

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."

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BE PATIENT.

BY A. R. SMITH.

"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.

Be patient, be patient, no longer despairing,

Though bright hope deferred fills with sorrow thy heart.

Though bitter the cup that thy soul has been sharing,

Let not fond affections from Heaven depart.

Not long will He tarry, in doubt here we leaving,

He'll come for his children who for him are grieving.

O wait for the promise, of glory receiving,

When the King in his beauty for us shall appear.

Be patient, be patient, the light shining o'er thee,

Will guide through the shades that encompass the way.

The Saviour has trod the rough pathway before thee,

Let not earth's enchantments allure thee astray.

Upward to God be the heart's adoration,

Where ever is flowing pure streams of salvation.

Redemption is nearing! O, seek preparation!

Soon the King in his beauty for us will appear.

Be patient, be patient, a pilgrim and stranger,

Though foes may assail, and the scoffing deride.

Through toil and affliction, temptation and danger,

The saints must be "purified, made white and tried."

Be humble, the spirit of meekness adorning,

Be faithful proclaiming the last notes of warning.

Be watchful, to hail the glad dawn of that morning,

When the King in his beauty for us shall appear.

Be patient be patient, a little while longer,

And Jesus the kingdom to us will restore.

Be cheerful enduring, thy faith growing stronger,

Till trials are passed, and thy conflicts are o'er.

Be patient, the Lord all his saints will deliver,

With love, peace and joy, be surrounded forever.

Where nought shall o'er cloud, or their sweet union sever,

With the King in his beauty they'll reign evermore.

Saratoga Springs, N. Y.

THE COVENANT MADE IN HOREB.

BY G. W. HOLT

"The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. v, 2, 3. It is taught by some that the covenant here made was the ten commandments. This view we consider to be incorrect, for the following reasons: A covenant is a mutual agreement between two parties. This covenant was a mutual agreement between God and the literal seed of Israel, that came out of Egypt. While this people were in the wilderness of Sinai, "Moses went up unto God, and the Lord called to him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did to the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses laid these words before the people. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses

returned the words of the people unto the Lord" Ex. xix. This was the covenant made in Horeb.

After this covenant was made between God and the people, the Lord said unto Moses, go and sanctify the people and be ready against the third day: for the third day the Lord will come down upon mount Sinai. This mount Sinai was situated in Horeb.

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." And God spake with his voice the ten commandments or conditions of the covenant before made.

After this, they were written upon two tables of stone by the finger of God. These were called the tables of the covenant, because they contained the terms of agreement. God wrote the terms of agreement on tables of stone that the people should not forget them, and to prevent a misunderstanding. That God had commandments and laws before the children of Israel ever came to Horeb is certain. And that the same moral principles of God's government existed from the creation of the world is equally certain. It is said of Abraham that he obeyed the voice of God, and kept his charge his commandments, his statutes and his laws. And God said to Moses, in the wilderness of Sin, thirty days before the children of Israel came to Sinai, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath." Ex. xvi, 28, 29.

If the literal seed of Israel had obeyed the voice of God, and kept the terms of agreement, they would have been his peculiar treasure to this day. But they did not fulfill the agreement. Therefore they are not his peculiar treasure more than any other people or nation. The promises of this covenant pertained to the welfare of that people in this life, as we shall readily see by the following texts: "Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it." Deut. xi, 8.

"And it shall come to pass if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy oil." Verses 13, 14. "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him, then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves." Verses 22, 23.

"Behold I set before you this day a blessing and a curse; A blessing if ye obey the commandments of the Lord your God which I command you this day; And a curse if ye will not obey the commandments of the Lord your God." Verses 26-28.

The Lord made not this covenant with their fathers, Abraham, Isaac and Jacob. The promises made to them were of a different class. While one pertained to the things that were seen, which were temporal, the other pertained to things that were not seen, which were eternal. The people with whom the covenant was made failed to fulfill the terms of agreement, and the predicted curses have come upon them, their children, and their land, and there is not a promise in the Bible for literal Israel, more than any other people; nor for that land more than any part of the earth.—The covenant made with Abraham was on this wise. "Seeing that Abraham shall surely become

a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. xviii, 18, 19. This covenant is sure; there is no possibility of a failure. This covenant is evidently the gospel covenant.—God said to Abraham, "As for me, behold my covenant is with thee, and thou shalt be a father of many nations." Gen. xvii, 4. Paul, in speaking of this subject says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. iii, 16. "For they are not all Israel which are of Israel: Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. ix, 6-8. "For ye are all the children of God by faith in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii, 26, 29. "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart in the spirit, and not of the letter; whose praise is not of men, but of God." Rom. ii, 28, 29. "There is no difference between the Jew and the Greek." Rom. x, 12.

The promises of God which remain, are for the true seed of Abraham, that obey the voice of God, and keep his commandments and his laws, as did their father. The Jew after the flesh said to Christ, "We have Abraham to our father." The reply was, "Ye are of your father the devil, and the deeds of your father ye will do." "For finding fault with them he saith, behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not saith the Lord. For this is the covenant that I will make with the house of Israel, after those days saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. viii, 8-10.

This is a better covenant, established upon better promises. They bring to view, glory, honour and immortality through Jesus Christ. And the laws of God that were written on tables of stone during the old covenant, are written in the fleshly tables of the heart. In the old covenant there was no promise of mercy in case of transgression, but death was to ensue. In the new covenant God says "I will be merciful to their sins and their iniquities will I remember no more." The old, related to the welfare of literal Israel in this life, in old Jerusalem, and the land of Canaan; but the promises of the new covenant are, in this life—persecution and tribulation, and in the future, eternal life in the new earth, and a City that hath foundations whose builder and maker is God. Jerusalem, which is above, is free, which is the mother of us all. "Now we, brethren as Isaac was are the children of promise." "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so now." The dragon will make war with the remnant that keep the commandments of God, and the testimony of Jesus Christ. For the carnal mind is enmity against God, it is not subject to the law of God neither indeed can be. But the true seed of Abra-

ham will delight in the law of God after the inward man. God said: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Many are they at this day that would be glad to claim heirship to Abraham's inheritance, and call him their father. But if Christ was here, he would say to them, if ye were Abraham's children, ye would do the works of Abraham. But ye seek to kill me, one that has told you the truth, for what ye have done to these my disciples ye have done to me. The new covenant commenced with the mediation of Jesus in the holy place of the Heavenly Sanctuary, and that time was signified by the Holy Spirit on the day of pentecost. There, according to the promise, God began to write his laws in the hearts of the true Israel with the Holy Spirit. This work will go on as long as Jesus is a mediator in the Sanctuary. Then they will teach no more every man his neighbor and every man his brother saying, know the Lord, for all will know him from the least to the greatest. He that is righteous will be righteous still, and he that is holy will be holy still. When Jesus leaves the Sanctuary, he will present the household of Abraham to the Father without spot or wrinkle or any such thing.

The work of the High Priest in the Sanctuary is almost finished. The time will soon come when all the family of Abraham, that have kept the commandments of God, will be gathered out of all nations, tongues, and people. The last trump will soon awake the sleeping multitude, that no man can number; they will be seen rising from their dusty beds, clothed with glorious immortality, and with the living that are changed, be caught up to meet the Lord in the air. And from thence be taken to the Holy City, New Jerusalem that hath twelve foundations, to live and reign with Christ a thousand years. And then to live on the new earth and reign for ever and ever. This will be the reward of Abraham and his children. Amen.

Oswego, (N. Y.), Dec. 1851.

From Bro. Bauder

DEAR BRO. WHITE: I have great reason to rejoice, and I do feel to bless God with all my heart, that he has ever enabled me to see the present truth, and obey it. O, what great mercy God has manifested towards us in giving us hearts willing to obey him, and keep his commandments.

I received a letter from Palmyra, (N. Y.), on the 28th, from those friends that I visited in October last. I knew that God had a work for me to do there. I presented the truth, and God blessed my labors, and some of them have embraced the present truth, and are now keeping the commandments of God. May God bless them and enable them to endure faithful unto the end.

I have also received a letter from Bro. J. N. Andrews, from Jackson, (Mich.). He has had some very interesting seasons there. Some have been brought into the truth; others are prejudiced. Many are convinced of the truth. May God bless him in his labors, and make him instrumental in bringing many to the knowledge of the truth. Amen.

M. L. BAUDER.

Cleveland, (O.), Nov. 30th, 1851.

Martin Luther says, "As to me, I do not cease my cry of 'The Gospel! the Gospel!—Christ; Christ!' and my enemies are as ready with their answer—'Custom! Custom!—Ordinances! Ordinances!—Fathers! Fathers!' 'That your faith should not stand in the wisdom of men but in the power of God,' says St. Paul.

Vindication of the True Sabbath.

BY J. W. MORTON.

My third reason for believing this proposition is, That Christ and his Apostles honored this day; and did not intimate that it would ever cease to be the Sabbath, but the contrary.

1. Christ honored this day.

Luke iv, 16—"And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read."

Luke iv, 30, 31; (See also Mark i, 21)—"But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath-days."

Luke xiii, 10—"And he was teaching in one of the synagogues on the Sabbath."

Mark iii, 1, 2—"And he entered again into the synagogue; and there was a man there which had a withered

hand. And they watched him whether he would heal him on the Sabbath-day."

Mark vi, 2—"And when the Sabbath-day was come, he began to teach in the synagogue."

2. The Apostles honored this day. Read carefully the following passages and their contexts.

Acts xiii, 14—"But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down."

Acts xiii, 44—"And the next Sabbath-day came almost the whole city together to hear the word of God." (That is, to hear Paul and Barnabas preach.)

Acts xiv, 1—"And it came to pass in Iconium, that they (Paul and Barnabas) went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks, believed."

Acts xvi, 13—"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 xvii, 2—"And Paul as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures."

Acts xviii, 4—"And he (Paul) reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

Brethren, if you produce one solitary apostolic example of unnecessary labor performed on the seventh day, I will at once give up the argument in its favor.

3. Neither Christ nor his Apostles intimated that the seventh day would cease to be the Sabbath.

This being a negative assertion, I am not bound to prove it, of course. If you assert that they did, I demand the proof of it.

4. Christ has very plainly intimated the contrary.

Matthew xxiv, 20—"But pray ye that your flight be not in the winter, neither on the Sabbath-day."

