so holy, so just, and so good, that not one jot or tittle could be suffered to fail, to save a perishing world. Yet, he so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. "Who became sin for us and died, the just for the unjust, that he might bring us to God."

Chap. viii. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. For what the law could not do in that it was weak through the flesh, &c." The law when broken could not liberate the offender, therefore was not able to give life; but the law of the Spirit of life in Christ Jesus hath "abolished death, and brought life and immortality to light through the gospel. If God could have given a law which, when transgressed, would have given life, would he not have done it in preference to giving his own Son to die? This confirms the truth that the law was not abolished, but that the precept [Whiting] of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." If God had designed to abolish this law to give life, there would have been no necessity for the sufferings and death of his Son.

Verse 5. "For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit." The things of the flesh are "adultery, fornication, uncleanness, lasciviousness, idolatry," &c. Gal. v, 19--21. "The fruit [things] of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Verses 22, 23.

Verses 6, 7. "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." If we follow the Spirit it will lead us to strict obedience of God's holy law, the ten immutable com-

mandments. As God has not abolished his law to free the transgressor of it from its dominion or bondage; but has freely given his Son to die to redeem us, the only possible way of being released from the bondage of the law, which we have transgressed, is by repentance toward God, and faith in the Lord Jesus Christ.

God, in his infinite goodness, has now delivered the sinner from the dominion of the law, through the gift of his Son, and has imparted sufficient grace to enable him to keep it holy. Shall he now sin [transgress the law] that grace may abound? God forbid, says Paul, for if he should, he would at once be brought under the bondage of the law again. It would have dominion over him. Then if he would remain a free man in Christ Jesus, he must obey the commandments of God the Father, and have faith in his Son Jesus Christ. Such will have right to the tree of life, and enter in through the gates into the City.

G. W. HOLT.

Boston, Oct., 1851.

LETTERS.

From Sister Griggs.

DEAR BRO. WHITE: The third angel's message found me in darkness, and without hope; and in the language of the Psalmist, I can say, "My feet were almost gone; my steps had well nigh slipped." After the tenth of the seventh month '44, we continued taking the papers from Boston and Rochester, expecting to receive light from them; but when they began to throw out darkness rather than light, in removing the ancient landmarks, by setting new dates for the termination of the 2300 days, entering into controversies on different questions, and affirming the seventh month movement not of God; which I could not credit, I lost relish for them.

Not knowing what to believe, in this state of mind the world began to attract my attention, and mesmerism coming along, and calling itself a science, caught me in a snare. While on this enchanted ground the Lord sent his servant here to warn me of my danger, and declare his last message of mercy, that I might be rescued from the devouring enemy. O, praise to God forever, who has delivered me from that snare of the Devil, and who will deliver, for in him I trust. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day."

Pray for me all ye that have communion with God, that I (though not desiring the least of his mercies) may, with you, "be kept by the power of God through faith unto salvation, ready to be revealed in this last time," when the last child of God shall be sealed.

Dear brethren and sisters, let us strive to die daily unto sin, and not be conformed to this world, but, be transformed into the image of Jesus, for he loves to see his people bear his likeness, "who is holy, harmless, undefiled and separate from sinners." Live as strangers and pilgrims here, walking in all the ordinances of the Lord's house blameless. Then will the God of Jacob be our refuge in the time of trouble, which is fast approaching.

For we have not an high priest which cannot be touched with the feelings of our infirmities. Heb. iv, 15. Who is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us. Heb. ix, 24. And by his own blood hath he entered into the Heavenly Sanctuary, to make atonement for his people, and obtain eternal redemption. O, what a halo of glory shines around these precious truths. Praise the Lord for the sounding of the third angel's message, which is bringing out his children in the unity of the Spirit, from the darkness and wanderings whither they have been scattered in the cloudy and dark day, Eze. xxxiv, 12, that they may know where to stand, even keeping the commandments of God and the faith of Jesus. And this work will go on until all the jewels are sought out of the rubbish which has been thrown upon them.

My heart melts with gratitude and praise to God that he has called after me, with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. xiv, 9. I had long been convinced that the seventh day was the Sabbath of the Bible, but the message of the third angel shows it to be a mark, or sign, between God and his people forever. Ex. xxxi, 13, 16, 17; Eze. xx, 11, 12, 19, 20. And those whom John saw standing with the Lamb on the Mount Zion, were marked with the "Seal of

the living God, having his Father's name in their foreheads. Rev. vii, 2, 3, and xiv, 1.

The sign, or mark of the beast, is evidently the keeping of the first day of the week, instead of the Holy Sabbath, which God did not command; but was instituted by that power which should think to change TIMES and LAWS. Dan. vii, 25.

May God keep his scattered ones from the mark and worship of the beast, and his image, which is in our midst, and from partaking its spirit, and grant speedy and eternal deliverance from its power, is the prayer of your unworthy sister in Christ.

