

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. II.

SARATOGA SPRINGS, N. Y., MARCH 2, 1852.

No. 13.

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

PUBLISHED SEMI-MONTHLY.

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

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

The following lines from the Voice of Truth of 1845 beautifully express the real spirit and trials of the past advent movement. They are well calculated to "call to remembrance the former days."

The Seventh Month.

"A Pilgrim band, with unaccustomed feet,
Set out to follow TRUTH. Then wisdom smiled,
And pointed to a path that led far out
Beyond the dim philosophy of time,
And said, 'if ye indeed will drink the cup,
Of which I drink, and also be baptized
With my baptism, then shall ye enter in
And tread the thorny path that follows truth.'
They bowed with one consent, and onward pressed;
And, as the pathway narrowed, east aside
Their worldly happiness and each hindering weight—
Idols, and self, and sympathies, and tears,
Nor looked behind to see how strangely far
They had advanced beyond each time-worn chart;
For on one side their feet dark waters yawned,
And on the other, still refining fire.

At length, the trial came, when wisdom sought
To test and purify their faith and zeal,
And seal them for the glory and the crown
Of righteousness. The day—the test hour—came,
They stood together, firm, united, free,
Upon eternal rock. The waves dashed round
And wildly threatened, while red lightnings blazed
And thunders rolled; and from the gathering shade
Strange voices whispered unbelief. Yet still,
Unheeded for a while, they braved the storm.

At length a murmur rose, and some looked back,
Astonished at their distance from the shore;
For still the land of Egypt was in sight,
Where the proud fanes of worldly worship stood,
And human policy and ancient nauges,
Earth's wisdom, science and religion's form.
Then with a wild attempt their life to save,
Some, that had been the foremost in the train,
Rushed o'er the beetling verge of that high rock,
And loudly called upon the rest to turn,
And with confessions deep, give up at once
The false pursuit. And now, while yet was heard
The echo of their voice beyond the wave,
In praise of Wisdom's consecrated path,
Their voices change, and desecrate that way,
Proclaiming Wisdom had not led them out
So far from EARTH; but some strange wily fiend,
In Wisdom's garb. Ah, judge what sad dismay
Entered the trusting hearts of that poor flock.
Some cried, 'and is it all delusion, then,
A vision false, to which my soul has bowed;
My sacrifice, and consecration, all
A shadow, wrong and vain?' Then Unbelief
Came in, and many sank in chill despair
Beneath the sullen waves, striving in vain
To reach the kingdom in some easier way.
But now, the third long watch is fully past,
And the dark mist that hung upon that rock
Is driven before the light of opening day.
What see we there? Bones scattered round its base,
Washed from the depths beneath. But turn again
Upon its highest point, is seen a group—
A remnant—that unshaken, there remains;
Who still have kept their joy and confidence,
Though winds have rent, and raging waters drenched,
And earth, and hell, combined to drive them hence.
Yet there they stand, held by a power unseen,
And wait a sure salvation from on high.
To them, what is reproach, or scorn, or hate?
Or the low ridicule of dying things?
What the last howlings of the storm to them,
When rest is just in sight, and Jesus calls,
And says, 'come out of tribulation, come,
My suffering and my ransomed ones, COME HOME.'

From the Advent Testimony of 1846.

The only Safe Position.

BY J. B. COOK.

To the Christian there is but one rule of duty, and that is the Divine will. One glory to seek, and that is the glory of God. His trust in God, and love to him, must prevail over all inferior affections. Jehovah's claims are paramount to all others. He is su-

preme; therefore his will should be regarded as supreme. We should give God that place in our hearts that he holds in the universe. Absolute supremacy is his due. Amen!

The language of our heart should be, "Lord what wilt thou have me to do!" "Speak Lord, thy servant heareth." This docility and submission of soul, is ascertained by believing heartily what he reveals, and obeying cheerfully what he commands. The child of grace makes no reserves—does not "keep back a part of the price," but gives himself up, a "living sacrifice, holy acceptable to God." It is to him, "a reasonable service." This is a *SAFE* position to occupy, before God and man. It is that of a "living sacrifice, holy and acceptable to God."

In this position, Noah prepared his Ark, and *condemned* an opposing world. It led him out over a drowning world, where none could deliver, but Almighty God. This was the position of Job when he justified Jehovah in his bereavements. "So the Lord blessed the latter end of Job more than in the beginning."

In such a position Abraham left his kindred and country and in heart, sacrificed his beloved Isaac; but he became heir of "the better" world, and father of all the faithful.

Elijah, living in this posture before God, passed through fire and flood and became so filled with "glory and with God" that he could ascend to the realms of immortality in a "chariot of fire, with horses of fire."

Daniel maintained this position to the depths of the lion's den, where God's angel attended him, who made them meek as lambs at his feet. It was for Daniel the most instructive, advantageous and honorable position that could have been occupied.

In this position, so dangerous to human view, the companions of Daniel went into the fiery furnace, "seven times heated" and found what, elsewhere they never knew; "the form of the fourth, like the Son of God."

All whom the Spirit of God deemed worthy of a name in the list of worthies "of whom the world was not," worthy," have been led, by maintaining this posture of soul, into dangers, from which none could deliver but God. In danger they cling more closely to their Father's guiding hand. Their most fatal positions have been *most safe*—most blessed for them, and most for the glory of Him, who has condescended to employ them in a sphere where angels delight to attend and serve.

David was most secure when in conflict with Goliath. So was Peter, when at Jesus's bidding, he walked on the tempestuous sea of Tiberias. Luther was never in a safer position, than when in the presence of the German princes, and in spite of the Pope, he maintained his confidence in the Holy Scripture, and was placed under the Anathema of the Church, and the ban of the empire. Had he or any of "the sons or daughters of the Almighty" accepted deliverance by forsaking their position as living sacrifices, they would then have been in danger. Without speedy, bitter repentance, like that of Peter, they would have been plunged lower into perdition. 1 Pet. ii, 24; Heb. vi, 19.

It has ever been trying to my feelings to differ from those whom I am bound to regard as friends—in most respects my superiors. It was so with my Pseudo-baptist friends prior to my baptism. More so still, with my Baptist friends; but most of all with my Advent brethren. Yet there is only *one safe* position. It is always, especially in every great crisis, a bold one. In human esteem it is reckless, wrong and ruinous. Such a position we took in '43. Such a position the Adventists dared to maintain through '44. It was fortified by all scripture and all the history we could grasp. The evidence God gave us was sufficient to secure a measure of homage from a large portion of the more candid in community. When that homage was withdrawn, a portion of the band forsook their position, as if they could not stand only so far as sustained by human opinion; at least sufficiently to keep them in countenance. The rest like some of old stood, stood firm in the conviction that God was worthy of the most implicit trust, notwithstanding the apparent opposing Providences, and their drendful disappointment.

They 'held fast the *beginning* of their confidence' not 'accepting deliverance' on any such conditions as the unbelieving and disobedient, prescribed.

I know the solemnity of the position taken in '43. It was taken deliberately, in the fear of God, after having counted the cost. I knew that if the Lord's coming was at hand, I could not benefit others, or be safe myself, or do what I ought for the glory of God but by taking up the *cross of that truth*. Praise God that he gave me grace to do it.

The solemnity of my position towards the Adventists I still feel. Though there is not in any corner of my heart the least unkind feeling towards any mortal, much less the Advent people; yet if I am right in maintaining our position, they in 'drawing back' from it, are in infinite peril of perdition—can not avoid it; but by timely confessing their sins, for confessing to the world, justifying its impenitence, and seeking again to build up those principles of false or formal religion, which they had attempted to destroy. Some have *gone* to the churches, others in heart are going—justifying their unbelief.

If the Advent be at hand—if the Doctrine of Divine Providence taught by Jesus, and by the record of all Divine dispensations thus far, may be applied to this period, and to those characterized in Scripture as God's people, then I am right—must, in the main be right in maintaining our position—holding fast the beginning of my confidence—justifying God's truth, and condemning the unbelief of all who are falling after the example of ancient Israel.

The searcher of all hearts knows that I do not differ from others willingly. It is only from the clearest convictions of duty to both God and man. I must 'confess' Christ's truth—clear my own skirts of the blood of souls, and do good to all who have not beyond recovery, *denied* their Lord.

Those who reject the great fundamental doctrines of scripture relative to the Advent movement are in a similar condition, that the churches were placed in, by rejecting the same doctrines in their application to the same great truths of revelation in '43.

I see the waves rising and raging around me; but I see no security in any position, save that of entire trust in him who never slumbers. All the consecration made at my baptism, I must, God being my helper, maintain. Our Lord is coming. He is coming soon. Amen, even so, come Lord Jesus!

From the Advent Testimony of 1846.

The True Issue.

BY J. B. COOK.