The "flight" here spoken of was to take place about the time of the destruction of Jerusalem; and the Saviour admonishes his disciples to pray that it might not happen on the Sabbath-day. Now, if he knew that the Sabbath-day would be changed into the "Lord's day," forty years before the event he had just alluded to, why did he speak of it as a thing that would be then in existence? Many are the efforts that have been made to evade the force of the argument from this text; but they are all unavailing.

Matthew v, 17, 19—"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them the same shall be called great in the kingdom of heaven."

It is almost universally admitted, that the Saviour, in these verses, refers principally to the ten commandments, which were then, as now, called, by way of preeminence, "the law." That he may have referred also to the ceremonial code, which he came to fulfill, we do not deny. But this has nothing to do with our present purpose.

That the fourth commandment enjoins the sanctification of the seventh day of the week, no man in his senses denies. But you allege that that part of it has been taken away, so that it does not now bind us.

Now, in making this assertion, you either affirm what is positively denied in the above quotation, or you make this commandment at least partly ceremonial, and peculiar to the Jews. This will appear evident from the following considerations:—

First—The command to keep holy the seventh day of the week, is far more than "one jot or tittle" of this law. It could be no less, but is much more. Indeed, it is very certain, that Adam considered it a very important part of the law; and so did Christ, when he uttered these words, for he kept the Sabbath as devoutly as Adam ever did.

Second—Heaven and earth have not yet passed away; but you say that this seventh-day law has; therefore, much more than "one jot or one tittle" has passed from the law—which is contrary to Christ's assertion.

Third—If you say that Christ has fulfilled this law, and so taken it away, you make it a ceremony, like the Passover. You know that Christ never fulfilled, so as to take away, any law but those that he "nailed to his cross," and that he never nailed to his cross any law that bindeth "all men in all ages." If, then, the law requiring the sanc-

tification of the seventh day of the week has been nailed to the cross of Christ, it must have been a ceremony peculiar to the Jews, and to which the Gentiles were never bound. Was Adam a Jew? Was Enoch a Jew? Were Noah and his sons Jews? But these all kept the seventh day, and no other.

Brethren, it has been proved, in the first chapter of this treatise, that the fourth commandment requires simply the observance of the seventh day of the week. I will not repeat what is there said. I now ask you, as candid inquirers after truth, to place this commandment and our Saviour's declarations, quoted above, side by side, and see if your conduct is not at war with both. You neglect the only day that God's law requires you to remember, while Christ assures you, in the most solemn manner, that "one jot or one tittle" shall in no wise pass from the law, "till heaven and earth pass," or till time shall be no more.

There is a little commandment in that law that says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Christ says, that whosoever doeth and teacheth this commandment "shall be called great in the kingdom of heaven." But this hath been my only crime. God knows, and you know, that the only thing I have done to offend you is, that I endeavor to refrain from doing work on the seventh day, and to "teach men so." Yet for this I am declared to be the "least in the kingdom of heaven," and no longer worthy of a seat at the table of Him who said, that "one jot or one tittle" should in no wise pass from the law.

Blessed be God! it is a light thing to be judged of man's judgment. But I confess that sometimes my blood runs cold, when I think of this solemn declaration of the same "Lord of the Sabbath," (John xii, 48,) "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." "Never man spake like this man." O, brethren, are you ready for that awful judgment day? Nothing but God's word will avail you there. If you are determined to go on, appropriating the seventh day to secular purposes, and "teaching men so," I cannot help it; but I call heaven and earth to witness, that, in regard to every reader of these pages, my skirts are henceforth clear. On your own souls will rest the responsibility of rejecting these solemn words of Christ. And you who are ministers—how will you answer for the wanderings of those lambs of Christ's fold, whom you are leading into strange pastures?

From Sister Whitcomb.

DEAR BRO. WHITE: My heart was much cheered by the receipt of your paper last night, and by the many and excellent testimonies to the truth, which it contained. I have read many of my own thoughts and feelings in the letters from the brethren and sisters. I have thought of writing a brief history of the dealings of God with me for a few years past: perhaps it might help to cheer and strengthen, some of the scattered, lonely ones of the flock.

EXPERIENCE.

In 1838 a book published by Wm. Miller on the second coming of Christ was put into my hands with a request that I would read it and give my opinion concerning it. I read it and it seemed to me to harmonize with Scripture, and my heart was prepared to receive it as truth, but when I mentioned the subject to some of the leading members of the church and to the ministers, I found that their views of it were far different, instead of rejoicing, in prospect of the speedy appearing of their professed Lord and Master, they were for putting it at a great distance, and pretended to regard it as dangerous error. This damped my joy greatly, but I still loved the doctrine, and secretly hoped it was truth, but I did not get another ray of light on the subject, till 1843: then I learned that there was great interest in many places, but we had no preaching in our place on this subject, and both ministers and people were generally united in speaking against it. Through this year I obtained two or three numbers of the "Signs of the Times." They contained "hidden manna" for me, my soul was filled with the "blessed hope." In the spring

of "44, hearing that a neighbor not far distant had the "Advent Herald" I requested the privilege of reading it. Her husband had forbid its coming into the house and we had to send to the Post Office about three miles distant, and therefore could not obtain them only once in several weeks, but I had the reading of most of them through that year, and it was sufficient to establish me in the truth. I had no inclination to hear any other preaching and therefore kept aloof from the church. In the spring of 1845 we removed to the little village where we now reside. Here the "Bible Advocate" was sent me: but it did not contain what I needed, and what I desired, and I saw that darkness was coming over those who were once in the Light. I saw that the spirit of the paper was greatly changed; My soul mourned in secret for further light. In the summer of 1847, I first became acquainted with Bro. Joseph Bates, that faithful servant of Jesus, from him I received my first light on the Sabbath truth. On a careful investigation of the subject, I saw that the only Sabbath of the Bible, was the seventh day; and therefore joyfully embraced it. Here also I got new light upon other truths. I likewise was baptised by him. This was a new era in my experience. My relatives in this place who are most of them in the church, some of them leading members, were all scornful of the "Blessed Hope" and from them, my bitterest persecutions have arisen. The ministers in this town and vicinity, have joined hands with them fully in this work. As they could bring no scriptural argument to overthrow my faith, and as they acknowledged that they had no accusation to bring against my character, they were obliged to call me insane, as the only means of getting rid of the subject. But though they called me insane, they treated me as tho' they believed me rational; frequently visiting me, leaving no means untried, to seduce me from the way of truth, and win me back to the fallen churches! I can fully attest to the declaration of the Prophet. "O Israel thy prophets are like the foxes in the desert"! I have seen much of their cunning disposition, and of the many and different positions they would take to overthrow the truth, and which if true, were equally as destructive of their own teaching, as they were of the truth. But in all my sore conflicts with them, my soul has leaned on God alone, and he has wonderfully sustained me! On such occasions, he has filled me in a peculiar manner with his Spirit, and with his Word, so that I have been able to triumph over all opposition, and go forward with renewed strength, rejoicing in God, and joying in the God of my Salvation." And when I now review the wonderful manner in which God has led and sustained me for five years past, while I have been living entirely alone, amidst the bitterest hatred and opposition to the truth, my soul exclaims, "O magnify the Lord with me and let us exalt his name together." "For I sought the Lord and He heard me, and delivered me from all my fears." "Blessed are all they that trust in Him." God knows just what his people need to prepare them for the kingdom: and he will not suffer them to have one trial to many. "When he hath tried me, I shall come forth as gold." Every trial which I have had, instead of weakening my faith, has strengthened it, and enabled me to go forward with fresh zeal and courage. I know it is all of the Lord, and I bless his holy name. "He is my refuge and my fortress, my God, in him will I trust." "He shall cover thee, with his feathers, and under his wings shalt thou trust, His truth shall be thy shield and buckler." Dear brethren and Sisters, go forward rejoicing in God, who is your strength and your salvation. "Lift up the hands that hang down, and confirm the feeble knees, and make straight paths for your feet." Consecrate all to God: there must be a full sacrifice! He will accept of nothing less. Said Jesus, 'whosoever forsaketh not all that he hath, he cannot be my disciple.' O ye, who have this world's goods and see your brethren have need, and shut up your bowels of compassion, how dwelleth the love of God in you?

Some are in want of temporal things, and many are starving for the truth, will not Jesus say to you? "Inasmuch as ye did it not to the least of these my brethren, ye did it not unto me." I never realized so fully, how holy, harmless and undefiled we

must be, as since I attended the conference at Washington, and witnessed the visions God gave there. I see that the little remnant who are to stand in the battle in the day of the Lord, must be holy, as no other people ever were, to live in the sight of a Holy God, without an Intercessor. This has led to deep searchings of heart with me, and to inquire with trembling, shall I be able to stand? We shall need on the whole armor, our hearts must be purified by obeying the truth, then God will pour out his spirit upon us, and we shall be able to stand.

My husband wishes me to say to you, that he was fully convinced of the truth of what he heard at Washington, and means to live up to the light that he has received. The meeting did much for him, but such souls peculiarly need, the frequent preaching of the Word, and to attend meetings where the Spirit and Power of God is manifested. The day of the Lord is just upon them, and they have but just begun to realize it. The enemy is ever ready to catch away that which is sown in their hearts. God help his people as they have need. Your sister in Christ,

REBEKAH WHITCOMB.

Mansenville, (N. H.), Nov. 30th, 1851.

From Bro. Laughhead.

DEAR BRO. WHITE: I address these lines to you to show how good the Lord has been to us here in Elmira. I will give our experience since last spring. The church, numbering nine at that time, were striving to obey God, and keep his commandments as far as they had light and understanding; but the cloud of moral darkness that covers the world, covered us also. The question was asked, What must we do to be prepared to meet the Lord in peace, and we felt that this exhortation of Peter was to us, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter iii, 11. Also, "But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, be ye holy for I am holy." 1 Pet. i, 15, 16. We saw from these passages, that it was necessary for us to be holy, and to live holy, in order to meet the Lord in peace. We were searching the scriptures to learn what we must do, in order to be found, at the appearing of our Lord, without spot and blameless. We saw that we must be obedient to the words of our Lord Jesus Christ, and the Apostles, and that we must love one another with a pure heart fervently, not using vain and unprofitable words, but giving thanks, praising the Lord, speaking to ourselves in psalms, and hymns and spiritual songs, making melody in our hearts to the Lord.