SARAH GRIGGS.

Avoca, (N. Y.), Oct. 15th, 1851.

From Bro. Cottrell.

DEAR BRO. WHITE: There is a little company in this place who are trying to "follow the Lamb whithersoever he goeth." Our hearts were refreshed and encouraged by Bro. Rhodes, who called on us, and held a meeting a week ago. I thank God for the consolation and encouragement I have received from this interview, and hope we may be favored with another visit from him, or some other of the traveling brethren.

My early education was such, that I have believed in the personal appearing of Christ, according to the Scriptures, from my youth. In 1843 and 1844, I heard the solemn cry, "The hour of his judgment is come," and though I felt no disposition to oppose it, and thought I loved his righteous appearing, yet I was not disappointed when the time passed by. I saw the proclaimers of the Advent in darkness in regard to the commandments of God, and bowing to an institution of Papacy; and perhaps this was the reason I did not believe. But since I have heard the message of the third angel, which was since the commencement of the Review and Herald, I have reviewed carefully the whole movement, and the solemn inquiry in my mind has been, Was it from Heaven or of men? After some nine months careful and cautious examination, I have just arrived at the decision. I believe with all my heart, it was from Heaven. I cannot believe that God would suffer Satan to get up so exact a fulfillment of the prophecies to deceive the lovers of Jesus Christ—those who wait, and look for his appearing. If any one inquire how I can believe all this, since Christ did not appear according to the expectation of his children, I answer: We are instructed [Rev. xiv,] that an angel should fly through the midst of heaven, saying, "Fear God," "for the hour of his judgment is come," and yet there is time for two other messages to follow in succession, before the Son of man is seen on the white cloud.

I greatly rejoice that when "the temple of God was opened in heaven," his children on earth saw, by faith, "the ark of his testament."

Yours in the blessed hope,

ROSSELL F. COTTRELL.

Mill Grove, (N. Y.), Oct. 19th, 1851.

From Sister Dore to Sister Temple of Boston.

DEAR SISTER: After long delay I take the pen to acknowledge the reception of books and papers, for which I praise God, and give you many thanks, I became a convert to the Advent faith in 1842. In 1843 I was taken sick, and ever since have been sorely afflicted. Have had little means of obtaining light or instruction, and have lived most of the time with opposers.

The Sabbath question is one on which I had bestowed very little thought. Never for a moment doubted that the fourth commandment was fulfilled by a right observance of the first day of the week; taking for granted that the day was changed at the commencement of the Christian dispensation. But when my attention was called to the subject by your pamphlets, and I began to search the Sacred Record for proof, how great was my surprise to find that there was none. I gave the New Testament a thorough examination, read the books again and again, carefully comparing all with the Word, and became fully convinced that the "seventh day is the Sabbath of the Lord our God." This being, as you know; a work of the understanding, I endured it very well; but when the importance of the subject came up before me, and the guilt of disobedience, it reached the heart, and, viewed in connection with the third angel's message, was overwhelming. "The commandment came, sin revived and I died."

But thanks be to God, the struggle, though severe, was not of long continuance. Light continued to increase, until the path of duty became unmistakably plain, and I resolved, God being my helper, to pursue it whatever may oppose. With this resolve came peace and joy such as none but Jesus gives, and none can find save in the path of obedience. My Sabbath, formerly a dear precious day, lost its charms, and the Sabbath of the Lord has become indeed a "day of sacred rest."

This subject has also led to great searchings of heart with regard to all the holy law of God. And I now humbly ask the prayers of those who have "purified their souls in obeying the truth," that I may be enabled henceforth to "remember the Sabbath day to keep it holy." And also to "walk in all the commandments and ordinances of the Lord blameless." Thus I have endeavored to give you a brief account of my views and feelings. Writing is very painful to me, much of the time impossible. If any brother traveling in this vicinity, will be kind enough to give me a call (at the residence of John Wilcox) I would esteem it a great favor.

The Paper—I prize it very highly. On some subjects it has already thrown a flood of light. Others are yet a little dark, had hoped by reading more to get more light. But with grief I say it, the paper must be dispensed with unless it can come free of all expense.

P. S. This has been detained a few days awaiting an opportunity of private conveyance. My heart is full this morning I must add a few lines. I want words to express to you my gratitude for what I have received through your instrumentality. O how ignorant I was of the import of the third angel's message, and what a wonder of mercy that it should be shown to me at this late hour, in my seclusion from society, and the means of grace and especially from all of like precious faith. Truly, this is the Lord's doings and marvellous in my eyes. The good Shepherd, I humbly trust, has sought me out, and has led me into green pastures, beside still waters.

ELIZABETH DOW.

Newport (N. H.), Sept. 25th, 1851.

From Bro. Truesdell.