It is not whether there has been many things wrong among Adventists, nor whether they are accountable for all that has been wrong. This is granted. It was so among the primitive disciples. My object is to maintain the truth of God's word relative to Divine Providence and Divine promise. By showing that these fundamental doctrines have been verified in our history—that they apply truly and naturally to the Advent movement, according to the strict import of the letter of scripture, I attempt to show conclusively that it is of Heaven.

In the time of Moses, David, and the honored attendants on Messiah, Divine guidance did not make them divine. It only secured the performance of Jehovah's revealed will. They would in each case have arranged things and brought out the events, in which they were severally, the actors, altogether differently; but they could neither divert the Divine counsels into the channel of their conceptions, nor derange the order he had revealed. It was beyond their power to hasten or impede prophetic fulfillment. They were in some respects, as much disappointed in the development of Jehovah's revealed purpose, by his Providence, as were their opponents. All were at times well nigh confounded, till the smoke of the explosion passed off. The believer, seeing the precise fulfillment of "the word," stood corrected, instructed and strengthened; but those who *wanted an excuse* for unbelief, turned away; and as in the history of Jesus, "they walked no more with him." Thus it has been in Advent history. God does not do our will, nor endorse our errors. He does his own holy will, and leaves those who are half-hearted, to turn aside to their tents, as did Gideon. "Whosoever is *fearful and afraid*, let him return." The truth is,

God does not depend on us. We all depend upon God. We impose no obligation on him. *He imposes the greatest obligations on us* by condescending to employ us, in achieving his triumphs. Thus it was with Phineas, Elijah, Paul, Luther, and others who are his. All glory to God! I want every muscle and bone of my body, to praise him! Let all that is in me, or of me, glorify his great Name, for allowing me to believe and obey the Gospel!—the whole Gospel, including its crowning, its elevating, and also its humbling truths.

God's great plan is, in its higher range, above us. It is above Satan's reach. In this we should rejoice. Of Him, and through him, and to him, are all things—to whom be glory forever. Amen! The Advent movement is "OF HIM." It will be for his glory, and the salvation of all, who "hold fast the beginning of their confidence steadfast unto the end." Everlasting thanks be to his dear, sweet Name, that he gave his poor worm, the privilege of acting an humble part, in the scene preparatory to this crowning event of all Divine dispensations. Bless the Lord, O my soul.

Those pitted souls, who became *ashamed* of "the vision," and of the midnight cry, will be overwhelmed with shame, for having been ashamed of the manner in which God fulfilled his word; except they speedily repent and "confess" the truth of Christ's most gracious promises to those who "look for" and "love his appearing." Jesus holds us to a "confession" of his veracity, in all he said.

"The love of Christ constraineth me," and I have been borne away, perhaps, somewhat from the point before the reader's mind; but not from the true issue. Let those who are ashamed of the part they took in the proclamation of the judgment, and the coming of Jesus in bible language, and of the midnight cry, tell us why. Were you not sincere, prayerful and persevering, in searching the scriptures, and did you not honestly believe that prophetic time would end in '43, or in '44? If you were not honest, you ought to be ashamed before all earth and Heaven. Your character must have been rotten to the core. The issue is not whether you are ashamed of the part others have acted. Peter, Judas, and all the apostles, were erring. It is human to err, still; but I have as little to regret in the part I have acted in the Advent cause, as in that which I previously acted relative to religion. I have been as honest and more blest, in believing the Second Advent, time and all, than in my previous belief in the First Advent. My knowledge, as Bro. Galusha says, was imperfect; but I have a perfect consciousness of integrity. Have you? then tell me can you be ashamed of this primary element of all virtue! My Advent knowledge and experience was obtained by more study and more prayer, than any that preceded it. It has, with me, been a vast advance on all my prior knowledge of christian truth and experience. My whole being praises God for it. Amen.

As this was once *your* position, (as it still is mine,) is it not clear as day, that you have backslidden, or "drawn back" towards perdition? Instead of closing your hearts and your pulpits, ought you not to be alarmed, at your willingness to exclude the evidence that God has been fulfilling his revealed will, in the Second Advent movement, so far? You thus cast contempt on that which was your own largest knowledge, and holier, divinest experience. Your outcast brother has, by "holding fast," a still larger knowledge, and an experience still more Divine. "My soul doth magnify the Lord" for it. "My spirit doth rejoice in God my Saviour, for he that is Mighty hath done unto me great things." Amen!

In order to bring out the true issue, let me enquire:—
1. Whether this is not the time to expect the introductory scenes of the Saviour's glorious appearing? The overwhelming testimony on this point will not be denied.

2. Has the series of events in Advent history, occurred in a different order from that which you find in the Advent prophecy? Hab. ii, 2, 3; Matt. xxv, 1—10; 1 Thess. v, 1—3; 2 Pet. iii, 3—4.

3. Can you deny that Divine Providence has extended to this series of events, bringing them out in the predicted order. Isa. xlv, 1; Matt. x, 29.

4. Can you prove that Divine promise was *not* fulfilled in the Advent people? If you can not, please tell us what influenced them. The promise certainly belongs to those who are willing to do the Divine will—to those who "look for and love" the Lord's appearing. Now I prove that the promises of Divine guidance were fulfilled in them. 1st. Because they are addressed to *such* a people, the cross bearing and believing. 2d. Because those who had enjoyed much of the Holy Spirit before, were conscious that it was the same spirit of grace, in a greater degree. 3d. It was confessed to be the Holy Spirit by the most spiritually minded, who remained in the church. If Divine promise was fulfilled in us as we all once claimed, and the most prayerful in the

church confessed, then to deny it now is to deny so far, the Holy Ghost. It is to deny the truth of Christ's promise. Is it not?

5. Is your conception of the manner of prophetic fulfillment, more likely to be correct than that of the Divinely commissioned Moses, or the Saviour's apostles? If so why?

6. Has God usually, in the great crises of the world, left those named in his promises to the guidance of Satan? If so I'll admit that he may have done so now.

7. Will not the Advent of Christ find the world, as did the Deluge, almost faithless—disregarding all the signs of his coming? Will it not come on them *as a snare*? And is not the Advent movement adapted to form such a snare.

8. Will all those even, who go forth to meet the Saviour, maintain their faith (their light) and enter the kingdom? If not must you not prove it by that very scripture which you refuse to apply in other particulars, which are quite as plain as this one?

9. Will you tell where you get the idea of a midnight cry? Is it only from the parable of the virgins? Then you must be consistent have, 1st. A going forth. 2d. A tarrying, and 3d. this cry. Then a breaking up of the band, and afterwards, a shut door. How in the name of reason or religion, can you make the cry mean something important, just preceding the coming of Christ, and the other parts of the representation nothing, and the series of events nothing!

10. Is it not impossible that the Archangel should give the cry at the Lord's coming, and then the remaining parts of the parable be fulfilled subsequently? Does the lightning to which our Lord's coming is likened, give time for the foolish to go and get oil, come on and knock, and not know that they are 'too late' till the answer comes 'I know you not?' Does it take lightning as long as that to cut and burn its way through heaven?

11. How on the other hand can the cry extend through centuries, when the only scripture, which gives you any idea of the cry confines it to the period of the night watches? Does not the entire action of the virgins, as well as the cry, take place in the night of the marriage? If so how dare you make it cover their whole lives, nights, days and all? If the cry in the parable means anything definite, or important, why not the time also? Beware! 'God is not mocked.'

12. If you bend it thus to suit your conceptions, and deny the promise and Providence of God, so apparent in fulfilling the parable, are you not in principle, doing just what you condemn in those who treat the prophecy of Daniel in the same manner?—They to avoid our faith, mix up the 3d with the 4th beast, and in the end make a head of the 3d to absorb the whole of the fourth, so that with them the prophecy, Dan vii, does not reach even to the First Advent. How can you in this manner, make the cry, to absorb the time, and the series of events, the subsequent falling away of the foolish, and shut door as represented in the parable? I could as soon believe the learned professor sincere when he made the Syrian head of the 3d beast swallow down the whole 4th, before its symbolized existence with its decade of horns, brazen nails and all, not even leaving out the tip end of his tail!

13. If the cry be fulfilled at all, why not the other parts of the parable also, each in the "order" which Jesus "declared" from ancient time, when he told things "that are coming and shall come?"

14. Can you prove that a special trial resulting from our Lord's tarrying will not render patience and watchfulness, absolutely necessary? If we are in this trial why not admit frankly that scripture where the tarrying, the cry, and the need of watchfulness are together taught? * * *

16. Please prove that the path of the just instead of shining "more and more unto perfect day," leads into darkness, where they must re-write, "the vision," where those who doubt Divine supervision shall themselves take care to make it speak so as not to "lie" the second time! No one will fairly make issue with me on this point, I apprehend, that "the vision" written, judgment hour proclaimed, the tarrying, midnight cry, and dispersion of the virgin band, will ever have a recorded fulfillment again in our age—that it will be again confirmed by signs and wonders and gifts of the Holy Ghost. No. No. There was a naturalness, a Divinity in the past movement which can never be witnessed again, by those who will not believe. It was like machinery moving in oil. It was like the out-bursting of a fountain from the earth, with original, spontaneous, native force. It evinces the pressure of the Divine hand on this age. It brought out in bold relief, before every eye, the more delicate touches of the prophetic pencil, converting prophecy into history in quick succession, and furnishing abundant confirmation to our

faith in the prophetic word, which proves the glories of the everlasting kingdom to be just upon us.