We felt our weakness, and inability to come to a knowledge of all the requirements of God, and we asked him, in the name of Jesus, to guide us into all truth, and send his servants to speak to us, and show us the truth. And blessed be God forever and ever, for his ear is ever open to the cry of his people, and he will answer and bless them when they ask according to his will.

Dear brother, God did answer our prayers, praise his holy name; for while we were searching to know the truth, and earnestly praying the Lord to guide and direct, he permitted our good Brn. Rhodes and Case to bring us the third angel's message. The question then arose, does this message belong to us?

The first message, proclaiming the hour of His judgment is come, had its fulfillment, we believed, in the preaching of Bro. Miller and those associated with him. The second message, proclaiming the fall of Babylon, had its fulfillment when the churches rejected the first message. And the third angel followed them. If the first two are located right, then the third should be given now, for John saw nothing intervening between the second and the third.

I believe it should be given now, and that it is the duty of every servant of God to lift up his voice like a trumpet, and show the people their sins and transgressions.

We clearly saw that the keeping of all the commandments of God, was a very important item in the duty of his servants; for Solomon says, "Fear God and keep his commandments, for this is the whole duty of man." We all thought that we were keeping the commandments; but found upon investigation, that we were breaking them, by not obeying the fourth; for "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." We now saw that in order to be holy, we must keep all the commandments of God, and, seven of us stepped into the straight and narrow path that leads to life, praying to our Heavenly Father, for Jesus sake, to forgive us our transgressions, and to strengthen, and enable us to keep his holy law. And we feel that God is with us.

The other two refused to go with us, in obeying the Lord. They were undecided until three or four weeks since, when they took the position that the Sabbath was abolished. They were confirmed in this view by a sermon from C. F. Sweet, of Ulster, (Penn.) in which he attempted to show, that the law of God written in stone, that Paul calls holy, just, and good, was nailed to the cross, abolished, taken out of the way; for it was against us. All that heard him, with the exception of two, say that he completely failed to show that Jesus had abolished the law of God, and re-enacted nine of its precepts, for this was his position.

We have had some trials, and we expect more; but God has blest us, and we know he will continue to, if we trust in him. Our little band of seven has increased to thirteen, four young converts, who were baptized by Bro. Stockings of Bath, and two from Martin Hill. I rejoice in God for his goodness towards his people, in blessing the efforts put forth by them for the salvation of others. My heart's desire, and prayer to God is, that the message may go in the strength of Abraham's God, until all that have "an ear to hear," may hear, and escape the wrath of God that is soon to be poured out upon the transgressors of his holy law.

My dear brother, be strong for God is with us, and we shall soon receive the reward if we faint not.

Your brother in patient waiting for the Lord to come, and give us rest. Amen.

JOHN A. LAUGHHEAD.

Elmira, (N. Y.), Nov. 23d, 1851.

Bro. P. Gibson writes from London, (C. W.) Oct. 29th, 1851: "With pleasure I write you to express my thankfulness for your kindness in sending me the message of the third angel. I am much benefited in reading the "Review and Herald."

"Please send me that No. containing your reply to Eld. Marsh, on the Sabbath abolished. He has commenced writing against God's holy law. It seemeth a small thing for him to have eaten up the good pasture, the messages of the first and second angels, but he is treading down the residue of the pasture, the message of the third angel.

"Will some of you, my brethren, come and spend a few days in London. It is 30 miles from Port Stanley. I am five miles from London, on the Sarna road."

SEVEN MOUNTAINS.

What are the "seven mountains" named in Rev. xvii, 9? Those who contend that Rome is mystery Babylon, say that they are seven literal mountains, on which that city stands. But by what symbol are those seven mountains represented? Verse 3 tells us that it was "a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns." On this beast the woman was seated. Verse 9 explains the seven heads of this beast, where the woman sitteth, to be seven mountains. Now if the seven heads of this beast symbolize the seven hills of earth on which Rome stands, pray what does the beast itself, and the ten horns, represent? Does a part of the beast denote seven literal hills, and a part the governments of this earth? So Br. Litch, in his recent pamphlet on the downfall of Babylon, seems to teach. He says, on page 40, "This Symbol, a beast, is well defined in Dan. vii, chapter, and signifies a government." On page 41, speaking of the seven mountains, he asks, "Are these to be taken literally?" and answers, "Most certainly;" and then defines them to be "seven hills or mountains" on which Rome sits. Are we justifiable in dividing this symbol, the beast, into parts, and making it represent things so widely different in their nature, as "seven hills" of earth, and a "government?" We think not.

SIN OF BABYLON.

What was the damning sin of Mystery Babylon? Fornication with the kings of the earth. See Rev. xvii, 2: xxiii, 9. In what did that fornication consist? An unlawful connection and traffic with the world. chap. xviii, 11. To whom would it be sin to he thus connecte d and traffic with the world? Not the literal city of Rome, nor any other city; it was their nature and right to be connected and traffic with the kings of the earth. Rome, therefore, cannot be the Babylon symbolized by the "mother of harlots." No other body can commit this sin, the sin of "fornication with the kings of the earth," but the church, or people of God, whose law requires them to be separate from the world. The church has violated this law, and become connected with the world; with it has committed fornication. Every sect is guilty of this crime. There can, therefore, be no doubt but that they all constitute the Babylon, against which the sin of fornication is charged, and out of which God now calls his people. This evidence alone is sufficient to decide what Babylon is. [V. T.]

THE REVIEW AND HERALD.

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

SARATOGA SPRINGS, TUESDAY, DECEMBER 23, 1851.

Extra Copies of the Review and Herald.

Of No. 8, containing the lengthy article relative to Babylon, from the "Voice of Truth" of 1844, we have 1,000 copies more than we usually publish. They are designed for distribution among those who have, in a great measure, forgotten past experience.

In explaining the message of the third angel, it is necessary not only to show the first, but the second, and thus "call to remembrance the former days." Those who wish extra copies of No. 8, should send for them immediately. The Postage will have to be pre-paid. Cost, including postage, about \$2.50 per hundred.

We also have nearly 1000 of the extra copies of No. 6, containing our entire review of the article published, for the fourth time in the "Harbinger" of Sept. 27th, entitled, "Seventh Day Sabbath Abolished." This No. should also be circulated as fast as the way opens for it to accomplish good. It was our object to give the article of M. a fair and scriptural review, and in the spirit of the gospel point out its errors. And if we failed to do so, let the failure be pointed out. Let M., or any one else, show where the positions taken in that review are incorrect. This he has hardly attempted to do. Brethren, let No. 6, containing our review, be placed in the hands of those who will investigate, and we are sure that they will see the truth.—There are many honest souls who would rejoice in keeping the Sabbath of the Lord, if they could have the scripture evidences placed before them. Thank God, there are those who do, and will see the difference between plain scripture arguments, and the bold, unqualified assertions and denunciations of the Editor of the Harbinger.

THE SABBATH.

In our last we noticed the article of the Editor of the "Harbinger and Advocate," entitled the "Seventh Day Sabbath Abolished," that had then appeared. We now call attention to another article with the above title, in the "Harbinger" of Dec. 6th. In this article M. goes on in his usual manner denouncing the "Review" and "reviewer." We give the following from his last article.

"We will point out a few more of the very many absurdities of the *Review*. It says: 'Paul makes no reference to any of the commandments of God in Col. ii, 16, 17. His subject relates to meat and drink, the new moon, &c.' We will let Paul speak for himself; for doubtless he is full as capable of telling to what he referred, as is the author of the *Review*."

Col. ii, 16, 17—"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon." [If Paul had paused here, then the *Review* would have told the truth; but it utters a positive untruth, as the case stands, for Paul in the next sentence adds with only a comma intervening, or of THE SABBATH days, which are a shadow of things to come; but the body is of Christ.]

No human ramblings in the form of reasonings, can invalidate this divine teaching. It makes the Sabbath days a shadow,—hence those who observe them walk in a shadow, or in the dark, instead of the light."

If bold, overbearing assertions and bitter denunciations can prove our position on the Sabbath incorrect, then there is an "overwhelming" amount of proof against us in M.'s recent articles, for he deals largely in these things, so unlike the spirit of the gospel, and the motto of the "Harbinger" "Speak the truth in love," and which must disgust the candid reader of that paper." We say that those who teach that the ten commandments are abolished, and who profess to fulfill the law of God in love, should prove to us their sincerity in taking this position by manifesting a better spirit towards us. If they think us "overtaken in a fault," why not seek to restore us in the spirit of meekness? Why not meet us on bible ground with fairness and candor?

We will here give our remarks on Col. ii, 16, 17, partly quoted by M., and commented upon in so unchristian a manner as is seen in the above quotation from his article.

"If we would rightly understand the words of the Apostle, we should first learn the subject of his discourse. And here we would say that he makes no reference to any of the commandments of God in Col. ii, 16, 17. His subject relates to 'meat' 'drink' 'the new moon,' &c. which are associated with the sabbaths of the law of Moses, that were blotted out, and nailed to the cross."

In the above remarks we are charged with "uttering a positive untruth!" But we inquire, where? in what? Certainly, M. will not say that meat, and drink, the new moon, &c., mentioned in Col. ii, 16, 17, are not associated with the sabbaths of the law of Moses. He knows they are. We have fully shown in our review, that the sabbath-days

in this text properly apply to those days which are called in scriptures "YOUR SABBATH," and "HER SABBATH," for they were shadows of things to come, and not to the "Sabbath of the Lord our God," which is not a shadow.

If we are incorrect here, we think it would look far more Christian for M. to point out our error, than to charge us with an untruth, and then wrap up the point with language of ridicule. We leave our readers to judge of the amount of "bible argument" in his remarks relative to those who observe the Sabbath walking "in a shadow,—hence in the dark," &c. We solemnly protest against treating any bible subject in this manner, and we are sure that all sincere, reflecting Christians will join with us here.

As M. has not attempted to reply to our reasons for believing that the seventh day Sabbath is not referred to in Col. ii, 16, 17, we can only refer the reader to our remarks on this text in No. 6 of the "Review and Herald."

2 Cor. iii, is introduced to show that we are wrong. And from verses 7-14, M. has selected here and there an expression which he gives in the following manner.

"But if the ministration of death, WRITTEN and ENGRAVEN on STONES . . . was to be DONE AWAY . . . is ABOLISHED . . . is DONE AWAY."