DEAR BRO. WHITE: I write to let you know that I am growing stronger in the truth. New light is continually breaking in upon my pathway. O, I do thank my Heavenly Father for his great mercy in sending his servants this way with the truth, and that I had a heart to receive it.

There is no bible doctrine plainer, or more clearly taught, than the doctrine of two laws. One is called the law of God, a royal law, spiritual, holy, just and good, and perfect, which is, was, and always will be, the delight of the saints of God. The other is called the law of Moses, a yoke of bondage, which Peter says, "neither our father nor we were able to bear," contrary to us and against us. Notwithstanding this plain fact, Marsh, Cook, Grew, Bywater, and many others show no difference, or make no distinction between these two laws, but confound them in one, and by so doing are leading souls to destruction.

Jesus says, if we break one of the least commandments of God's law, we shall be of no esteem in the reign of heaven, [Camp Trans.] But they tell us we may break the fourth precept in that law, and be blameless. The Prophet says "Her priests have violated my law, and have profaned mine holy things, they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them," Eze. xxii, 26.

I rejoice that God is now raising up a class of servants that will make up the breach in his law, and restore the fourth commandment. Bro. Edson's article in No. 5, on the two laws, is excellent. The last lingering doubt with reference to the mark of the beast, (what it is) is gone. It is so plain that the first-day sabbath is the sign, or mark of the beast, that those who reject this truth will be left without excuse.

The little band in Elmira, numbering twelve, are growing in grace, and in the knowledge of the truth. Our meetings on the Sabbath are interesting and profitable. The third angel's message wakes up, and puts new life into God's people, and unites them in one. Last June there was not one in Elmira that observed the Sabbath of the Lord. God speed the message is my prayer.

M. M. TRUESDELL.

Elmira, (N. Y.), Oct. 28th, 1851.

From Bro. Drew.

DEAR BRO. WHITE: Bro. Stockings and myself were at Centerville, Elmira, Martin's Hill, and Hornby, week before last. There had been some one through those places but a short time before, distributing Mr. Grew's Pamphlets, containing the no Sabbath views. A few were shaken, but I trust they will see the fallacy of that work, and become established in the truth. We saw Bro. Sweet, and think he will receive the third angel's message.

Dear brother I have regretted that I did not attend the conference at Oswego. We think of having another at Bath soon. If so we shall expect you, or some of the traveling brethren to meet with us.

LEBEUS DREW.

Pultney, (N. Y.), Oct. 28th, 1851.

From Bro. Washburn.

DEAR BRO. WHITE: I think it is high time that I should inform you respecting the paper you have sent to us in these woods, I want you to continue it, for I find that it agrees with the Bible, and that is my guide. We do rejoice in the light that we have received in obeying the commands of God. I now rejoice, with my wife and family, in keeping the seventh day holy unto the Lord.

There are none that believe in the Sabbath to our knowledge within seventy miles of us. I feel more convinced that the sanctuary is being cleansed, since I have commenced keeping the seventh day, than before. I am poor in this world, but I feel rich in faith a part of the time, and I can say, glory be to God forever, for the Lord thinketh on me, and my family, although in a howling wilderness, praise his name. I hope he will find me when he comes. Please to forgive me in not writing before. I will aid in publishing the paper as the Lord may prosper me. I do rejoice that the Lord put it into the mind of Bro. Rhodes and Andrews to make us a visit last spring to give us the light of the third angel's message, for I find that it agrees with the Bible and my experience.

CALVIN WASHBURN.

No. 5, First Range, (Me.), Nov. 8th, 1851.

From Bro. Wiley.

DEAR BRO. WHITE: On account of the bad state of the weather, I left the conference at Medford very early Monday. Had I known what time the cars left Boston, for South Reading, (at which place I reside,) I should have staid to commemorate the death of our dear Saviour, with the brethren, which to me would have been a great privilege. I would here add my feeble testimony in favor of the meeting. It was the first meeting of the kind that I ever attended; and though it progressed differently from what I had expected, yet I can say it was good for me to be there.

By it I learned a number of things, that are profitable. First, how that the enemy tempts us to indulge unholy thoughts, and look with jealous eye, upon those that God has called to feed, and watch over the flock. Second, that while we retain such feelings, grudging one against another, we are short of our strength, and cannot have power with God. Third, that God designs that his people shall receive light, and truth, in just the way he has chosen, to which my heart responds, amen, praise ye the Lord.

From what I have seen of those who are giving the third angel's message, just as we have it in Rev. xiv, 9—12, I can say that my heart and hand is with them. Come life or death, let us stand shoulder to shoulder. Though there be no more than Gideon had, (300,) yet with the Ark of the Lord, we are destined to overthrow the Midianites.

Since the conference at Medford, I have seen the advent people at South Reading, and talked with some who express a willingness, and desire, to hear the truth, and I think that if some good lecturer could go there, good would be accomplished.

Yours in hope of the glory of God,

ALFRED WILEY.