17. It is not certain that the several points in the parable have been, successively, brought out distinctly. Did not the people named in Divine promise stand on them as on a platform, to do what then seemed the will of God, connected with the Advent. Did they not form as distinct an idea of the going forth, and of the tarrying, as of the midnight cry? Well if the last be all wrong, all a mistake," as a leading lecturer in this city says, "though he was compelled to come into it," why is not the whole wrong? Why keep up false appearances? I KNOW that each leading point in the parable, preceding and following the Cry, has become, MATTER OF RECORD. That which was prophecy is now history, down to near the closing scene. I could not as an honest man, much less as a christian, profess to believe a part of this wonderful series of events so like a fulfillment, 'all wrong, or all a mistake,' while in other parts we trace Divine agency. Our agency in this Judgment scene will be judged by Him who looks through all disguises. If you deny the hand of God in filling out this representation of those who watch and wait for the Son of Man; I'll engage if you'll be honest, to drive you off from revelation, beyond Infidelity into Atheism! It is all of a piece.

I call heaven and earth to witness, that I see no alternative but to confess Christ's truth which has been brought out in the Advent movement, or to deny it. God Almighty is my witness that I see no alternative but to recognize his Providence here, or deny it over the world. There is I solemnly believe, no alternative but to acknowledge the supreme guiding spirit of grace here, according to our Lord's prayer and promise, or to deny all religion so far as we have known and taught it. There is no integrity in avoiding the true issue. If we have known anything of religion "as we ought to know," we have enjoyed it during our belief of these crowning truths of revelation. With tearful gratitude I acknowledge that I never was so favored with the Holy Ghost as during the last few years. The Searcher of hearts knows that competent witnesses from all denominations have thus testified, Now admit it or deny it. If you deny, be honest and deny all spiritual religion, so far as you or your Advent brethren know. You have had it, if ever, in your Advent experience.

The full confidence of my soul amounts to knowledge, that I do know what religion is—that Adventists, so long as they held fast the "beginning of their confidence" enjoyed the Holy Ghost in unwonted measure—that God has guided them to bring out the opening scenes of the day of God—that those who maintain faith in God's word, Spirit and Providence, will still "stand" nay "walk" in the "path of the just," encircled with "more and more" light, as they advance into the glories of an eternal day. "Bless the Lord, O my soul," for such faith and hope.

None who admit that we have enjoyed the Holy Spirit of promise, will join issue with me and deny that he has guided us to do the Divine will—fulfill his word and thus render the coming of our Lord, so far, absolutely certain and very soon. Those who doubt Divine guidance are, and must be in the fog. Such will not, after all, see the true issue.

The Dragon, the Beast, and the False Prophet.

BY O. NICHOLS.

The dragon is a power that sought the death of the child Jesus, persecuted the church of Christ, continued his warfare and persecutions against the church while in the wilderness, and overcame them by putting them to death. And his last acts are to make war with the remnant of the church which keep the commandments of God, and have the testimony of Jesus Christ. Rev. xii, 4, 11—17.

The dragon is also mentioned in Chap. xvi, 13, in connection with the beast, and the false prophet, from which "the spirits of devils working miracles proceed out of their mouths, and go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

The beast is a power that has authority given him by the dragon "over all kindreds and tongues and nations, whom all shall worship, whose names are not written in the book of life;" Chap. xiii, 2—8; and the third angel's message is a warning unto all, not to worship the beast, or his image, or receive his mark, under the penalty of drinking the wine of the wrath of God which is poured out without mixture into the cup of his indignation. Chap. xiv, 9, 10.

The false prophet is another instrumentality of the old serpent, that was to work miracles before the beast, and deceive them that receive the mark of the beast, and them that worship his image. Chap. xix, 20. As the dragon, the beast, and the false

prophet, are three influential powers, acting together in the catastrophe of this world, [Rev. xvi, 13, 14,] it may be necessary to enquire what they are.

I. WHAT IS THE DRAGON? AND, WHAT IS HIS MOUTH?

The Dragon according to the inspired testimony in chap. xii, 9, and xx, 2, is "that old serpent, called the devil and satan, which deceiveth the whole world."

He is also called "the Prince of this world," John xii, 31, and is "the god of this world." He is the prince of the power of the air, the spirit that worketh in the children of disobedience." Eph. ii, 2. He boasts of having all the kingdoms of this world at his disposal, and the glory of them, and to give their power and glory unto whomsoever he will, especially to those that serve and worship him. Luke iv, 5-7.

As the Pagan nations publicly worshiped devils, and sacrificed unto them, 1 Cor. x, 20; Rev. ix, 20, hence the figure of a great red dragon was the most appropriate symbol to represent the civil executive powers of Pagan Rome. Red or scarlet was the distinguished colours worn by the Pagan Emperors and Senators; and also the mules and horses on which they rode are said to have been covered with scarlet cloth. Thus the executive powers of Pagan Rome, were the instrumentality of the dragon, or devil, to carry his purpose into effect. And as long as the Pagan authorities held the sovereignty over the people of God, they were the mouth of the dragon.

King Herod was this mouth, when he sent forth the decree to slay the infant children of Bethlehem, Matt. ii, 16. When the Pagan supremacy was put down by the nominal christian Emperors, it became necessary that the old serpent's mouth should be transferred to those successive powers that held the control over the church and state governments.

The Emperor Justinian became the head of the civil and ecclesiastical governments, and consequently was the instrumentality, and mouth of the dragon, that gave the beast his seat, and power, and great authority. Chap. xiii, 2. During the Papal supremacy, his mouth was invested in the popes of Rome, who were a mouth that spake very great things, and blasphemies. Dan. vii, 20; Rev. xiii, 5. "The dragon cast out of his mouth water as a flood after the women, [the church of God,] that he might cause her to be carried away." Rev. xii, 15.

The popes were the most effectual servants of the devil; they claimed to be the vicegerent of God, and the head of the church, and the supremacy over the civil governments, whom they made subservient, in carrying into execution their mandates for putting to death the saints. Rev. xii, 13-16; xiii, 7.

The last agency of the dragon makes war with the remnant of the saints, that "keep the commandments of God, and have the testimony of Jesus Christ." Chap. xii, 17. This power is evidently the two-horned image of the beast. He has a mouth that "spake as a dragon." He not only speaks, but causeth all, both small and great, rich and poor, to receive a mark, that no man might buy or sell, save he that had the mark, or the name of the beast; and he causeth that as many as would not worship the image of the beast should be killed." Chap. xii, 1, 15-17.

In the beginning, "God said unto the serpent, I will put enmity between thee and the woman, [the figure of the church of God,] and between thy seed, [the children of the devil,] and her seed." [the children of God.] Gen. iii, 14, 15; see Matt. xiii, 38, 39. The good seed are the children of the kingdom; the tares are the children of the wicked one." Jesus said unto the Pharisees, "ye are of your father the devil." John viii, 44; Acts xiii, 10.

It has been the chief purpose of the devil for six thousand years, to effect the destruction of the children of God; and there has been a constant warfare carried on through the "old serpent's" agents, by persecutions, cruel bondage, deception, enchantments, by false prophets, and every cunning invention which is calculated to deceive, if possible the elect, and ultimately cause their destruction.

WHAT IS THE BEAST?

The beast is mentioned in chap. xiv, 13, 16, 19, 20. It is a definite ruling power, generally understood to be the ten-horned beast of chap. xiii and xvii,—the catholic government of the Roman Empire, under the restraint of the church of Rome, and sovereignty of the Pope, as their supreme head of the church. That is, the church of Rome clothed with civil power, and the civil governments made subservient to the Pope, in the execution of his decrees. The beast carrieth the woman; the woman is that great city (or church) which reigneth over the kings of the earth. Chap. xvii, 18. It is "a scarlet colored beast." Verse 3. Scarlet and purple were the distinguished colors worn by the popes and their cardinals, "A cardinal is an ecclesiastical

Prince in the Roman catholic church, who has a voice in the conclave, at the election of the Pope, who is taken from their number. They constitute the sacred college, and compose the Pope's council. Their dress is a red cassock, [a long frock coat] a rocket, a short purple mantle, and a scarlet hat." [Encyclopedia.] "The beast which I saw, was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Chap. xiii, 2.

These three several figures of beasts, which represent the monarchies of the Chaldeans, Persians and Grecians [Dan. vii, 4, 5, 6,] are here all put together to describe the character of Papal Rome, as if it were the gathering together of all the tyranny, cruelty, and ravenousness of all the former empires.