He then adds, "What can be plainer than this?" We answer, the scripture as it reads would be much plainer. It is sometimes proper and necessary to omit a portion in quoting from the Bible, but we see no reason why twenty-one words should be selected from eight verses, as is the case in the above quotation, unless to make it appear that the commandments of God are abolished.

After dealing out the usual amount of denunciations and assertions, charging us with contradicting the word of God, M. dismisses this portion of scripture. For a full reply to all that he has written on 2 Cor. iii, 7-16, we refer the reader to the "Review and Herald," Vol. II, No. 6, Page 46.

Next, M. denies the distinction between the two laws, or covenants, one called the "book of the covenant," and the other the "TABLES of the covenant," and asserts that "God has not made two covenants yet." He says that the old covenant was made in Horeb, and that the new covenant is future. And that "the first covenant embraced the Sabbath, the second does not; consequently the Sabbath is done away" This is a singular argument indeed! The Sabbath "is done away," and is not binding in the gospel dispensation, because a covenant, not yet made, does not embrace it!

Rom. xiv, 6, 7, is next introduced. "It is mere assumption," says M. "to say that the Sabbath is not referred to in this text." We ask for proof that it is. We showed in our review of M. that there was no ground for even a reasonable inference that the weekly Sabbath is referred to in this text. Mark well the manner that the Apostle introduces his subject,

"Him that is weak in the faith receive ye, but not with doubtful disputations; for one believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth."

This is sufficient to show that Paul's subject related to the trials of the church at Rome, in consequence of some holding, and urging, the Jewish views of eating and feast-days. He does not once name the Sabbath. And there is no more evidence that the phrase "every day alike" proves that we should violate God's Holy Sabbath, than that the phrase "he that eateth not" proves that we should not eat. And when it can be proved from Rom. xiv, 6, 7, that it is a sin to eat, then it can be proved by that chapter that we are wicked in observing God's sanctified Day, and are, as M. represents, "stumbling into irretrievable ruin" by so doing.

Consistency limits the words "eateth not" to the subject of discourse, which was the Jewish views of eating. It limits the phrase "every day alike," there also. That is, they did not esteem the Jewish feast-days, as the Jews had done, above the other common working days. Some, did as Paul states in Gal. iv, 10. "Ye observe days, and months, and times and years." But, admitting that Paul here refers to the weekly Sabbath, his language does not show that he thought those who esteem it, in danger of "stumbling into irretrievable ruin." It really seems very inconsistent for one to cry out against the Sabbath, as M. does, and represent those who observe it as "fallen from grace," walking in the dark, and sinking into certain ruin, and then say that the Apostle refers to the weekly Sabbath when he says: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord."

The New Testament nowhere gives liberty to break, or keep the commandments of God, just as may be thought

best. Their observance is made a test of Christian fellowship, and Eternal Salvation. This is sufficient proof that the fourth commandment is not referred to in Rom. xiv. "Circumcision is nothing, and uncircumcision is nothing," says Paul, "but the keeping of the commandments of God is something." Whiting's translation of 1 Cor. vii, 19. "If thou wilt enter into life," says Jesus, "keep the commandments," [Matt. xix, 17,] and in the next verses he quotes six of the ten. "For this is the love of God, that we keep his commandments." 1 John v, 3. And in Chap. ii, 4, the beloved disciple, who has dwelt much upon the love of God, and the duty of Christians to love one another, addresses his children as follows: "He that saith, I know Him, and keepeth not His commandments is a LIAR, and the TRUTH is NOT IN HIM."

The love of God that dwelt in the bosom of the good old Apostle of Jesus Christ, made him jealous for the law of God, and led him to speak the truth thus plainly. That which was the love of God 1800 years since, is the love of God now. The commandments of God were not "grievous" then, but *joyous* to those who had the love of God. They are the same to such now. Like David they can say; "O how love I thy law! it is my meditation all the day." Ps. cxix. 97. Or, as Paul has said, "I delight in the law of God after the inward man." "For we know that the law is spiritual." Wherefore the law is holy, and the commandment holy, and just, and good." See Rom. vii, 12, 14, 22.

A Perversion of the Word of God.

The "Harbinger and Advocate" of Dec. 1851, contains a "Report of Conferences, &c," by C. He gives a lengthy account of "a bible class on the Sabbath question," held at Fredonia, N. Y. We do not design to reply to his whole account of that bible class, at this time; but only to refer to the following singular statement.

"Ex. xvi, was read. It was claimed that this chapter speaks familiarly of the Sabbath, as though it was an old institution, one month before the Israelites, came into the wilderness of Sinai. But it was shown that the testimony [the tables of stone] were spoken of at the same time even more familiarly than the Sabbath: And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony to be kept. Verses 33, 34. One might suppose from this that the Testimony was then actually in existence, and that the pot of manna was at that time laid up before it. But that was not so: the Testimony was not given till more than a month after this."

To represent that the "testimony [the tables of stone]" is spoken of in the same manner that the Sabbath is, and that they really existed, as much as the Sabbath, in the wilderness of Sin, is a perversion of the plain word of God.

It is true that Moses told Aaron to "Take a pot, and put an omer full of manna therein, and lay it up before the Lord." But when did he lay it up before the Testimony? He could not thus do until after the tables of stone were given at Sinai, more than a month later.

"As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years," &c. Ex. xvi, 34, 35.

This is a simple relation of facts relative to Israel in the wilderness, and affords the same proof that the children of Israel ate manna forty years in the wilderness of Sin, that it does that the pot of manna was there laid up before the Testimony, a month before the tables of the testimony were given. There is nothing in this statement concerning the pot of manna but that is perfectly explainable, without making it disagree with the fact that the tables of the testimony were not given till Israel came to Sinai.

The Sabbath is by no means a parallel case. The children of Israel did understand and observe it in the wilderness of Sin, more than a month before the tables of the Testimony were given at Sinai. This any one may understand by reading the statement of facts in Ex. xvi. It is a statement of what actually occurred in the wilderness of Sin. Said Moses "To day is [not will be] a Sabbath unto the Lord." Six days ye shall gather it; but on the seventh day which is [not will be, after the Lord comes down on Mount Sinai] the Sabbath." When some went out on the Sabbath to gather manna, the Lord said to them, "How long refuse ye to keep my commandments and my laws? See, for that the Lord HATH GIVEN [not will give in a little more than a month] you the Sabbath." If the Sabbath law did not then exist, then we ask, how could it be a violation of God's "commandments and laws" for them to go out to gather manna on the seventh day? The next verse shows that they well understood the Sabbath. "So the people rested on the seventh day."

These are the plain facts in the case, which are perfectly destructive of the view that the Sabbath was first made known, when God came down on Mount Sinai. And it is not in the power of man, thank Heaven, to conceal these

plain facts, by such means as resorted to by C. We ask our readers to examine Ex. xvi with care, and compare it with the remarks of C. This will give you some idea of the strange positions those are driven to, who teach that the commandments of God are abolished.

It is a very common thing to be told by the readers of the "Harbinger," that the word Sabbath is not mentioned in the Bible, till after the giving of the law at Sinai. We suppose the reasons why they make this untrue statement is, first, because they have not searched the Scriptures for themselves to know what they do teach relative to the weekly Sabbath, and second, because what has appeared in the Harbinger on this point has been written in a manner to hide, as far as possible, the plain facts that the Sabbath was guarded by a three-fold weekly miracle in the people's food, observed by Israel, and its violation, by "some," rebuked by Jehovah, a month before they saw Mount Sinai.

Remarks on the Two Laws. By JUSTIN EDWARDS.

Under the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called *moral laws*.

The other kind, called *ceremonial laws*, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.

There were also two kinds of Sabbaths, or days of rest. One was a day of *weekly rest*; and the command to keep it holy was placed by the Lawgiver in the midst of the *moral laws*. It was called, by way of eminence, "THE SABBATH." The command to keep the other Sabbaths was placed by the Lawgiver among the *ceremonial laws*, because it was like them, as the command to keep the weekly Sabbath was like the laws with which it was associated. One class were fundamental, permanent, universal *moral laws*; the other class were local, temporary *ceremonial laws*. One had their origin in the nature and relations of man; the other, in the peculiar circumstances in which, for a time, a peculiar people were placed. One would be binding in all ages upon all who should know them, and the other would be binding only upon the Jews till the death of the Messiah. *Sabbath Manual Nos. 1 and 2.*

It is with much pleasure that we give the following cheering letter from our dear Bro. Rhodes.

DEAR BRO. WHITE: Since I last wrote a few lines at Elmira, (N. Y.), Sept. 23d, 1851, which were published in No. 5 of the "Review and Herald," I have not been idle. I returned from that tour of six or seven hundred miles through the south and west of this State to Camden, on the 26th of Oct. I found a few precious souls, by the way, after leaving Elmira who had "ears to hear," and who readily received the truth.

After my return to Camden I felt it to be my duty to visit Jackson, Mich. We held meeting four days in succession, during which time the Lord wrought for us. I had liberty in explaining to the Church much of the prophecies of the book of Revelation, while the blessing of the Lord rested upon us, and greatly refreshed, strengthened, and united in love, the saints of God.

I returned to Oswego Oct. 24th, and spent the following Sabbath with the Church in that place. On First-day morning six of the children of the brethren were buried with Christ in baptism. We truly felt that the Lord smiled upon us while we obeyed our Saviour in this ordinance. After baptism we broke bread and washed the saints feet, following the worthy example of our dear Lord and Master. I am sure it was the most interesting and solemn communion season that I ever attended, on account of the presence of the Lord.

I spent Sabbath, Nov. 15th, with the Church in Volney; had communion, and quite a refreshing season with them. Visited the saints in Camden, and am prepared to say they have that strength that arises from perfect union. I spent the last two Sabbaths in Boylston, where I had much labor, and trust I saw the fruit of the Spirit of the Lord manifested among the saints. There is not far from twenty in the vicinity of Boylston who are making strong efforts to obtain the kingdom. The Lord signally blest the Church last Sabbath and First-day, with drops of the "latter rain." Praise the Lord.