North Reading, (Mass.), Nov. 4th, 1851.

From Bro. Andrews.

DEAR BRO. WHITE: In the midst of tribulation and affliction my soul is joyful in God. I was never more deeply impressed with the importance of the work in which we are engaged, than at the present time. My heart is bound up in it, and in a work so sacred I would cheerfully spend and be spent. Souls are perishing, who may now be reached, the time for labor is short, the night in which no man can work is at hand. Shall we not then while the day lasts, do what we can, so that by any means we may save some?

I spent the first Sabbath after leaving you, with the brethren in Oswego. Found them strong in God, and well established in the present truth. Several who have not been with them heretofore, have recently united with them in keeping the commandments of God and the faith of Jesus.

In Cleveland O., I found a few who are willing to manifest their love to God by keeping his commandments. I regret to say, however, that by a cunningly devised fable, some others are making void the seventh commandment. Those, however, who make void the fourth commandment by a similar fable, are not well prepared to rebuke such iniquity.

In Norwalk and Milan, we had a season of considerable interest. Some things which had hindered the work of God were removed, and several who were halting between two opinions, took a decided stand for the truth. May the blessing of God rest upon his people in that place.

I have spent several days in this city and vicinity. Strong prejudices seemed to exist in the minds of many; in other minds some degree of conviction as

to the truth of this subject. So far as I have been able, I have endeavored to set forth the reasons of my faith and hope. God has seen fit in some measure to bless the effort, a considerable number, will I trust turn away their feet from the Sabbath, and cease to do their own pleasure on the Lord's holy day. I hope that wisdom and grace may be imparted to them, so that they may act with decision in keeping the commandments of God.

I shall leave in a short time for Indiana. I hope to go with the blessing of God resting upon me, and labor with acceptance in his cause. Adieu.

J. N. Andrews.

Cincinnati, O., Oct. 27th, 1851.

Extracts of Letters.

Bro. Frederick Wheeler writes from Rocky Hill, Conn. Oct. 21st, 1851:

"Before leaving the conference at Sutton, I felt that it was duty to visit this State, and in company with Bro. Holt I came down to the conference at Berlin. The meeting was blessed of God to the quickening of his saints. It was a season of refreshing from his presence. The next Sabbath I spent at Abington in company with Bro. Holt, Chamberlain and Belden. A few confessed the truth fully, and others were interested. I think a company will be raised up in that place to hold up the light of the third angel's message. I have since visited several places, and have endeavored to present the truth to such as have an ear to hear. I spent last Sabbath with Bro. Daniels at Chickopee, and had a very interesting interview with him.

"Last first-day I spent at Warehouse Point, spoke three times to the brethren in the Advent Hall. Some were quite interested, and I believe that some in that place will soon confess the whole truth, and take a stand on the commandments of God.

"I believe that I have enjoyed the approbation of God as it regards my course since I have started out to give myself more fully to the great work of proclaiming the last message of mercy, the sealing truth of the gospel. I know that I am nothing of myself, and am sometimes led to inquire, can it be possible that God has called one so weak, so unworthy, to this great work. And yet I feel his constraining hand laid upon me, and I sink into his will, and endeavor to consecrate myself, and all anew to him and his work, and feel that God accepts the sacrifice. My future course I leave with God to direct. I have started out to labor when and where he shall open the way, and to continue "to travel as long as the Lord shall open the way, and bless me in so doing. Pray for me that I may not be left to my own understanding, but that I may be guided by heavenly wisdom in all that I do.

"I can this morning, by faith, in some degree anticipate the glories of the heavenly rest, and my heart takes fresh courage. The gospel armor I will not put off, the contest I will not yield, until with all the ransomed host I shout the final victory in the name of the Lord, Amen."

Bro. Holt writes from Fairhaven, (Mass.), Oct. 20th, 1851:

"Since I parted with you at Sutton, (Vt.), I have visited some towns in New Hampshire, Connecticut, Rhode Island, and Massachusetts. In all these places the interest is increasing in the great and important truths of the third angel's message. I found the brethren that have embraced the present truth, holding fast the profession of their faith without wavering. Our conference in Connecticut was one of deep interest to the tried friends. Perfect union existed through the meeting. The Spirit of the Lord was poured out, and the brethren were strengthened, and encouraged, to press forward to the Holy City. The truth I think took deep root in some hearts, while the law of God shone clear from the New Testament.

"I feel more and more like serving God with my whole heart. O I want to be like Jesus, and suffer with him here, that I may reign with him in glory. I do delight in the holy law of God, and I thank God that Jesus Christ has made me free from the law of sin and death. Glory be to God, I will praise him forever for the light of his Word.

"I found some in the east part of Connecticut who have received the truth, and others are deeply interested, also in Rhode Island. May the Lord give them strength to stand, is my daily prayer. I believe he has some jewels in Rhode Island that will adorn the Holy City. Amen.