The beast is called a "wild beast" [Whiting and other translations,] which more clearly designates its real character. The term "wild," in its natural application to beasts of prey, signifies a ferocious and cruel disposition, and destitute of piety or sympathy.

This character will fitly apply to the popes, or the cardinals and bishops of the Papal church. They were like the savage beasts of prey, in their persecutions of the saints, subjecting them to torture, and cruel death.

"The dragon gave him his power, and his seat, and great authority." Chap. xii, 2, 5, 7. The Emperor Justinian (who was the chief executive of the eastern empire of Rome) made the bishop of Rome the head of all the churches, in A. D. 533; and he gave him his seat, (Rome,) and the supreme authority over the church in "all nations, and tongues," to dictate and discipline, according to his will, in matters of religion, and chastise or put to death such as would not obey the dictates of the church of Rome; and the civil governments were subservient in executing the mandates of the Pope. "Power was given unto him to make war with the saints, and overcome them forty-two months." [1260 years.] Verses 5, 7; Dan. vii, 25. This power, which was invested in the Pope, the chief executive, was taken away, or restrained by the French government, after the Pope was carried a captive into France in A. D. 1793 or '9. This was "a deadly wound," unto the beast, but he "did live." Chap. xiii, 12, 14.

The Papal beast, or power still lives; already he is beginning to "speak great words" again, as many that are now confined in the "gilded prisons" of Italy, Naples, and France, (for reading the Scriptures, and circulating them with protestant tracts,) could testify. See Dan. vii, 11.

III. WHAT IS THE FALSE PROPHET?

The false prophet is mentioned three times. Rev. xvi, 13; xix, 20; xx, 10. We can form an opinion of what he is by his character and profession; he wrought miracles before the beast, with which he deceived them that had received the mark of the beast, and them that worshiped his image." Rev. xix, 20. Thus his profession is to teach false theories, and confirm them by miracles. The same power is probably referred to in chap. xiii, 13, 14. "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, . . . saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live."

From the last quotation, the false prophet is supposed to be the two-horned beast; he constitutes a part of the body, has an influence over the people, church, and the civil government, and is sanctioned by them; yet his profession proves him to be something different from the church as a professed body, and the civil government. His power influences the establishment of the image beast. He says to the people "make an image to the beast," and to confirm his power and authority, as from heaven, he maketh fire come down from heaven in their sight, and thus the people are deceived.

His name is called "the false prophet;" and his power is to work miracles. Miracles are supernatural events, effected contrary to the established constitution and course of things, or a deviation from the known laws of nature. [Webster.] When miracles are performed under the cloak of religion, and by religious teachers, they will "if possible deceive the elect." Matt. xxiv, 24. Such teachers existed in the days of the prophets; they confirmed their teachings by miracles, effected under different names, as "sorcery," "divination," "enchantment," &c. See Jer. xiv, 14; xxiv, 9, 10, 15; xxix, 3, 9.

Sorcery was practised in the days of the apostles, "to pervert the right ways of the Lord." The people called these enchanters "the great power of God." The apostles called them "false prophets." Acts viii, 9-11; xiii, 6-10.

"Hearken not ye to your prophets, nor to your diviners nor to your dreamers, nor to your enchant-

ers, nor to your sorcerers which speak unto you; they prophesy a lie unto you in my name." Jer. xxvii, 9, 15.

Sorcery is enchantment, (Ex. vii, 11,) causing irresistible influence and delight." It is now practised under various modern names, as Mesmerism, Pathetism, Byology, &c., through which miracles and wonders are performed; and "the rapping spirits" are not the least; they are getting to be very popular and sacred with professing christians, and the world. Mesmerism has been explained to be the influence through which Christ and his apostles performed their miracles. These professions under different names, are evidently the same enchantments as in Moses' time, and the actors as a body collectively under a religious garb, are the false prophet; in character the same as the false prophets of old times,—perverting the right ways of the Lord." "As James and Jambres withstood Moses, so do these also resist the truth." 2 Tim. iii, 8.

It may be asked, Have the false prophets ever caused fire to come down from heaven to the earth in the sight of men? There is strong inference that the 450 prophets in Elijah's time had caused fire in appearance to come down from heaven, and that they expected to effect this wonder in the presence of Elijah, and all the people. If this was not the case, why did they submit themselves to perform such a test as Elijah required of them? Would those prophets have called upon the name of their god for fire to come down, from morning until the evening sacrifice, and cut themselves with knives and lancets, until the blood gushed out, if they had not expected the fire would have come down and consumed the sacrifice? If they had never done, nor professed to do such things, it would seem to be unreasonable for Elijah to require such a test of them as he did. See 1 Kings, xviii, 23, 24. This is evidence that the false prophets had previously effected such wonders, and that they expected to confound Elijah. But the sequel proved that their gods were subject to Elijah's God.

Thus, in review, "the mouth of the false prophet" is not the civil executive power, but the false teachers as a body,—the false witnesses that teach or prophecy lies, and confirm the same by mesmerism, or "enchantments," which cause irresistible influence, and by "signs and wonders." They are now incorporated with "the great city," "Babylon," which has since her fall "become the habitation of devils, and the hold of every foul spirit; for by thy sorceries (enchantments, see Ex. vii, 11) were all nations deceived." Rev. xviii, 2, 23.

"The mouth of the dragon," as has been shown, is in the head of the civil executive power, that has authority over the true witnesses or teachers, those "that have the testimony of Jesus Christ, and keep the commandments of God." Rev. xii, 17.

"The mouth of the beast" is in the head of the Papal power, as it now exists in Europe. He is yet to "speak great words," just previous to his destruction. See Rev. xvi, 13, 14; Chap. xix, 19; Dan. vii, 11.

"I saw three unclean spirits come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; they are the spirits of devils which go forth unto the Kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty." Chap. xvi, 13, 14. "And I saw the beast, and the Kings of the earth, and their armies, gathered together to make war against him that sat on the horse and his army; and the beast was taken, and with him the false prophet," &c. Chap. xix, 19, 20. "I beheld then, because of the voice of the great words which the horn spake, I beheld till the beast was slain, and his body destroyed." Dan. vii, 11. Amen.

Dorchester, Mass.

From "Carlow's Defense of the Sabbath."

PUBLISHED IN LONDON, 1724.

"Perhaps a man may say, with Samuel, 'Whom have I defrauded? whose ox or ass have I taken?' Some, though they have not thieved from their neighbor, yet have stolen from God the time of his holy day. Who is not afraid to be found such a felon? As the blessed body of Christ was crucified between two thieves, so this blessed day of God is now crucified between those called Christians and the Turks. The Christians keep the first day, and the Turks keep the sixth day. As Herod and Pilate both agreed for Christ's death, so these both join against the Lord's seventh-day Sabbath; and good Lord help them who labor to rescue it?"

Austin well observes, that robbers are worse than thieves. Thieves take goods secretly by fraud, when the owners are not aware; but robbers take openly, by force, the owners looking on. Thus men take away the Sabbath day under God's all-seeing eye. That which God holds, they profanely pluck away."

THE REVIEW AND HERALD.

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

SARATOGA SPRINGS, TUESDAY, MARCH 2, 1882.

"SEARCH THE SCRIPTURES."

This very important duty enjoined upon the church by our Divine Lord is greatly neglected. It is not enough to merely read the Bible as we would read other books; for its precious truths are given in such a manner, "precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," that it is necessary to search the Sacred Volume.

There never was more need of searching the scriptures than at the present time. The varied forms of deceptive error that are now in existence, and so industriously propagated, make it necessary that we should search the scriptures, and search them diligently and with great care. Said Paul to Timothy, "Preach the Word," and assigns this reason, that the time would come when men would not endure sound doctrine, but turn their ears from the truth unto fables. That time has certainly come. Those who preach, should preach the Word; not the commandments and traditions of men; not the "Fathers," but the word of God. That will abide for ever.

Our position is one that requires study. Those who observe the Sabbath of the Bible, have taken a bold position, and in order for them to maintain it, and enlighten others around them, they must be prepared to give from the Bible the reasons of their faith. Those who observe the first day of the week, as a Sabbath seldom feel the importance of searching the scriptures for light on the Sabbath question. That theory will stand best where the Bible is not searched. But those that turn aside from the multitude, to observe the weekly memorial of Jehovah's Rest, and stand out boldly in its defense, can but feel the importance of a thorough knowledge of the subject.

The course that has been pursued by our opponents for a few years past, in taking the many positions they have taken against the Sabbath, (positions perfectly destructive of each other,) is sufficient to show that they will try every possible means to keep the children of the Lord from embracing it. These false theories are calculated to confuse the minds of those who do not search the scriptures for themselves. In order to stand firm in the truth and in this warfare "bear hardness as good soldiers," we must be armed with scriptural reasons of our faith. The brethren who have the privilege of hearing and reading the reasons of our position should be prepared to teach them to others; but instead of this, in some cases they have need that one teach them the first principles of the truth.