I wish to say to all the saints that I feel strong in the Lord, and of good courage to go without the camp, and cry aloud the last solemn, sanctifying message, Rev. xiv, 9-13. Salvation does attend this truth: "I am confident that I shall not be disappointed while I pray, expect and look for the Lord to do great and glorious things for us through the power of the commandments, the keeping of which is the condition of the latter rain, Deut. xi, 13-19. I do greatly praise our God for the increasing and glorious light, of present truth, which so brightens our pathway to heaven.

I know not how to be thankful and humble enough for the unspeakable goodness of God in granting me a place among the humble followers of the Lamb, whom my soul loveth with an undying, and increasing love. How sweet to me is holy communion with the pure hearted people of God. I do hunger and thirst after righteousness, and earnestly desire that I may be humble enough to glorify our blessed God with my whole being. I feel that nothing shall be too great for me to suffer, if I may but go with, and be one among those that John saw in holy vision, standing on the Mount Zion, harping with their harps, and singing a song that no man could learn, but the hundred and forty four thousand. Rev. xiv, 1-4.

The Lord has of late ravished my soul, while I have been traveling, and reading and committing to memory the prophecies in Revelation, from the tenth chapter to the end of the book, and in comparing one portion of the book with the other. I now see a light, a beauty, a glory, and a harmony in this book, that I never could have seen had I not committed it to memory. I feel as I once expressed myself in 1843, that my faith is eternally fixed, and that nothing shall be able to separate me from the love of God, his truth, and his people.

My meditations are sweet. My mind is wrapped up in contemplating the word of the Lord touching the sublime and awfully grand scenes that await the present Church of Christ, prior to, and at the resurrection of the just. My soul leaps, at the thought of heaven, and beats high for immortality. I must ere long meet with angels, and tell them what Jesus has done for me. I long to mingle eternally with the celestial beings, who always behold the face of our Father, which is in heaven. In a little while from this if faithful we shall enjoy an eternal weight of glory. We will not be disheartened by any apparent discouragement; neither will we be dismayed at any of the sons of Anak. Be of good cheer, my dear tried brother, and in Jesus' name, turn the battle to the gate. The cause is the Lord's, and it will move triumphantly onward. No power can stop the wheels of the Lord's car which is now rolling toward the kingdom, propelled by the Holy Law of God, carrying holy passengers to the Holy City. [See Rev. xxii, 14.]

Although Jacob may be small, yet soon the least of the saints will be as David, and the house of David as God. And that company seen by the Prophet to be as fair as the moon, clear as the sun, and as terrible as an army with banners, will soon appear in the field of action, clothed in white raiment, with the armor on (The commandments of God and the faith of Jesus) in marshal array, well disciplined, ready for the last mighty conflict.

I break off writing as abruptly as I have written, and say publish all, a part, or none, as you see fit. I mean to go to Heaven with you. I love you more and more, and want to see you and talk much with you.

S. W. RHODES.

Angels of Rev. xiv--No. 4.

THE THIRD ANGEL. "And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and who soever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

This is indeed an awfully solemn message. And if it applies to the present time, it is certainly of the highest importance that its import be earnestly sought for and understood. Mark well the language, "And the third angel FOLLOWED THEM." If, as we have shown, the messages of the first and second angels have been given within a few years past, it is certain that the message of this angel that followed them is addressed to us also. Such a warning implies great danger. And shall we, who are in danger of the worship of the Beast and his Image, and of drinking the unmingled cup of the wrath of Almighty God, slumber on, and neglect to examine this all-important message? God forbid. With the aid of the Holy Spirit we will investigate this subject, and seek to understand the duties it so solemnly enforces. The following is from a work entitled, "Facts on Romanism," page 112, published by J. V. Himes.

"But the fourteenth chapter [of Rev.] presents an astounding cry, yet to be made, as a warning to mankind in that hour of strong temptation. Rev. xiv, 9-11. A denunciation of wrath so dreadful, can not be found in the book of God, beside this. Does it not imply a strong temptation, to require so terrific an admonition?"

In examining this message we will notice the particulars contained in it as follows:

- I. The Beast.
- II. The Image.
- III. The Mark.
- IV. The Worship of the Beast and Image.
- V. The Wrath of God.
- VI. The Torment in the Presence of the Holy Angels and the Lamb.
- VII. The Patience of the Saints.
- VIII. The Commandments of God, and
- IX. The Faith of Jesus.

I. THE BEAST.—It is mentioned in Rev. xv. 2; xvi. 2; xix, 20; xx, 4, in connection with the Image, in a similar manner that it is spoken of in this message. The connection does not show what beast is meant; but it is spoken of as though it had been previously explained, and was well understood. It evidently is the beast with seven heads and ten horns of chapter thirteen, representing the Papal form of the fourth kingdom. It receives its seat, power and authority from the dragon, Pagan Rome.

This beast was to have power to lead the saints into captivity, and to kill them with the sword, for the term of 1260 years, [Dan. vii, 25, 26; Rev. xiii. 5, 10,] then he was to have his dominion "taken away," and "go into captivity." This was in 1798, when he received a "deadly wound," which has been healed. At this point of time John sees "ANOTHER BEAST coming up out of the earth" with "two horns like a lamb." Before noticing the IMAGE of the Papal beast, the TWO-HORNED BEAST claims our attention. Relative to this beast there are some things of special interest and importance, as follows:

1. *The TIME of its rise.* It certainly did not rise prior to the first beast. Neither at the same time; for then there would be no propriety in calling either the first. But as it follows the first beast, it is evident that we should look for it to rise to notice about the time that the first beast goes into captivity, at the close of the 1260 years. It was also to cause the world to "worship the first beast whose deadly wound was healed." This proves his period of action to be since the dominion of the first beast was taken away in 1798.

2. *It is "ANOTHER BEAST,"* beside the ten-horned beast. Although the dominion of the first beast was limited to the period of 1260 years, yet he was to make war until the judgment, [Dan. vii, 19-22,] when he, with the false prophet, [two-horned beast,] is to be cast "alive" into the "lake of fire." Rev. xix, 20.

"The two-horned beast is represented as a power existing and performing his part, after the death and revival of the first beast. If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the Papacy in subjecting the world. It will be a power which will perform miracles, and deceive the world with them. See Rev. xix, 20."—*Litch's Restitution* pp. 131, 133.

The two-horned beast performs its wonders in the sight of the first beast. Rev. xiii, 13, 14. This not only shows it to be distinct from the ten-horned beast, but also, that both exist at the same time.

3. *The MANNER of its rise.* The four beasts, [Dan. vii,] of which the ten-horned beast [Rev. xiii, 1,] is the fourth, all arose out of the sea, [sea or "waters" denoting "peoples, nations, &c."] Rev. xvii, 15,] by reason of the four winds striving. [Winds represent strife among men.] They arose by overturning the powers which preceded them, by means of war.

But not so with the two-horned beast. He was seen coming up out of the "earth," growing to power in a peaceful manner. He does not overturn any preceding power by means of war.

4. *The LOCATION of this beast.* The seat of the first beast is in Europe, and definitely at Rome. And as it lives and makes war until the judgment, we should not look among the Papal kingdoms of Europe for the location of the two-horned beast. "And I beheld another beast coming up out of the EARTH, and he had two horns like a lamb." No symbol could better represent the rise, growth, and apparent mildness of our own nation than this.

5. *The two LAMB-LIKE HORNS.* The mildness and youth of this power seem to be indicated by its lamb-like horns. There, we understand, represent the civil and religious powers of this nation—its Republican civil power, and its Protestant ecclesiastical power. For a more full explanation of this subject we must refer the reader to a lengthy article written by Bro. J. N. Andrews, entitled "Thoughts on Revelation xiii and xiv," published in the "Advent Review and Sabbath Herald," No. 11, Vol. I. From the article we take the following:

"The horns of the ram, Dan. viii, denoted the kings of Media and Persia. The great horn between the eyes of the goat denoted the first king. The ten horns of the fourth beast, denoted the ten kingdoms into which the fourth empire was divided. Dan. viii, 23-25; Rev. xvii, 12. The little horn which came up after them denoted the Papal church which was

afterward clothed with civil power. And it is evident that the horns of these beasts, symbolize the entire power of the beasts. From these facts we learn that the horns of the preceding beast, denoted civil and religious powers. Hence we regard the horns of this latter beast as symbols of civil and religious power.

"No civil power could ever compare with Republicanism in its lamb-like character. The grand principle recognized by this form of power, is thus expressed: 'All men are born free and equal, and endowed with certain inalienable rights, as life, liberty, and the pursuit of happiness.' Hence, all have a right to participate in making the laws, and in designating who shall execute them. Was there ever a development of civil power so lamb-like before? And what, in religious matters, can be compared with Protestantism? Its leading sentiment is the distinct recognition of the right of private judgment in matters of conscience. 'The Bible is the only religion of Protestants.' Was there ever in the religious world any thing to equal this in its lamb-like professions? Such we consider the meaning of the 'two horns like a lamb.'"

6. *The power exercised by this beast.* "And he exerciseth all the power of the first beast before him, [or "in his sight," as Whiting translates,] and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." Here is conclusive evidence that the two-horned beast is distinct from the "first beast." It is contemporary with the ten-horned beast from the time that its deadly wound was healed. This exercise of power is certainly future, and is the scene of trouble and danger before us of which we are warned by the third angel.

7. *The wonders and miracles performed by this beast.* "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Here we will quote from the article before mentioned:

"That we are living in an age of wonders is a well known fact: indeed, the language is oftentimes repeated, 'There is nothing too wonderful to happen.' 'The increase of knowledge' in every department of the arts and sciences, has indeed been without precedent in the world's past history. We see the chariots with the speed of lightning coursing their way through the land, and with similar speed are men enabled to traverse the mighty deep. Nahum ii. 'The fire of God' [the lightning, Job i, 16; Ex. ix, 16,] is literally brought down from heaven. Such is the wonderful power man has obtained over the elements. And the lightning thus brought down from heaven is sent as a messenger from one end of the land to the other. They 'send the lightnings, and they go and say here we are!' Job xxxviii, 35. And all these wonders bid fair to be eclipsed by others still more astonishing.