"The meetings in this place, Sabbath and First-day, were interesting. The Lord crowned them with his blessing, though they were meetings of labor. Truth triumphed, and the Spirit of the Lord prevailed."

Bro. Israel Alden of Bath, (N. Y.), writes, Oct. 28th, 1851:

"I returned with Bro. Stockings, yesterday from

a visit to Elmira and Centerville. At the former place we found quite a number of the dear saints, striving to keep the commandments of God, and the faith of Jesus. We held meetings Sabbath and First-day with them. The truth was sanctioned by the Holy Spirit. Glory to the name of Jesus, he was present to strengthen and confirm his people. Truly he clothes his ministers with salvation, and his saints shout aloud for joy.

"The melting power of God was manifested while we partook of the emblems of the broken body and shed blood of Jesus. And when we had so done we washed the saints' feet, in obedience to the precept and example of our blessed Lord. If the testimony of the Spirit is worth anything, as received on this occasion, it certainly is right to follow the example, and obey the precept of our Divine Lord, in this ordinance of the church. We left them strong in God, in the midst of enemies, and with bitter opposition from even those who have been looking for the Lord.

"At Centerville there are five or six who are searching earnestly for the truth. Some of them have decided to sanctify the Sabbath of the Lord our God. The opposition there, as in other places, is strong; but I hope, and believe the truth will triumph."

Sister Seely of Rochester (N. Y.), writes, Oct. 14th, 1851:

"According to your request, (which I esteem a great privilege,) I write a few lines. I have received your paper for nearly one year. At first I merely read it to gratify an acquaintance. I soon became interested, and was anxious to know the truth. I went to the Lord to teach me, to give me wisdom. I had no rest day or night. I had always believed the Lord was in the advent movement. I never have had a doubt. The first book I read of Bro. Miller's I read with great interest, and the first advent lecturer that came to Rochester I heard, and received the truth with gladness of heart. And now after I have come so far, shall I reject the third angel's message?

"My friends, who are many, besides the church, said that the law was all done away in Christ, and if I kept the seventh day, I was fallen from grace. I made my case known to J. B. Cook. He said he had kept the seventh day, and had been shown that it was wrong. Elder Marsh said there was no day, binding to be kept, one day is just as good as another. Oh, I praise the Lord that I was not left to believe them.

"The church that I had always loved, I loved still. I knew I should be looked upon by them as a poor deluded one if I observed the Sabbath; but all I wanted was to know that it was right and I would keep it. I went to hear Bro. Rhodes, and was strengthened in the truth. It is now about eight weeks since I began to keep the Lord's Sabbath.

"I need the prayers of God's children, and I know I have them. Jesus does hear prayer. My soul is exceedingly happy while writing. Though storms are without, I have peace within. I praise the Lord for his truth, and for a heart to believe it. It cuts me loose from the world, yes, I gladly leave all, even my dear friends, to follow Jesus.

"I am happy, I am happy—Oh wondrous account,
My joys are immortal, I stand on the mount,
And gaze on my treasure, and long to be there,
With Jesus my Saviour, the kingdom to share."

The following we take from an excellent letter written by a Sister in Volney, N. Y. It was not designed for publication; yet it contains so much important truth, that we take the liberty to publish it for the comfort and benefit of the little flock. "Come out from among them and be ye separate," says Paul.

"My soul has been filled with joy inexpressible of late in view of the opening truths of the blessed Bible. I am refreshed in reading in the paper of the prosperity of Zion. I read many of my own thoughts and feelings in the expressions of gratitude to God, from the brethren, for the way that he has led them, and for the means used in bringing them to an understanding of the truth. True, I have my trials. If ever I knew anything about a rending of heart, it has been in view of the necessary preparation to live in the sight of God without an Intercessor. The present is the only time to seek that preparation. I am sensible that I must be even as the Word requires. My deeds must compare well with the "Statute Book," or I shall not receive the seal of God, and be covered with his covering. I think that the only way to gain the ascendancy over the powers of darkness is to agonize with God in secret prayer.

"Since the Oswego Conference I have felt that I was dead unto the world, and alive unto God, more than ever before. My dark understanding has been daily enlightened by the Holy Spirit of promise as

I have studied the Word, and sought to know the will of God concerning me. The stand that I was led to take there, in regard to separating from the wicked, has had a tendency to make me feel that I was crucified unto the world, and the world unto me, more than any restriction that the Lord has ever put upon me.

"But I wonder at the forbearance of God with me. The Enemy was determined to make me think that if I separated from sinners, it would be setting myself up wiser than Christ; but how different. How plain the design of God in separating his children in this time of preparation to stand before him, blameless, holy, unrebukable, the son of God. Why should we conform to this world by visiting and having communion with those to whom we can have no possible access with the truth? How plain that the Lord has "hid these things from the wise and prudent, and has revealed them unto babes," even unto us who confess his works and ways. God has a design in separating us from the world, and it is necessary that we understand it in order to be benefited. It is not, if I understand it, because we are by nature more holy, neither because we have no need of them in any way, but because God has a more important work for us to perform on the earth. We have no time to spend as they wish to spend it. We seek not our, nor their, present, but eternal welfare. And as they reject the "Word of Life" we leave them, and press our way to those who are starving for the want of it.