Some cannot grasp an argument as readily as others, nor retain it as long; but in many cases it is for want of interest in the truth, and a knowledge of the Word. Such should search the scriptures with redoubled energy, patiently and prayerfully. The Spirit of God will then help their infirmities, and lead their minds fruitfully into the unfolding truths of the Bible. Those who really love the precious word of God, do not have to go abroad for joys, having a feast at home.

It is evident that the proclamation of the message of the third angel is attended with the special blessing of the Lord. This is no small evidence in favor of the correctness of our position; yet it would be extremely unsafe to settle down on this evidence alone, without being able to give from the Bible the reasons of our faith.

Many believed the Advent, while powerful revivals, and the conversion of thousands resulted from the labors of those that proclaimed it. But as they did not search the scriptures, and learn their true position from the Bible, when the trial of their faith came, they could not endure. The only safe position then was to study the evidences of the Advent faith. Those who neglected to do so, and trusted to be led by the Spirit alone, or were willing to rest down on the evidence that God was in the Advent movement, without studying the Word, have in the scattering time been dreadfully shaken. But very few if any have any faith at the present time.

This is sufficient to show that our only safe position is to have our faith based on the word of the Lord, and that it is the duty of every brother and sister to search the scriptures, and know the reasons of their faith. No means will be left untried to turn you from the truth. Every objection that can be raised against it, you will doubtless hear sooner or later. And then there is a scene of anguish before us that will try men's souls, and will shake everything that can be shaken. Brethren, have your feet upon the rock. Know why you believe. Stand fast, be strong. Be ready to give the reasons of your faith with meekness.

REMARKS IN KINDNESS.

We have received a letter from Bro. T— of Broadalbin, N. Y., which we wish to notice, not only for the benefit of the writer, but others in a similar position.

T—I have no disposition to say anything disrespectful of the paper, or any of the writers. But can say with Paul; With me it is a very small thing that I should be judged of you, or of man's judgment; . . . he that judgeth me is the Lord. If I rightly understand the Review, it teaches or judges thus: They that keep the seventh-day Sabbath have the Seal of the Living God. They that keep the first day as the Sabbath, and they that believe that the Sabbath is abolished, have the mark of the beast. I do not find that the Lord in his word judges thus. But the Lord does say by Paul, Let no man judge you in meats or in drinks, or in the keeping of a Sabbath. Let every man be fully persuaded in his own mind.

Reply—We are far from believing that all Sabbath-keepers have the seal of the living God. The Jew that in his blindness rejects Jesus cannot have that seal, though he outwardly observes the fourth commandment. That there is to be a sign, distinguishing mark, or seal of God, that is to distinguish God's people in the time of trouble when the mark of the beast shall be enforced, is evident. And we are of the humble opinion that the despised Sabbath of the living God will be that very distinguishing sign. But let no one suppose that the "Review and Herald" teaches that those who embrace the Sabbath are now sealed and sure of heaven, for it teaches no such thing.

In that hour of conflict, the time of trouble such as never was, when the mark of the beast shall be enforced, none will be able to stand, and bear the distinguishing sign or seal of God, only those who are sanctified through the whole truth, and washed from all sin, by the blood of Christ. May the Lord prepare Sabbath-keepers to stand in that time, and bear the seal of the living God. After they keep all the commandments, and repent before God of past transgression of his holy law, their only hope of salvation is through faith in the atoning blood of Jesus.

A man may outwardly observe all ten of the commandments of God, yet if he is not benefited by the atonement of Jesus it will profit him nothing. But the doctrine that one may live in constant violation of the law of the Father, and still be saved through faith in his Son, is a heresy that we fear, will sink souls in perdition. The Jew may be tenacious for the law of the Father, and reject the Son; the professed Christian may boast of his faith in the Son and reject the commandments of the Father, but will not both sink in perdition together if they remain in unbelief. O Lord, help thy people to see that "here are they that keep the commandments of God and have the faith of Jesus." God forbid that we should make void thy law through faith.

We do not teach that those "that keep the first day as a Sabbath, and they that believe the Sabbath is abolished, have the mark of the beast." We have shown that there is no divine authority for observing the first day of the week, as the Sabbath. We have also shown that it is an institution of Papacy. And we have given some of our reasons for believing that the observance of the first day of the week is to constitute the mark of the beast, when the line shall be drawn between the worshipers of the beast and image, and the worshipers, or servants of God.

Says the third angel, "If any man worship the beast and his image, and receive his mark," &c. This is a warning to those to whom the message is to be given not to receive the mark, consequently, they have not the mark now, in the sense it is yet to be received by the worshipers of the beast. Christians who have conscientiously observed the first day of the week, in time past, whose minds were never called to investigate the Sabbath question, certainly did not receive the mark of the beast. But after the true light on this subject shall be given, and that period of anguish when the mark of the beast shall be enforced shall have come, and the division made between the worshipers of God and the worshipers of the beast, then will be the danger of receiving the mark of the beast. In view of that decisive hour, the third angel gives his warning message, that we may be prepared to stand, and not receive the mark of the beast, instead of the seal of the living God. The burden, the loud cry of this message, is evidently future.

Our object is to give our views in the spirit of the gospel, and we know not why we should be charged with judging others, more than those who differ from us, and give their views of Bible truth. Some seem to forget that they differ from us as far as we do from them.

It is not our work to judge and pass sentence upon any one. Some rash spirits have greatly erred here. We wish to speak the truth in the spirit of Jesus, with all boldness, and let that do its work, on the heart. But when we do this, we are at once "judged" as having a lack of charity and of judging others. But we cannot stop here. Let oth-

ers plead charity, and we will preach the truth. Charity ever "rejoiceth in the truth." See 1 Cor. xiii, 6.

Bro. T. has greatly erred in saying that the Lord says by Paul, "Let no man judge you in the keeping of a Sabbath;" for Paul has not thus spoken. He has said, however, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the sabbath-days; which are a shadow of things to come." Col. ii, 16, 17. Our views of this text may be seen in No. 6. of the "Review and Herald," Vol. II. We say that Col. ii, 16 and Rom. xiv, do not refer to the Sabbath of the Lord, but to those sabbath-days which are associated with "meat" "drink" and feast-days of the law of Moses. When God wrote his law on the tables of stone he associated the Sabbath with nine other moral precepts. He has associated the ceremonial sabbaths with the other ceremonies of Moses' law.

T—Jesus says, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment: And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Also, love is the fulfilling of the law. Surely this is good authority. We are certainly required to be the children of God every day. We cannot expect to be more. If indeed we keep the seventh day as was required of the Jews, it cannot add anything to our favor, because love fulfills it. It appears evident that our Lord foresaw what time and circumstances have proved, that even his children in this life would not be one, or united in belief, or in deeds; therefore, under his gospel dispensation, the broad principle or requirements are based on love; love to God and our fellow men. This fulfills all law and commandments. Having this principle and spirit within, his children may be one. On this principle our Saviour says, be ye one even as I and my Father are one. The blessed promise is that all things shall work together for good to those that love God.

I am far from being capable of teaching others, neither wish I to judge others, but have investigated the subject for myself, I trust without the fear or favor of any man; and expect soon to give an account at the judgment seat of Christ. And if found wanting on account of not keeping the seventh-day Sabbath, I feel free to think, at least, that a part of my blood will be found at Paul's and Jesus' hands.

Reply—If we understand Bro. T. he thinks the two great commandments have in the gospel dispensation taken the place of the ten, or "all law and commandments." But has Jesus thus taught? We answer he has not. Our friends who bring this objection should first notice that Jesus was stating the condition of the commandments in the law at that time, and not what would be, in the new dispensation, after his crucifixion.

Mark this: The lawyer does not ask, which would be the great commandment in the law, in the new dispensation, at a future period, but what was then the great commandment. Jesus then shows the two great principles on which God's law then hung, ever had hung, and on which it now hangs; love to God, and love to one another. Now Bro. T. will see that instead of Jesus teaching a change in his Father's law, he has shown it to hang on principles as immutable as God himself. When God can be abolished, those principles on which the law of God hangs can be abolished, and then and not till then, will the ten precepts of his moral government fall. We very much regret that Bro. T. should say that he had investigated this subject before discovering his great error in applying the words of Jesus.

Now we may see how love, instead of breaking the law, fulfills it. He who loves God will certainly keep those four precepts which he wrote on the first table of stone, which hang on the principles of love to God. Has one fallen off? Never. He will also observe the other six precepts which hang on the principle of love to our neighbor. "This is the love of God that we keep his commandments." 1 John v, 3.