"But it is another class of wonders which we regard as the complete fulfillment of this prophecy. The world may indeed be deceived by these things, and caused to believe that 'better days are coming,' and that the earth is being prepared for the residence of man, and that men are becoming more virtuous and enlightened; but there are other wonders in course of development, which are indeed miracles by which the world is deceived. It may not be necessary to notice the wonders of Psychology, Biology, &c. in which all the wonders of past ages seem to be revived; but we notice those astonishing developments from the land of spirits, which are causing the world to wonder. It would seem that communications with the spirits of the departed dead are now freely held, and men are brought into immediate connection with the spirit world. Such communications, though rare in past ages, have become of every day occurrence. We are told of pious people who are now holding converse with the spirits of the evangelists Mark and Luke, &c. The spirits commune with the greatest freedom, not with the pious alone, but with all classes do they hold free communication. And Protestants are the chief actors in all this. It is evident that these things are but the beginning of the miracles with which the world is to be deceived.

"That all this is the work of the devil is evident from the fact that God has forbidden necromancy in his word. Dent. xviii, 11; Isa. viii, 19. Hence it is certain that the spirits of good men do not come to commune with those who break the divine command. And we may go further than this, and say that even the spirits of bad men are not there. For if they are conscious, the sixteenth chapter of Luke shows that they are not permitted to return to earth. And if indeed 'the dead know not any thing,' [Eccl. ix, 5,] then it is certain that their spirits are not sent into the world to instruct men. No form of government ever arose in any past age, in which these remarkable elements of deception were combined."

"As Jannes and Jambres withstood Moses," with

their enchantments, when God was about to deliver his people from Egyptian servitude, so, in the "PERILOUS TIMES" of the "LAST DAYS," was the truth of God to be resisted. Then, God wrought miracles by the hand of Moses and Aaron, and sent plagues upon Egypt to show that his people should go free; yet the devil had so completely deceived Pharaoh and his host, through the enchantments of the magicians, that they even dared to enter the channel that the Almighty had opened through the Red Sea for the escape of his chosen people.

The wonders of the present day, especially those that seem to imitate the work of God, are perfectly calculated to deceive those that know not God. And unless the people of God are warned against the deceptive power of Satan in these things, they will be in danger of being blinded by them. Already has this power stolen over the multitude who have "a form of godliness," so that if the "POWER THEREOF" should be manifested, as was witnessed in this land a few years since in powerful revivals, ten thousand voices would at once join the cry of "Mesmerism, Fanaticism," &c. May God save his people amid the perils of the last days; and while those who deny the power of godliness are led on by the "spirits of devils working miracles," to "the battle of the great day of God Almighty," may his people watch and keep their garments.

II. *THE IMAGE.* The two-horned beast was to make "an image to the beast, which had the wound by a sword and did live," [Rev. xiii, 14,] therefore it is to be, when made, an image of the Papal beast. In order for it to be an image of that beast, it must resemble it, in many respects at least. That beast was a church clothed with civil power and authority to dictate in matters of religion, and to put the saints of God to death. The image, then, must be another church, clothed with civil authority to do the same work. This will be clearly seen by comparing verse 15, with Dan. vii, 25—28; Rev. xiii, 1—5. And as the two-horned beast causes the image to be made, and gives it life, we conclude that it can be no other than the Protestant churches clothed with authority "to speak," as the Papal church has done, and to carry its decrees into execution by laws and severe penalties.

If it is said that the world is too enlightened to unite in such persecution, we answer, the word of God is plain on this point, and it is in reference to this scene of danger that the third angel gives his solemn warning. The rejection of the truth of God leaves men the subjects of Satan's deception. 2 Thess. ii, 9—12. Mark, how soon the Jewish church crucified the Son of God after they had rejected him as the Messiah. "If we had been in the days of our fathers," said they, "we would not have been partakers with them in the blood of the prophets." Matt. xxiii, 30. But when their "hour and the power of darkness" came upon them, they were led on by the power of Satan.

We do not suppose that Rev. xiii, 15, teaches that the saints are to be put to death; but that a decree, at least, is to go forth to that effect, the text plainly shows. In view of this decree, and the dangers before us, the Prophet has given the following exhortation: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you: Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger," Zeph. ii, 2, 3.

III. *THE MARK OF THE BEAST.* This mark is mentioned in Rev. xiii, 16; xiv, 9, 11; xv, 2; xvi, 2; xix, 20; xx, 4. In all these places the words "the mark" or "his mark" are used, showing that some one particular mark is referred to. This mark is not explained, only as the mark of the Papal beast, to be enforced by the two-horned beast, and as standing in direct opposition to "the commandments of God," and "the seal of the living God." This mark is very conspicuous, in the forehead or hand, and signifies, not a literal mark, but a prominent religious profession, as clearly seen and known as a literal mark in the forehead or hand. It must be an institution of the Papal beast, a prominent point of religious faith, on which the Papal and Protestant churches agree. Relative to this mark we shall speak more fully hereafter.

IV. *THE WORSHIP OF THE BEAST AND IMAGE.* In the final conflict, relative to which the third angel utters his dreadful warning, but two classes are seen. One class keep the commandments of God, are marked with the seal of the living God, [Eze. ix, 2—6; Rev. vii, 1—3; xiv, 1,] and are seen on Mount Zion with the Lamb. The other class receive the mark of the beast and image, and experience the wrath of God. One class are the worshippers of God, for they honor him by keeping his commandments. The other class receive the mark [a prominent religious institu-

tion and requirement] of the beast, therefore, are the worshippers of the beast, for they honor his institution. We therefore conclude, that the observance of some institution of Papacy, (which is yet to be enforced by the two-horned beast,) that stands opposed to the commandments of God, constitutes the worship of the beast and his image.

V. *THE WRATH OF GOD.* "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the WRATH OF GOD," Rev. xv, 1. This testimony is sufficient proof that the wrath of God, threatened by the third angel, is the SEVEN LAST PLAGUES. These plagues are evidently shadowed forth by the plagues of Egypt, and will be as real and literal as those were. Compare Ex. vii—xii, with Rev. xvi.

The plagues of Egypt were just prior to the deliverance of Israel. The seven last plagues will be poured out just before the final deliverance of the saints. The deceptive power of Satan was manifested by the magicians that withstood Moses, just before, and in connection with, the plagues of Egypt. And prior to, and in connection with, the last plagues, the worshippers of the beast and his image are to be deceived by the "wonders" and "miracles" performed by the two-horned beast.

The wrath of God in the seven last plagues will constitute the "time of trouble such as never was," after Michael stands up. Dan. xii, 1. The mediation of Jesus in the Heavenly Sanctuary, prevents the wrath of God from coming on a guilty world. The four angels [Rev. vii, 1—3] hold the four winds until the servants of God are sealed by the last warning message. When that work is done, Christ will lay aside his priestly attire, put on the "garments of vengeance," [Isa. lix, 17,] and take his position on the "white cloud," [Rev. xiv, 14,] with "a sharp sickle" to reap the harvest of the earth. Then the four angels will cease to hold the four winds [Rev. vii, 1—3,] and the wrath of God, in the seven last plagues, will be poured out.

The period of the pouring out the vials of the wrath of God is clearly shown [Rev. xi, 18] to be under the sounding of the seventh angel, after the "temple of God was opened in heaven," and the "ark of his testament" was seen. See verse 18. This could not have been prior to the termination of the 2,300 days, when the new covenant Sanctuary was to be cleansed. See Heb. viii, 1—6; ix, 1—8, 23, 24. In order for our Great High Priest to accomplish this portion of his priesthood he must, at the end of the 2300 days, pass within the second veil, into the "tabernacle of the testimony," according to the typical priesthood. And it is not until the tabernacle, containing the ten commandments, of the Heavenly Sanctuary is opened that the seven angels are commanded to go their way and pour out the vials of wrath. "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple," &c. Rev. xv, 5, 6.

VI. *THE TORMENT IN THE PRESENCE OF THE HOLY ANGELS AND THE LAMB,* mentioned in the message of the third angel, we think, refers to the second death, at the end of the 1000 years of Rev. xx. It cannot possibly be inflicted upon wicked men in their present state, for they could not stand one moment in the presence of angels and the Lamb, much more, for a length of time, as described in the message. Rev. xiii, 10, 11.

The presence of one angel, at the resurrection of Christ, caused the Roman guard to "shake," and to become "as dead men." And when the Son of man shall come in the glory of his Father, and all the holy angels with him, when the whole heavens shall blaze with glory, and the earth shake at the presence of the Lord, then those who are not cut down by the seven last plagues, will not be able to stand a moment before the burning glory of that scene. Speaking of "the man of sin," Paul says, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," 2 Thess. ii, 8.

We therefore conclude that the message of the third angel contains not only a warning of the terrors of the first death of the worshippers of the beast and his image, by the seven last plagues, but, also, of that scene of torment at the second resurrection, when the wicked dead will be raised with bodies capable of standing in the presence of the Lamb and the holy angels. And as the host of "Gog and Magog" gather up around the Beloved City the final execution of the judgment will take place. "Fire from God out of heaven" will "devour" them.

VII. *THE PATIENCE OF THE SAINTS.* "Here is the patience of the saints." Where? After the second angel has given his message, and the great work designed by it is accomplished. It is well known by those who participated in the advent movement, that this was in the autumn of 1844, at the time of our

great disappointment. The period since that disappointment may properly be called the time of the patience of the saints. Relative to our disappointment, and our waiting position since the time of confident expectation, the Apostle speaks as follows:

"Cast not away therefore your confidence, which hath great recompense of reward. 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."

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 35-39.

This testimony of the Apostle shows, first, that a people were to have great confidence which would be pleasing to God; second, that they would be disappointed, after doing "the will of God," and would need great patience to endure the trials of their position; and third, that they would have to live by faith. In calling to "rememberance the former days," in which they were especially "illuminated," they would live "by faith" in their past experience, and in the sure promises of God relative to the glorious future.

This testimony of the Apostle can apply only to that people who have a corresponding experience. And that people, we fully believe, are those who have looked with great confidence for Christ's coming at a definite period of time, have been disappointed, and have passed through, and are still experiencing, severe trials arising from their waiting position. The expression, "FOR YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME," &c. shows that this testimony can apply nowhere in the history of the church, but just prior to Christ's coming.

The third angel (who follows the second, consequently the period of his message is since our disappointment in 1844,) declares, "HERE is the patience of the saints," which Paul more fully explains, and shows that it is the "little while," just before the Second Advent.