"We live no longer the rest of our time unto ourselves, but unto God. O, I do confess with shame that had I been firmly planted on the truth, and been living wholly in reference to the coming of the Son of man, I should have long before learned this, and many other lessons which I have yet to learn. Now I will say that I have never known of any one thing that seemed to lift me up in the sight of the Lord, where I could seem to live in his favor, as that of coming "out from among them," and being separate. I have felt a transforming by the renewing of my mind, that I was his, Christ's, and he was mine, and that I was not of this world. And I do now praise the Lord and take courage. I am sensible that I have but just begun to tread the thorny path that leads to the Celestial City. We need keen trials to fit us for that holy place. Jesus trod the thorny way and suffered unjustly, but we justly because of sin.

"I was thinking a few days since of the bitter cup God had necessarily prepared for us, which we must drink to sanctify and save us. And that he had an equally bitter cup for the wicked; but it will not sanctify and save them. I felt encouraged to drink with patience, and account not my life dear unto me for the sake of Christ. I realize too, that the feeblest lamb amid the flock is, and will be, the Shepherd's care.

"The Lord leads his children along step by step, and when we have the light to take one, we shall have no more until we have first taken that step. Then we can see clearly how, and where to take the next. "We walk by faith, and not by sight." And every step we take must have a previous trial to fit us to stand after we have taken it. I expect as we advance, the pathway will narrow, and grow more and more rugged, and there will be no chance to rest this side immortality. As I feel that I am in the crucible, I wish to be thoroughly refined, (only let me endure the trial,) and made like Jesus.

"My soul is not only troubled for myself, but for others who also must have much done for them. Some, who profess to love God, and have this world's goods, think it hard to let go of it, to help others into the kingdom. Such love is counterfeit coin. It will never pass the fiery ordeal. I should like to have them placed, for a little while, where there was an abundance around them, but could not control any of it, if they really wanted it to obtain the word of life. Then have held up before them the bleeding cause of Zion in its true light, and what they must be to be found like Jesus; and see if they would not sigh aloud for the freedom they now enjoy. If it were millions they possessed they would rejoice the more to give all. I thank the Lord that he has let me feel a little for Zion.

"But how unworthy to speak or write in his name. My soul is bowed with reverence as I write, his mercy has been so great in giving me to see and keep the true Sabbath, and to see all his past wonderful work in the advent movement, and now the third angel's message, which is gathering the remnant into the "unity of the faith" and the knowledge of the Son of God. O, I do want to take to myself the whole armor, that I may have a shield from the power of Satan, and be kept from the hour of temptation, that is soon coming upon all the world, and stand at last upon the sea of glass with the 144,000. Blessed release! Cheer up, ye weary ones; remember, some crowns will have many stars.

I long to have those who have borne the burden and heat of the day receive them."

GOSPEL UNION.

Nothing is more desirable than union in the church of Christ. And there can be no permanent and scriptural union, without an agreement in views of Bible truth. "Howbeit," says Jesus, "when he the Spirit of truth is come, he will guide you into all truth." "He will shew you things to come." John xvi, 13. It is the design of Heaven that the church should enjoy the Comforter fully, be led into all truth, consequently be one. One in sentiment and in action. O, what a church that would be—"the light of the world"—"a city that is set on an hill." How impressive and instructive the prayer of Jesus.

"Sanctify them through thy TRUTH; thy word is TRUTH. As thou hast sent me into the world, even so have I also sent them into the world And for their sakes I sanctify myself, that they also might be sanctified through the TRUTH. Neither pray I for these alone, BUT FOR THEM ALSO WHICH SHALL BELIEVE ON ME THROUGH THEIR WORD; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us, THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." John xvii, 17-21.

Truth is a unit. The office of the Comforter, the Spirit of truth, is to guide into all truth. The prayer of Jesus will be answered, and the church will be one, especially that church, that is to stand in the time of trouble such as never was, and is to be changed to immortality, and translated, at the appearing of the Son of God. Says Paul:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ: Till we all come in the UNITY OF THE FAITH," &c. "That we henceforth be no more children, tossed to and fro," &c. Eph. iv, 11-14.

This perfect unity of the faith never has existed since the days of the apostles. It is evidently to exist just prior to the Second Advent, and is to be completed by the "latter rain," the "refreshing from the presence of the Lord," when the Comforter, the Spirit of truth, is to be poured out in all its fullness.