But how does Bro. T. have the fourth commandment fulfilled in love? Does he show that he loves God with all his heart in the act of treading down his Holy Day? So the profane swearer may show his love and fulfill the law in taking God's Name in vain, and the thief may fulfill the law in stealing! It will be seen at once that the only way to fulfill the law relative to our neighbor, and show our love to him, is to observe those six moral precepts showing our duty to him. And no one has ever thought of fulfilling the first, second and third commandments in any other way than to observe the letter of those three precepts. Then, in the name of reason and religion, why not fulfill the fourth commandment in the same way?

We think the remark of Bro. T. relative to a part of his blood being found at Paul's and Jesus' hands quite presumptuous. After reading his letter and seeing that he had misquoted Paul, and strangely mis-applied the words of the Son of God, (as many professed teachers have done,) we were pained and grieved at the expression, which seemed to us so near blasphemous.

Our heart yearns over misguided souls who are taught to violate God's immutable law, and speak in reference to it

with irreverence. If they thus continue while the light of truth is shining around them they must certainly find, that instead of their blood being found at the hands of Jesus and Paul, it will be upon their own heads.

Dodging the Real Question.

I see that Elder Marsh is amusing himself and others by loudly demanding that we should prove that God has given the fourth commandment a second time. This is an *artful dodging* of the real question. What has become of the fourth commandment? What has become of the oracles of God? Does the New Testament teach their abolition or their perpetuity? These are the *real* questions at issue, and they place the burden of proof on the shoulders of M. "Take heed that no man deceive you." J. N. Andrews.

REPLY TO MARY A. SEYMOUR.

An article in the "Harbinger" for January 31, from the pen of Mary A. Seymour, seems to demand a brief notice. The cause of truth is the Lord's; but this consideration does not excuse us from speaking out in its behalf. It is not pleasant to me to point out the errors or the faults of another, but I shall not on this account refrain from speaking.

Some one, it seems, had been kind enough to send to the writer of the article in question, a quantity of publications on the subject of the "present truth," for which the only thanks given, consist in a sneer.—The result of the investigation, she thus states:

"The conclusion of the whole matter with us is as follows: First, God gave the Sabbath to the Jews and them only, as a distinctive sign betwixt them and himself, because that was his rest-day, and because he had brought them out of the land of Egypt. I do not learn that this rest-day was ever given to the Gentiles. And it seems to me that those who keep it, might take to themselves the admonition of the wise man when he says, 'Be not righteous over-much, neither make thyself over-wise: why shouldest thou destroy thyself.' Eccl. vii. 16."

These inferences, which are all the testimony that she offers to justify herself in the violation of the fourth commandment, have been repeatedly exposed. It is nowhere stated in the Holy Scriptures that the Sabbath was a sign between God and Israel because that it was made "for the natural seed of Abraham." Yet this inference is regarded by many, as "direct and positive" testimony. Read Eze. xx. When God took Israel by the hand to lead them out of the land of Egypt, some of them were defiled by its idols, while every nation around them was wholly sunk in idolatry. "Hallow my Sabbath," saith God to them, and they shall be a sign between me and you, that ye may know that I am the Lord your God." Look back upon that scene for a moment. See every nation under heaven, the Hebrew nation excepted, bowing down to the gods that their own hands had made, or else worshipping the host of heaven. But mark the Hebrews. Six days with patient industry, they labor, but on the seventh all is hushed; they rest from all their work. What meaneth all this? Could we call up one of those "holy men of old" and ask him, he would answer, "We worship not the idols of gold and silver, we worship not the work of our own hands, we worship not the Sun, the Moon, or the Stars, but we worship Him, who in six days created all these things, and rested on the seventh. This sign, Jehovah's rest-day from his work of creation, points us to the True God in distinction from all false gods; this sign designates us as his people in distinction from all around, who are idolaters." This great memorial is a bulwark erected by Jehovah, which atheism and idolatry can never overthrow; it points us back to a God, it points out the True God.

The Sabbath was a sign between God and Israel, for a certain period, as it designated the Hebrews as the worshippers of "the True God," in distinction from the nations around them who worshiped "the gods that have not made the heavens and the earth." Jer. x, 10—12. But this no more proves that the fourth commandment is now abolished, than the fact that the "Lord of the Sabbath" is now a sign that is spoken against, proves that he will be abolished, when he shall cease to be such a sign. Luke ii, 34; xi, 29, 30.

It is very true that God says he had brought Israel out of "the house of Bondage," and that he therefore commanded them to keep his Sabbath, but this text does not utter a word respecting the origin of the Sabbath. The text presents no objection, when we reflect that the children of Israel could not keep the Sabbath in "the iron furnace" of Egyptian servitude. Ex. ii, 23, 24; iii, 7, 9; Jer. xi, 4.

The fact that God in the most solemn manner made "known unto them his Holy Sabbath," is far from proving that he then made it for them; it proves quite the reverse of this. The account of the creation of the man, the woman and the Sabbath, may be read in Gen. ii. Paul says the man was not "created for the woman, but the woman for the man." 1 Cor. xi, 9. Christ says the Sabbath was

made for man, not man for the Sabbath." Mark ii, 27.

The principles of logic that would make the word "man" in these texts mean merely the Jews, (in the face of the fact that the Jewish nation did not exist for 2000 years,) would probably find no trouble in showing from Heb. ix, 27, that the Jews were the only persons appointed "once to die," or from Job. xiv, 12, that they are the only persons to be raised from the dust of the earth.

"But the Sabbath was given to the Hebrews." Truth; so also were the other "oracles of God," when Jehovah spake to them from the Holy Mount. Acts vii, 38; Rom. iii, 1, 2; 1 Pet. iv, 11. This fact in the estimation of many, may make the ten "lively oracles" all "Jewish," and a "thing of naught;" for the first, fifth, or seventh, is quite as "Jewish," as the fourth. But the Apostle extends his remarks respecting these oracles of God from Rom. iii, 1, 2, to verse 19, where he declares that this Holy Law condemns the whole world, and shows all men guilty in the sight of God. And in verse 31, that it is *not made void by faith, but established by it*. But I will submit the point in a tangible manner: The Gentiles were amenable to the moral law, or they were not. If they were not amenable to the moral law, then we must regard them as moral beings, but accountable to no God, except those of their own creating. But if they were amenable to the moral law, we add that the fourth commandment was an important part of that law.

"The Royal Law" has been abolished, or it has not. If it has been abolished, then no one of its precepts exist to hold men in "bondage," or to destroy their "liberty;" for the man does not exist, that can show *when, where, or by whom*, any one of them have been re-enacted. But if it has not been destroyed, Gentiles as well as Jews are under the most solemn obligations to "keep the commandments of God."

We have now examined all the inferences by which the writer excuses herself in breaking the fourth commandment, and teaching men so; [Matt. v, 17—19;] will they avail her in the day when "the penalty of the law" shall be inflicted on every soul of man that doeth evil?

She attempts, indeed, to make "the wise man" speak against those who keep the fourth commandment. But if he is capable of speaking for himself, she has sadly perverted his words. Having given what she calls "the conclusion of the whole matter," she now calls on him to bear testimony in her behalf. He has spoken more to the point than she seems to perceive. We will abide his decision. It is as follows: "Let us hear the conclusion of the whole matter: Fear God and KEEP HIS COMMANDMENTS: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii, 13, 14. "The conclusion of the whole matter" as stated by Solomon, is exactly the reverse of that stated by Mrs. S. "To fear God and to keep his commandments" is in her estimation to be over-righteous; in the estimation of Solomon, it is "the whole duty of man." As this matter will soon be brought "into judgment, with every secret thing," it will then be seen whose words shall stand, his or hers. We inquire however, what it is to be *righteous*, if to keep the commandments of God is to be "over righteous," and to keep the "rest-day," "made for man," is to "destroy thyself?"

The writer next declares that there is not a "shadow of a shade of proof," that that Papal institution, the first day Sabbath, is the mark of the Beast.

This is a "short and easy method" to dispose of an unwelcome subject. That that institution did originate with the great Papal apostasy, and that it is the most prominent mark of that power that should, in its arrogant, blasphemous assumptions, "think to change times and laws," [Dan. vii, 25,] cannot be denied. The mark of the beast stands in the message of the third angel in opposition to the commandments of God. Those who will show any other Papal institution universally observed by Protestants as well as Papists, which directly makes void one of the commandments of God, will do something towards disproving the point. It is the act of the dragon (or of the Two-horned Beast when he shall speak as a dragon, and make war on the commandment keepers) that will, I understand, bring this matter to a test, and constitute it emphatically the mark of the Beast, or mark of that power that should "THINK TO CHANGE TIMES AND LAWS."

When at the house of Mrs. S. I pointed to the open, and to the shut door of the Sanctuary, as represented on the chart, [see Rev. iii, 7, 8,] and spoke a few words with reference to the ministration of our Great High Priest, at the end of the 2300 days in the most holy place by the Ark of God's Testament. Rev. xi, 19.