VIII. THE COMMANDMENTS OF GOD. We have now come to an important division of this subject. Mark well this portion of the testimony of the third angel: "HERE are they that keep the commandments of God, [the Father,] and the faith of Jesus," [the Son.] The distinction between the COMMANDMENTS of the Father, and the FAITH of his Son Jesus Christ, is too plain to be misunderstood.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the COMMANDMENTS of God, and have the TESTIMONY of Jesus Christ." Rev. xii, 17. The "faith," and "testimony of Jesus Christ," are evidently the same. The remnant of the seed of the woman, who heed the message of the third angel, not only keep the commandments of the Father, but also the faith or testimony of the Son.

It is said by some that the commandments of God mean only the doctrines and precepts of the New Testament taught by Jesus and his apostles. To this view we object, and would ask those who hold it, What, then, is the testimony of Jesus Christ? Both the commandments of God; and the testimony of Jesus Christ are observed by the remnant. As the faith or testimony of Jesus embraces all the doctrines and precepts taught by Christ and his apostles, peculiar to the new covenant, the commandments of God must of necessity be something besides, which are binding during both the old and new dispensations. We say that the commandments of God, are the ten commandments, which the Father spake with an audible voice, and wrote with his finger in the tables of stone.

"A new commandment I give unto you," said Jesus, "that ye love one another." John xiii, 34. "This is my commandment, That ye love one another, as I have loved you," Chap. xv, 12. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. vi, 2. Peter also speaks of the commandments of the apostles of the Lord and Saviour, 2 Pet. iii, 2. But these are certainly included in the faith or testimony of Jesus Christ. This is the reason why the doctrines and commandments of Christ and his apostles are nowhere called, in the New Testament, the commandments of God.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. Precious promise indeed to those who obey. But whose commandments are these that must be obeyed in order to enter the Golden City, and have right to the Tree of Life? To this question some may be ready to answer, "The commandments of Jesus." But stop my brethren! First see who is speaking. It is the "True Witness," the Lord Jesus Christ, who says, "Blessed are they that do HIS COMMANDMENTS." The word "his" must refer to God the Father; therefore this promise, of entering the City of God, is to those who keep the Father's ten commandments.

IX. THE FAITH OF JESUS. We have before stated that the testimony of Jesus Christ, mentioned in connection with the commandments of God, Rev. xii, 17, is the same as the faith of Jesus, named in Chap. xiv, 12. Both texts apply to the same period. One to the "remnant," or last portion of the church of Christ, just before the Second Advent, the other is a portion of the last message of mercy to the scattered members of the body of Christ, just prior to the pouring out of the wrath of God.

Some have supposed that the faith of Jesus was faith to heal the sick, &c. while others have thought that it was faith necessary to stand in the day of wrath without an Intercessor. But it seems most consistent that the faith or testimony of Jesus Christ embraces all the precepts and doctrines of the New Testament taught by Christ, and afterwards by his holy apostles who were his special witnesses. HERE, in the time of the patience of the saints, is a people—thank heaven—who love the whole Bible. They seek to honor both the Father and the Son, in keeping the commandments of God, and the faith of Jesus.

The testimony of Jesus Christ does not stand opposed to, or take the place of, the commandments of God. Says the Son of God, "Think not that I am come to destroy the law," &c. He shows by referring to the decalogue, that he is speaking of the law of commandments, and then affirms that while heaven and earth should remain, one jot or tittle should in no wise pass from it. See Matt. v. 17-33.

We view the doctrine that the faith of Jesus takes the place of the law of God, and abrogates it, one of the fables of the last days, [2 Tim. iv, 4,] which, if believed, will sink souls in perdition. Paul rebukes this heresy when he says, "Do we then make void the LAW, through FAITH? God forbid: yea, we ESTABLISH THE LAW." Rom. iii, 31. The Apostle also says, [chap. vii,] "Wherefore the law is holy, and the commandment holy, and just, and good." Here, let it be understood, that this epistle to the Romans was written A. D. 60, twenty-nine years after the "hand-writing of ordinances," of the book of Moses, was abolished. Though the typical law of Moses was then abolished, having met its antitype in the gospel, yet the law of God, the ten commandments, was certainly a living law when this epistle was written.

Paul's opinion of the law of God differs widely from the views of some at this day. We are often told that it is "abolished," "dead," "a curse to man," &c. But Paul pronounces it "HOLY, JUST and GOOD." By some it is considered very irksome, especially the observance of the fourth commandment. But, says Paul, "I DELIGHT in the law of God," and "we know that the law is spiritual. The apostle John also agrees with Paul. He says, "For this is the LOVE of God, that we KEEP HIS COMMANDMENTS; and his commandments are NOT grievous." 1 John v. 3. [See our works on the law of God, and the Sabbath.]

In that time of trouble, relative to which the third angel gives his important message, two classes only will appear. One will worship the beast and his image, and receive his mark. The other class will heed the message of the third angel, and keep the commandments of God. They will be sealed or marked with the seal of the living God; and will, with the Lamb of God, stand on Mount Zion. See Rev. chapters xiii.—xvi.

These two classes will stand in opposition to each other. Their marks [prominent religious professions] will be directly opposite. While one class will bow to an institution of the Papal beast, enforced by the two-horned beast, the other will be keeping all of the commandments of God. But what is to constitute this mark of the beast, in that time when men will have to decide to worship God, or the beast and his image? We think it will be to observe the first day of the week, instead of the Sabbath of the fourth commandment.

The first day of the week, so generally observed, is not the Sabbath of the Lord. The only weekly Sabbath of the Bible is that which commemorates the Creator's Rest on the seventh day. Christ and his apostles have spoken of no other.

There is no record that Christ met with his disciples in the day-time of the first day, after his resurrection; neither that the apostles met together for worship in the day-time of that day. Search and see. Paul held a meeting at Troas [Acts xx, 7-14] in the evening of the first day of the week, to break bread; but let it be understood that he journeyed to Assos on foot, and sailed to Mitylene, the same day that he broke bread. In the instruction of the Apostle concerning the collection for the poor saints, [1 Cor. xvi, 1-3,] he says nothing of resting from labor, or a public meeting. His words, "Let every one of you LAY BY HIM IN STORE," &c. show that they were to lay up their liberalities at home, ready for the Apostle when he should visit them.

It is generally admitted by those who have searched the New Testament for proof that the Sabbath has

been changed, that there is no divine authority for it. But many, in the absence of divine testimony, try to content themselves with human authority, the testimony of the so called "Christian Fathers." But we venture to say that no conscientious Christian, who loves the word of God, and seeks to know his duty from that precious book, will rely on such testimony, instead of the commandment of God. Such a course is at war with the great principle of Protestantism—"the Bible the only religion of Protestants." Here was the struggle of the great Reformer.

"As to me," says Martin Luther, "I do not cease my cry of 'The Gospel! the Gospel!—Christ! Christ!' and my enemies are as ready with their answer—'Custom! Custom!—Ordinances! Ordinances!—Fathers! Fathers!—That your faith should not stand in the wisdom of men but in the power of God,' says St. Paul."

The "MAN OF SIN" was to exalt himself ABOVE all that is called God, or that is worshipped, and "THINK TO CHANGE TIMES AND LAWS." 2 Thess. ii, 4; Dan. vii, 25. The times and laws of God are doubtless referred to here. He could change the laws of men as other powers have done. But it was in his heart to change God's times and laws, and thus exalt himself above God. The Pope has attempted to change the fourth commandment, which guards an institution left by God as the memorial of himself. In the very act of instituting his counterfeit sabbath, to be observed instead of the Sabbath of the Lord, he has exalted himself above God. If he had placed the observance of the first day of the week on a level with the Sabbath, then he would have made himself only equal with God; but in treading down the Sabbath of the Bible, and enforcing his own in its stead, he has "exalted himself above all that is called God."

That the first day of the week was observed at quite an early period of the church, as a festival of about the same authority as Good Friday or Holy Thursday, we do not deny. The "mystery of iniquity" worked even in the days of the apostles. 2 Thess. ii, 7. But the following important facts of history show that it did not begin to take the place of the Sabbath till about the beginning of 1260 years of Dan. vii, 25, when the saints, and the "times and laws" of God, were given into the hands of the "little horn."

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 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."

"To give the more solemnity to the first day of the week, Sylvester, who was Bishop of Rome while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of *Lord's Day*."—*Hist. Sabbath*, p. 21.

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."

Edward Breckinold, 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."—*Brev. on the Sabbath* p. 77.

Dr. Chambers says—"By Constantine's laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest in the cities and towns; but he allowed the country people to follow their work. In 538, the council of Orleans prohibited this country labor."—*Encyclop. Art. Sund. Lond. 1791*.

From this time, [538,] the observance of the first day was gradually but forcibly urged upon the people, and the Sabbath dismissed wherever they owned allegiance to the Pope as head of the church, and in England and Scotland as late as the thirteenth century. Then it was decreed that it should be *holy time* from Sunday noon until Monday.

Then if the observance of the first day of the week is not sustained by divine authority, but is an institution of Papacy, we conclude that it will constitute "THE MARK OF THE BEAST," mentioned by the third angel. This angel gives a warning to prepare to stand on the side of the commandments of God in that decisive hour when the mark of the beast shall be enforced.

The cries of the other angels of this chapter, all to be fulfilled in the future, after the Son of man takes his place on the "white cloud," represent messages of

prayer. They will be much better understood about the time of their fulfillment, while the saints are passing through the time of trouble.

It is said of the first angel that his message was given with a "LORD VOICE." It attracted general notice. Not so with the second. But the third is said to be given with a "LORD VOICE." It will evidently increase and spread, until it reaches the hearts of God's humble people, and calls out the opposition of those who esteem this world and the commandments of men, of more value than the commandments of God, and a right to the tree of life.

THE PAPER.—There are many to whom we send the "Review and Herald," that we have never heard from. We did suppose that all who receive it, and feel interested in the doctrines it advocates, would let us hear from them in some way. No one should neglect to write, because they have not means to send us.

It has ever been a trial to us to have the paper sustained by large donations from a few free souls who wish to use their means in the cause of God. It should not be so. Every one that is able should do something. But if all do not do their part, it will be made up by a few, there will be no lack. We are under the necessity of saying that we shall need more means soon, and expect to hear from those who have given but little or nothing for their paper.

There are quite a number of free-hearted brethren who have given much, and have told us to let our wants be known to them. We hope that such will not feel called upon by these remarks. There are poor traveling brethren that must be helped, and we hope they will first supply their wants. The "Review and Herald" should be supported by each, who can, paying for his own, and a poor brother's paper.