It is the present duty of every child of God to search for truth, seek carefully for the Spirit of truth, plead earnestly for the Comforter, and strive to be united fully with that people who have the truth. "Thy law is the truth." "Thy word is truth."

All scripture is given by inspiration of God, and is profitable." Here we will give a class of texts, never more applicable, and, to our mind, never so important, as to that people who have been scattered and torn, and who are to witness the time of trouble, and the coming of the Son of Man. We hope our readers will study them with much care.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind, and in the same judgment." Cor. i, 10:

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; That ye may with one mind and one mouth glorify God." Rom. xv, 5, 6.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind, Phil. ii, 1, 2. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Greet one another with an holy kiss." 2, Cor. xiii, 11, 12. See also, 1 Pet. iii, 8; and Phil. iii 16.

We regret the long delay of this number. The next may be expected in two weeks.

THE SABBATH.

The many positions taken by those who oppose the Sabbath of the Bible, are as much at variance with each other, as with our position. We were forcibly struck with this fact while reading an article in the "Advent Herald" of Oct. 25, 1851, headed "The New Testament Sabbath." As there is no signature, we suppose the "Herald" fully endorses the sentiment of the article. The writer, in laboring to establish the first day, correctly states that Rom. xiv, 5, 6; Gal. iv, 10, and Col. ii, 16, do not refer to a day of weekly rest. So any one may see that he, in es-

tablishing his first day sabbath, takes from the no-Sabbath position its most reliable props. We copy the following from the article, on this point, which we pronounce good.

"Some have suggested that the weekly day of rest under the gospel, which is an eminently spiritual dispensation, is not to be a rest from labor or business, but only from sin. To such it is sufficient to reply, that every day of life ought to be a day of abstinence from all sin; and when it shall be shown that we are at liberty to indulge in six days out of seven, and then avoid it for one day only, it will be time enough to make a more serious and expanded answer.

"But some persons of more seriousness ask, Does not the apostle Paul (Rom. xiv, 5, 6,) declare the observance of days a matter of indifference? He does; but the context clearly shows that he speaks not of the weekly Sabbath, nor of any institution of the decalogue, but of matters beside the moral law. The same remark is substantially applicable to what he says in Gal. iv, 10, and in Col. ii, 16.

"Every law is to be known by its position and connection in a code. This is an invariable rule in interpreting every body of laws, and ought to be applied to the laws of God and the teaching of the apostles. When the whole connection of one of their arguments shows that they are simply endeavoring to wean their converts from Jewish ceremonies, it is most unfair to extend their general remarks to institutions as old as the creation, and observed before the fall of man, and by all the pious after the fall, up to the giving of the ceremonial law, and then not re-enacted as a part of the ceremonial law, but put in the middle of the moral law. 'The hand-writing of ordinances which was against us,' is indeed 'blotted out;' but that can never prove that the Sabbath, which is *for* us, is blotted out also.

"The apostle James says, 'He that keepeth the whole law, and yet offendeth in one point, is guilty of all.' That he here means the moral law is evident, for he cites two of the precepts of it in the next verse: 'Do not commit adultery,' 'Do not kill.' James ii, 10, 11. Now, if you do not kill, or swear profanely, yet if you violate the fourth commandment, you are become a transgressor of the law. Let those who indulge in Antinomian laxity concerning the law of the Sabbath, solemnly consider the course of reasoning adopted by James, and be warned in time."

How to Stop your Paper.

If you wish the "Review and Herald" discontinued, please return one number with your name and address written upon it, or get the Post Master to do it for you, and no more will be sent to you unless you request it. We have no desire to send the paper where it is not wanted.

If you wish to stop other papers, where a stated sum is required, you should first pay what you owe, and request your paper discontinued. Then if the Publisher continues to send it, you should not take it from the Post Office, unless you wish it continued. If you take it from the Post Office, the Publisher can require pay; but if you refuse to take it from the Office, it is the Post Master's duty to notify the Publisher, and he will discontinue it.

The fact that some of the brethren who are poor have continued to take papers that they did not want, because they did not know how to get rid of them, has led us to make these remarks.

We see by the late numbers of the "Harbinger" that the Editor is replying to our Review of his article, entitled, "Seventh-Day Sabbath Abolished." We humbly think that his assertions are much stronger than his arguments. We have not had time to notice his position in this number, but expect to in our next.

The quantity of paper we purchased last August, and which we have used in publishing the "Review and Herald" is nearly exhausted, and we shall soon be under the necessity of purchasing again. Some have suggested that we might use a poorer article of paper, but we feel very unwilling to do so.—We think the friends of the cause generally would decide to use nice paper. From the best calculation we can make, the cost of a volume of thirteen numbers of our paper would not be more than three cents less, if we should use such paper, as is used for the "Harbinger." Will those who feel an interest in the paper, especially the committee, give us their advice soon.

The Poor.