The first objection to this view she finds in the fact that when Christ commanded his disciples to go and "teach all nations," he promised to be with them even unto "the end of the world." Matt. xxviii, 13, 19. To this I answer that the three proclamations of Rev. xiv, 6—12, are a part of the gospel of Jesus Christ, or they are not. If they are not a part of that gospel, then the angel of verse 6, with "the everlasting gospel," is literally the very being on whom the anathema of Paul rests viz: AN ANGEL FROM HEAVEN PREACHING ANOTHER GOSPEL. Gal. i, 8. But if they do form the closing part of that "great salvation," then, unless the evidences of our position can be invalidated, which has not yet been done, we are right in proclaiming the solemn, and glorious truths of the third angel's message to all "who have ears to hear." Thus Christ preached. Matt. xiii, 9; Luke viii, 8. And to such is a great part of the Book of God addressed. Rev. ii; iii. And the blessing of Christ is promised to such *only* as at his coming he shall find *giving meat in due season to his household*. Matt. xxiv, 45, 46.

Her next objection is this: Christ was to remain at the right hand of the Father "until his enemies become his footstool—not yet done."

Great stress is laid on the expression, "Sit on my right hand till I make thy foes thy footstool," to disprove the ministration of our Great High Priest in the holy places. Now look at the point for a moment. It is said indeed [Mark xvi, 19; Luke xxii, 6, 9] that Christ "was received up into heaven, and sat on the right hand of God." That much stress cannot be laid on the form of this expression is manifest from Acts vii, 55, where Stephen declares that he saw "the heaven opened and the Son of man standing on the right hand of God." And that the expression furnishes no valid objection to the ministration of the Lord Jesus in both the holy places, is manifest from the fact that when he shall descend from heaven he is represented as still "sitting on the right hand of power." Matt. xxvi, 64; Mark xiv, 62.

The fact that Mrs. S. was not able to give the name of Sister White correctly, is a strong presumptive proof that in speaking lightly of her visions, she is speaking "evil of the things that she knows not." Though I would not speak against female preaching, I may yet be allowed to enquire whether there is not quite as much Bible to show that women shall "prophecy," as there is to show that they shall act the part of public teachers? Joel ii, 28, 29; Acts ii, 17, 18; xxi, 8, 9; compared with 1 Cor. xiv, 34, 35; 1 Tim. ii, 11, 12.

It would have been much more in place, had Mrs. S. then seen fit, to refute the few "arguments" which in a friendly manner we presented to her, than it is to come out now (with inferences which do not bear on the points we then discussed) in a paper where everything written against the fourth commandment is "unanswerable," because (with all its professions of free investigation) the other side is excluded. There are more in Michigan who are willing to keep the commandments of God, than Mrs. S. is willing to believe. And we can assure her that whether she participates in the matter or not, "the commandments of God and the faith of Jesus" will yet be proclaimed with a loud voice. The opposition or the sneers of those who should be leaders in the proclamation of God's truth, will neither daunt nor deter us from this work of God. And the good tidings of the third angel's message which the writer counts a "strange thing" will still continue "the power of God unto salvation."

In traversing the field of her labors, I have seen much to remind me of Eze. xxxiv. The sheep scattered upon every mountain and high hill and left to perish, by those who, instead of feeding the flock, have fouled with their feet that which God designed his flock should eat.

But were there no one in Michigan who would hear the words of life, I would not refrain or forbear until I felt able to say, as I do in the case of Mr. and Mrs. S., I am free from the blood of all men."

Herself and Husband would have been converted to this truth it seems, had their "compass drawn that way." The needle of the compass draws towards the object of attraction. My compass draws towards the Holy City, and I read, "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." It is but too manifest that many Adventists (I fear greatly that Mr. and Mrs. S. are in the number) have another object of attraction, and consequently sail another way. Death is the great theme, and "out of the abundance of the heart the mouth speaketh." No wonder such are not converted. Let me read the matter to them from the Book of God. "The wages of sin is death," and "sin is the transgression of the law." Rom. vi; 1 John iii.

As our friendly visit has been made the subject of public notice, it may now be duty that I should state the facts in the case.

1. In presenting in a very brief manner the claims of "the Royal Law," and urging them upon the consideration of Elder S. and wife, I was answered that the *New Testament* contains *all* the prohibitions binding upon us. (Or words to that effect.) I asked what prohibitions the *New Testament* contained against a man marrying his sister or his own daughter. To this Mrs. S. replied that she did not believe that such an act would be sinful! though it would bring evil upon posterity. Surprised at this answer, I told her that she had spoken in haste, and uttered words that she would not speak before a larger company. But she replied that she would. As she now writes, she does not expect to keep the fourth commandment "unless (her) reason runs mad." I think the reverse is the case. She will not keep "the Royal Law" until her reason returns, and God shall have given her the spirit of a sound mind. 2 Tim. 1, 7.

2. I presented them the subject of the Sanctuary in the following manner. (1) What was the Sanctuary of "the first covenant?" I answered by reading Heb. ix, 1-5. It was the tabernacle, the *pattern* of the true. (2) What is the Sanctuary of the "new covenant." This question was answered by reading Heb. viii, 1-5. It is the *true* tabernacle, of which the tabernacle made by Moses, was the *pattern* or *representation*. (3.) How much of the 2300 days pertains to the earthly Sanctuary? The whole or a part? On this point Dan. ix (the inspired commentary on Dan. viii) was read. *Seventy weeks* were cut off upon "thy people and upon thy holy city" &c. One of the last events noticed in the account of the seventy weeks is the anointing of the "Holy of Holies" as it is said to read literally. This brings to view the *True* Sanctuary, which *then*, and *there* succeeded to the *pattern*. (4.) That the earthly Sanctuary was cleansed because the sins of the people were there borne, I read Lev. xvi. (5.) That the heavenly Sanctuary must be "purified" or as Macknight renders it cleansed in like manner, I read Heb. ix, 22, 23. I do not recollect that any attempt was made to refute this.

3. I spoke, accidentally, respecting the assertion of P. A. Smith, made in the office of the Advent Harbinger, and in the hearing of Elder Marsh, that he (Smith) could heal people by Mesmerism, and do other "wonders," and to my surprise, Elder Seymour vindicated Mr. Smith. He justified the investigation of Mesmerism, by the text "Prove all things hold fast that which is good." He also declared that he had heard Smith explain the principles of Mesmerism, and he believed a knowledge of these principles was proper, and might be of great service. I have heretofore feared that the remarks made by brother Rhodes on this point were too strong—I now greatly fear that they were just.

J. N. ANDREWS.

Jackson, Mich., Feb. 9th, 1852.

LETTERS.

From Bro. Holt.

DEAR BRO. WHITE: My heart swells with gratitude to God for what he is doing for his people in these last days of peril. He is truly blessing them with his truth, and the out-pouring of his Spirit, and uniting them in love and in the patient waiting for his Son from heaven. The meetings which I have attended since I wrote you last, the Lord has graced with his Holy Spirit. Our meetings in Paris, Me., were exceeding good. Humble confessions of past wrongs were made, and an earnest desire for a deeper work of grace, and a closer walk with God, was manifested by all the brethren. Some confessed the truth for the first time, and resolved to obey God by keeping his commandments.

Last Thursday we had an interesting meeting at the house of Bro. Moore at East Boston, Mass.—Four were baptized. Friday morning I left Boston to meet the brethren in conference at Leverett. Here I found our beloved Bro. and Sr. Everett firm in the faith of the third message, keeping the Sabbath of the Lord our God. Bro. Everett was a preacher in the Baptist denomination for twenty years. He became interested in the Advent of our Lord by the first message, [Rev. xiv, 6, 7.] obeyed the second, and I believe the Lord will make him an instrument of good in the third.

Brethren from Ashfield were at the meeting. Bro. Wheeler and others from Washington, Bro. Day and Hastings were also present. This meeting was one of deep interest to most that were present. The solemn and sublime truths of the Holy Bible were presented with much freedom by the brethren. Fervent prayers with tears were

offered up to God for the spread of the truth, and the salvation of his people. Some present presented their objections to the Sabbath commandment; but they were answered in the spirit of the gospel, from the Scriptures, to the satisfaction of some at least, who confessed their determination to obey God by keeping all the commandments. Others promised to give the subject a prayerful examination. The fruits of this meeting I am confident will be seen hereafter. The banner of the third angel is unfurled in this region, and I expect to see many precious souls gather around the standard. I hope the brethren will remember Bro. Everett and family in their prayers.

I feel sure that I have forsaken all to follow the Lamb whithersoever he goeth; and I am willing to wear myself out in this holy warfare. My heart is fixed on the reward to be given at its end. This way I love more and more, for the Lord is with those that keep his commandments. I am fed from day to day with the bread of life, and am strengthened by the Holy Spirit in the inner man. I never felt the weight of the truth, and the worth of precious souls more than now. God's people are my people, to suffer with, to rejoice with, and reign with for ever in the kingdom of God.