NOT SO.

The "Harbinger" of Dec. 6, contains the following statement of "C." which we wish to correct.

"Some who are preaching the Sabbath, think they are the 'angel' of Rev. vii, 2, sealing the servants of God in their foreheads.

We know of none, who are preaching the Sabbath, who hold this view. Bro. Joseph Bates advanced views concerning the sealing, about three years since, which many of those then observing the Sabbath objected to. But those wrong views he corrected in a small tract entitled "Synopsis of the Seal," &c. published in May, 1849. We give his correction as follows:

"Since writing the Sealing Message, I have been satisfactorily convinced that the exposition which I then gave of the four messengers standing on the four quarters of the earth, and the ascending sealing messenger, was incorrect. The difficulties which then prevented me from seeing the clear light on this subject (as I stated on pages 65, 66, of the Seal,) have since been removed, and I now praise the Lord for the clear light that shines, viz: that the four messengers instead of being the four principal governments of earth, are FOUR LITERAL ANGELS commissioned by God to execute his purpose in the destruction of the wicked, by his four sore judgments (or winds), viz: sword, famine, noisome beasts and pestilence."

"ANOTHER MESSENGER.—Literal, like the four in the 1st verse, having charge of the sealing of the 141,000, and also power to prevent the four angels from letting a wind blow; until the servants of God are all sealed."

OUR TOUR WEST.

We wish to visit as many of the brethren as consistent, in the short period that we are to be from home, and have concluded to go from the Camden Conference to Oswego, where we will meet with the brethren Wednesday evening Dec. 31st.

We will hold a Conference in the vicinity of Lincklaen, (N. Y.), where the brethren may appoint, to commence Friday evening, Jan. 2d, and hold over the Sabbath and First-day.

Also, we will hold a Conference in the vicinity of Bath, Steuben Co. (N. Y.), where the brethren may appoint, to commence Friday evening, Jan. 9th, and hold over the Sabbath and First-day.

We hope to see a general gathering of the brethren. The Lord has greatly blessed such meetings of late, and we think the scattered friends of the present truth would feel fully paid to go some distance to attend them.

Those who wish meetings in other places should write to us at Oswego or Bath. Also, those who wish an immediate answer.

No. 10 of the "Review and Herald" will probably be delayed one or two weeks. Ed.

A BRIEF EXPOSITION OF THE ANGELS OF REVELATION xiv.—This is the title of a small tract of 32 pages just published, and contains our view of the first three angels of that important chapter. It is designed for the friends of the cause to circulate. The cost of this little work is about \$2 per hundred. We hope the brethren will be interested to give it a judicious circulation. Let all be free to send for it, whether they have or have not the means to pay for it.

"Weeping may endure for a night, but joy cometh in the morning." Ps. xxx, 5.

List those notes of music stealing
Softly on the night of time,
To the anguished heart revealing
Visions of a happier clime.
Future blessedness and pleasure,
Scenes of glory yet to be,
Peace and gladness without measure,
Light and joy and victory.
Long the shades of night have bound thee,
Pilgrim on the desert waste;
Long the tempest bursting round thee,
Hurled its angry arrows past.
Yet with fearless firm endeavor,
Thou hast urged thine onward way;
Leaning on the promise ever,
Hoping, watching for the day.

Still their earnest eyes upraising
To the Throne of light above,
See the "remnant" fondly gazing
For His coming whom they love.
Oft their cherished hopes lie bleeding,
Smit by sudden vengeance low;
From their grasp the prize receding,
Bids the tear of anguish flow.

Yet their "word of patience" keeping,
They their fainting strength renew;
Never on the watch-tower sleeping,
Loving the commands to do.
All the Royal Law fulfilling,
Striving like their Lord to be—
In his cause to suffer, willing,
Till they his salvation see.

Lo! it comes, the morn of gladness!
We its dawning light descry;
Flee the shades of grief and sadness,
Glory gilds the eastern sky.
Dry for aye the tear of sorrow,
All the night of weeping past!
Hail, the bright unending morrow,
Long expected—come at last!

H. N. STEVENS.

Paris, Me.

LETTERS.

From Bro. Lee.

DEAR BRO. WHITE: I am glad to send you the name of one who wishes to read the "Review and Herald," and appears to be anxious to obtain light on the present truth. It does appear strange that so few of the brethren, who were once strong in the Lord, are willing to listen to the message of the third angel.

I am striving, with my companion and children, to keep the commandments of God, that we may have right to the tree of life, and enter in through the gates into the City. The Lord is with us, and is strengthening and encouraging us to go forward, to trust and confide in him. I praise God for what he has done, and is still doing, for me and my little family. I thank him that he ever put it into the hearts of his servants to come this way with the third angel's message. It has proved a great blessing to us, and I believe it will to others in this vicinity.

I have lately been to see a number of brethren and sisters, and since I commenced this letter have found three more who are willing to search the scriptures to see if these things are so, and wish for the "Review and Herald" to assist them in searching. The one whom I mentioned at the commencement of this letter has already kept two or three Sabbaths, and, although she meets with some opposition, is determined to keep the commandments of God instead of following the traditions of men. I here send the address of those who wish for the paper, earnestly praying that God will enable them to see the light there is in the present truth.

Yours in hope of obtaining a right to the Tree of Life, and admittance through the gates into the City.

Hatley, (C. E.), Dec. 15th, 1851.

ALONZO LEE.

From Bro. Holt.

DEAR BRO. WHITE: I feel strong in the Lord, and never felt more like doing his whole will than at present. I am encouraged to toil on, knowing that God is in the work of gathering precious souls into the unity of the faith, and the knowledge of the truth, and is blessing every effort that is made for that purpose.

Since I wrote you from Oswego, I have visited Sandy Creek, Redfield, Boylston, and Lorain. In Redfield I found a number who were starving for the truth. In the other places the brethren were growing stronger and more united. God's people are springing up "among the grass, as willows by the water-courses." In some places where but a few months since, there was seemingly no sign of there being one child of God, they are now springing up, and becoming strong in the present truth. This is the Lord's work. Amen.

Your Brother in the love of God. G. W. HOLT.
Camden, (N. Y.), Dec. 11, 1851.

From Bro. Camp.

DEAR BRO. WHITE: I send you one dollar to assist in bearing the expenses of the paper. We have read it with much interest, and I trust with profit. Three families, beside ourselves, read ours. They live in Chelsea. One of them, Bro. Daniel Stephens, has embraced the Holy Sabbath. He spent the Sabbath at my house a few weeks since, and said he had been examining the subject, and looking at the evidence, and felt prepared to embrace it. We had a prayer meeting and when he left he said his soul was full. He wishes you to send him the paper.

I feel to rejoice in the truth. The Lord has done great things for us, whereof we are glad. We are alone, in the present truth, among bitter opposers, who call us deluded; but we know in whom we have believed.

Brother and Sister Lothrop tarried over night with us, on their way to Massachusetts, which made our hearts rejoice. Brethren traveling through this region are cordially invited to call. * * *

Pray for us, that we may overcome every foe, and be found among those that love the appearing of the blessed Saviour. Glory to God, my heart dilates with joy at the thought.

WILLIAM CAMP.
Williamstown, (Vt.), Dec. 1st, 1851.

Extracts of Letters.

Bro. H. O. Nichols writes from Dorchester, (Mass.), Dec. 7th, 1851: The cause here is evidently rising. The great work begun at the conference is still fresh in the minds of many; and it has been progressing. The saints see the necessity of being united in faith, in feeling and in sentiment; and are fast coming up to the help of the Lord.

Our meetings are truly interesting and profitable. The sweet spirit seems to hover around, and I esteem it a privilege to heed the injunction of the Apostle—"Not forsaking the assembling of ourselves together . . . but exhorting one another, and so much the more as we see the day approaching." And the burden of the testimonies given, is concerning the ten immutable laws of Jehovah, which he engraved with his own finger on tables of stone, and which now in these last days, since the temple of God in heaven is opened, shine out so clearly on the pages of inspiration, even unto the end when Jesus speaks by an angel unto John his servant, saying, "Blessed are they that do his [God the Father's] commandments that they may have right to the tree of life," &c. This is a glorious reward to the "doers of the law." And no wonder the sweet Singer of Israel thought that in keeping the commandments "there is great reward."

I feel thankful that I am with those that have the Ark of God with them, and I am determined by the help of the Lord to continue with them unto the end; for they are as surely destined to triumph over their foes as did ancient Israel.

Sister P. M. Bates writes from Fairhaven, (Mass.), Dec. 12th, 1851: "I feel an increasing desire to be filled with all the fullness of God. And the more I strive for this, the more I see my own unworthiness. Sometimes I feel almost discouraged; and were it not that the cloud breaks away, and a sunbeam of glory illumines my pathway, and I can claim some precious promise, I should despair."

"Since the Medford Conference, I have felt more sensibly, than ever before, the need of entire consecration to God, and realize, in some degree, how pure and holy we must be to stand before him without a Mediator. O, how I tremble and weep before him, when I think what a poor unworthy creature I am. Then, how precious is Jesus to me. He is my only hope."

"I rejoice for the success that attended the conferences, and that the Lord is doing so much for the remnant. How sweet the union. Truly, it calls for love, praise and gratitude to God for his condescending goodness. I will praise him, though so unworthy."

"I love the Holy Sabbath better and better, and pray that it may be sanctified to all the dear children who are trying to keep it. I want to be sanctified by obedience to the truth, to be more holy, have a pure heart and clean hands. Pray for me that I may be enabled to overcome, by the blood of the Lamb and the word of my testimony."

Letters received since December 8.

R. R. Chapin, S. W. Rhodes, E. P. Butler, O. Hewett, Z. Marsh 2, J. N. Andrews, D. Moody, Wm. Harris, H. S. Case, M. Lockwood, P. M. Bates, G. W. Holt, D. T. Evans, O. Nichols, Wm. Mahew, H. N. Stevens, N. Mead.

Receipts.

P. Gibson, R. F. Cottrell, Wm. Beebe, A. A. Dodge, J. Chase, S. Mix, E. Andrews, Wm. James, Alonzo Lee, \$1 each; H. O. Nichols, Wm. Harris, a Friend, \$2 each.

For the Pamphlet entitled "Experience and Views," Joseph Jackson, \$5; a Friend, \$2; Jenet Preston, \$1.