It is with the greatest pleasure that we send the "Review and Herald" to the worthy poor, gratis. "Hearken my beloved brethren," says the apostle James "hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" It is this class that we are most sure of benefiting. God calls the rich as well as the poor, and the reason why he chooses the poor, is because they obey his call, and follow him, not being hindered by the deceitfulness of riches and the cares of this world. "So the poor of the flock, that waited upon me, knew that it was the word of the Lord." Zech. xi, 11.

We are sure that if the cause in which we are engaged is of God, the poor will share its benefits, and we could rejoice to enter 1,000 names of the worthy poor upon our list immediately. If God has called us to the work of publishing the paper, it will be fully and freely supported without waste of time in writing duns, or space in its columns to publish them.

We see by the late numbers of the "Harbinger and Advocate" that the editor has struck from his "free list" all but 75 of his "201 names of the worthy poor," because he is not able to continue to send the "Harbinger and Advocate" to them free. Here we wish to say, that this is just such a list as we wish to obtain. And if some of the brethren in, or near Rochester will take the trouble to obtain the "Harbinger's" free list of the worthy poor, and forward it to us, we will send them the Review and Herald free, and if any are so poor that they cannot well pay the postage on it, we will cheerfully pay it for them. The brethren should look up the poor, and send in their names.

A Hymn Book.

There are many calls for our little Hymn Book, but the small edition is exhausted, or nearly so. We wish, therefore, to publish a larger collection of Hymns, applicable to our faith and hope. And we now invite all who feel interested in such a work to forward to our address, appropriate Hymns, either original or select. We want a number of good Hymns on the Sabbath. If the friends will help, we can have a choice Hymn Book.

While we have been from home, many letters have been received, some requiring an answer, and many orders for books and papers. We are not able to give them that attention they deserve for want of time. We will do the best we can, and if we pass over anything of importance the friends must write again. If correspondents wish to save us much time and perplexity, and have their orders attended to correctly, they should put that which relates to business matters on a sheet, or a portion of the sheet, by itself.

Our list of names has increased about one tenth within four weeks. We hope and believe that the increase will be greater for time to come. Those who send names for the paper should always notify the individual to whom it is to be sent, and ascertain whether it is, or is not, a welcome messenger; and if it is not, we should be notified of the fact so as to discontinue it.

We have 500 copies of each of the back numbers of the present volume, designed for those who wish the paper. The brethren should remember to send in the names of all who wish to take the Review and Herald, whether they are able to pay for it or not. And if any of the friends know of our sending it where it is not wanted, they should notify us of it immediately.

We have sent a box of books and papers to Josiah Hart, Northfield, Vt., for the traveling brethren to distribute.

Brn. Joseph Bates and Hiram Edson intend visiting Canada West, and laboring some weeks there.

Bro. G. W. Holt left Saratoga the 18th, on his way from Vermont to Oswego.

Bro. Rhodes has returned from Mich., and gives a good account of the state of things in Jackson.

The labors of Bro. J. N. Andrews in the west have been greatly blessed of the Lord.

Bro. E. Goodwin writes that those who have recently received the truth in Oswego are strong in the faith.

We shall be happy to have the traveling brethren, and the friends of present truth who may visit Saratoga, give us a call at the corner of Circular and Phila Streets.

Letters received since October 21.

G. W. Holt, L. Seely, S. W. Rhodes, E. Harmon, J. N. Andrews, L. Drew, H. Edson, I. Alden, W. M. Smith, M. M. Truesdell, N. N. Lunt, A. Wiley, W. Mayhew, Sophronia, J. Bates, J. K. Bellows, O. R. L. Crozier, J. C. Bowles, E. Everts, S. Howland, O. Nichols, M. Lockwood, R. F. Cottrell, M. L. Bauder, Elias Goodwin.

Receipts.

A. R. Morse, D. R. Palmer, J. C. Bowles, L. Kellogg, \$5; each, Harvey Childs, W. Holcomb, Lewis Rader, \$3; each; L. Bunnell, C. K. Farnsworth, C. J. Stowell, Alfred Wiley, J. Noyes, L. Frecto, Geo. Smith, L. O. Stowell, Almond Arnold, L. B. Caswell, \$2 each; E. E. Travis, J. Smith, S. W. Flanders, H. E. Carver, A. M. Curtis, W. Leadbeater, R. Moran, Z. W. Leach, D. Philips, O. Frizzle, J. Park, Wm. Mayhew, Geo. W. Ferry, J. M. Ballou, L. Stowell, A. H. Barnes, Justus Smith, H. Morgan, W. Ingalls, O. H. C. Simonds, R. Lockwood, J. Jordan, J. Cottrell, C. A. Curtis, C. Bigelow, \$1 each; H. S. Gurney, L. Martin, W. Peck, F. Alexander, 50 cents each.

For the Pamphlet entitled "Experience and Views," O. Hewet, Russel Lockwood, Sarah Griggs, \$1 each.