G. W. HOLT.

Hardwick, Mass., Feb. 24th, 1852.

From Bro. Brigham to Bro. Rhodes.

DEAR BROTHER: Our dearly beloved Brn. Case and Andrews are now giving the message in this north-western part of Michigan.

Last Sabbath and First-day we met at Bro. D. Kellogg's in Ionia. In comparison with some meetings you have at the East, you doubtless would have called it a day of small things; but it seemed to me by far the best meeting that I ever enjoyed. To tell you the truth, we had been almost starved to death. Bro. Andrews on First-day morning took up the commandments of God.

I had read his writings, and my expectations were raised; but I think the Lord gave him unusual liberty. The whole discourse seemed new, and I could but say, "O, how love I thy law."

In the afternoon Bro. Case spoke on the Sanctuary with fervor, unction, demonstration of the Spirit and of power.

How dangerous the position of those who reject, after having the blood of the covenant so clearly exhibited to their view. He who disregarded the law of Moses died without mercy. He who accounts the blood of the covenant an unholy [common] thing, and treats the Spirit of grace with contempt, is worthy of much sorer punishment.

I hardly know of anything that grieves me so much as the desperate opposition of the Harbinger, to that law which Paul calls holy, just and good. How void of consistency, to fight God's Holy Day, and those who keep it, and plead that there is no Sabbath, while the same writers know that the whole Catholic and Protestant world, including the kings of the earth under their influence, sabbatize Sunday, and the writers in the Harbinger with them. Doubtless J. Marsh, and his associate writers would consider it a grievous slander to be accused of not keeping Sunday.

I find but little if any satisfaction in conversing with professed Christians of any stamp. "Ears have they but they hear not, eyes have they but see not." Though treated with disdain by my former advent brethren whom I dearly loved, and though I feel lonely in a dry place and weary land, yet I meet with nothing now that I dare call great afflictions. At no very distant period I look for something that will try men's souls, and will draw a line between him that serves God and him that serves him not. I hope never to forget the mercy of God in sending you here to look for the lost sheep. You met with abusive treatment to be sure from those who claimed to be God's peculiar people; but your Saviour endured still more bitter persecution from a similar class. To the wise and observing, such events are more effective than preaching.

My prayer is that you may endure afflictions, and do the work of an evangelist. Adieu,

B. B. BRIGHAM.

North Plains, Mich., Feb. 17th, 1852.

From Bro. Cottrell.

DEAR BRO. WHITE: Truth is simple, and its arguments easily understood. But I confess myself utterly incapable of comprehending how that law, which was engraven on stone, was all abolished, and yet mankind be under a perpetual obligation to obey all its precepts except one. The latest and most improved version of this doctrine, that I have heard, is this: "That *form* of the law, expressed in ten commands, is abolished." But the apostle James quotes two precepts from that dead (?) *form*, and gives us a rule applicable to "the whole." He shows us that He that spoke one precept, spoke the others; and that he that breaks any one of them, is a transgressor, that is, a sinner. Chap. ii.

Again, we are informed [Rev. xi] that when "the seventh angel sounded," "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." In the worldly sanctuary the furniture of which was "the patterns of the things in the heavens," [Heb. ix, 23,] the ark contained "the tables of the covenant, the ten commandments." Is the ark in heaven empty? How then is it *the ark of the covenant*? Who will inform us that it contains but nine "lively oracles," [Acts vii, 38,] the other being dead?

Be not deceived; God is not mocked. Let us seek to God, that our transgressions of that law may be blotted out, now while the High Priest is presenting his own blood before that ark, for the cleansing of the Sanctuary. If our sins are forgiven, let us "go in peace, and sin no more."

ROSWELL F. COTTRELL.

Mill Grove, N. Y., Feb. 25th, 1852.

From Bro. Lothrop.

DEAR BRO. WHITE: I still feel thankful to God for the truth, the third angel's message. His blessed word, which is a lamp unto our feet, and a light unto our path, contains it.

I thought I would let you know something of the dealings of God with us, while on our tour South. We visited the brethren at Royalton, Vt., was with Bro. Ingraham at Tunbridge on Sabbath and First-day, and were blessed of God in preaching the truth. We then visited the brethren at Ashfield, Mass., and found them strong in the present truth. Next went to Dorchester. Found Bro. Nichols and family striving to keep the commandments of God through Jesus Christ. Then went to Fairhaven. Spent one Sabbath with the brethren there, and had a precious season. Then visited the brethren at Dartmouth found them strong in the faith, and had a good season with them. Bro. Gurney and myself visited Block Island, R. I., and there found a goodly number striving to keep God's holy law. Then myself and wife returned to Boston, spent one Sabbath there, and had a good meeting. Then we traveled on to Canada. Found the brethren at Eaton striving to overcome. I expect to be at Melbourne with the brethren there over the Sabbath, and then return home to Eaton, and then go to the state of New-York, if the Lord will, and endeavor to search out the jewels, and feed them with the bread of life. May God bless you in your labors, and all the remnant in Christ Jesus. HOWARD LOTHROP.

McJoursie, C. E., Feb. 5th, 1852.

From Bro. Lillie.

DEAR BRO. WHITE: I never felt the importance of living to God with all my heart, as now. The precious truth is shining brighter and brighter, and the third angel's message is waxing louder and louder. My heart is filled with gratitude to God for his goodness to his children. He has showed, and is showing them how they may escape the seven last plagues, and that is, by keeping the commandments of God, and the faith of Jesus.

I am glad that the standard is raised, and the children of God are rallying around. All the opposition that is brought against the truth, is not able to overthrow it. I often think of the many inconsistent positions taken by those that opposed the advent doctrine, when I see the many positions taken against the Sabbath of the Lord our God. One says the commandments are all abolished, another that the Sabbath was a shadow, another that the first day of the week is the true seventh day, and another that the first day is the Christian Sabbath. Thus making void the commandment of God, that they may keep their own tradition. But thanks be to God, the darkness cannot put out the light.

My prayer is, that God may speed the message and let all the jewels see the light. Amen.

Yours in hope of immortality at the appearing of Jesus. JOHN LINDSEY.

Irassburg, Vt., Feb. 15th, 1852.

From Bro. Wyman.

DEAR BRO. WHITE: I thank God that I have the privilege of addressing you. It is of late that I have embraced the third angel's message, and have kept but three Sabbaths, and the Lord has been with me. O yes, I thank God that I now see the truth. We have it. I know it is the truth. My experience in the past testifies to it, and that is in harmony with the word of God. I never could give up the past, and my heart has been pained while I have heard my brethren call our past experience the work of the devil, mesmerism, &c. For me to deny the past would be to sin against God, and the Holy Ghost.

God was with us in proclaiming the first angel's message, and blessed his truth to the conversion of thousands. And he was with us in the second angel's message. God called us out of the churches, and they are fallen. They know it, and acknowledge it. "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," &c. We are now having the last message of mercy, and in it is the commandments of God, and the faith of Jesus. Blessed be God, when our Savior comes, he will find just such a people, and that class he will present, without spot or wrinkle or any such thing.

The advent people in this place call me a Judaizer, fallen from grace, and finally, they blot out the whole law of God. But says our High Priest, "Blessed are they who 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.

May we be kept in the love of God, and in the patient waiting for Christ, is the prayer of your brother.

IRA WYMAN.

Hebron, N. Y., Feb. 15th, 1852.

From Bro. and Sr. Patten.

DEAR BRO. WHITE: We feel that duty demands a brief account of God's dealings with us, and a confession of our errors. We would also express our gratitude for the present truth and the blessings that attend it. We embraced the Advent doctrine about the year 1841, and were warm advocates that Christ would come in 1843. We believed without a doubt that we should see our blessed Jesus, whom our souls loved, at the end of the 2300 days. We saw the tarrying time, heard the cry "Behold the bridegroom cometh," and with strong and unwavering confidence, expected perfect and eternal deliverance, on the tenth day of the seventh month, 1844. But the sad disappointment and trial we then felt, is best known to those who experienced the same. We could not understand why, Christ had not come for his people as we expected, but firmly believed that what we had passed through was nothing less than the mighty work of God. Some cried delusion, mesmerism, and the work of the devil. This we could not believe, for God had wrought a work in our souls that was not the work of some strange spirit. During this state of things, our minds became much distracted, which way to turn we knew not. We had clearly seen that Babylon was fallen, and cried "come out of her my people." Every bridge was taken up; go back, or deny the past, we could not. We were earnestly looking for something to explain our position, when in the spring of 1845 there came certain brethren to us, who said we proclaimed the time right, but were wrong in the manner. By ingenious, and mystified interpretations of many scriptures, too numerous to mention, they made it appear that we had come to the dispensation of the fullness of times, that there was a change from natural or literal interpretations of scripture, to spiritual, 1 Cor. xv, 46, "Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Now, said they, we have come to the end of the natural, or literal interpretation of the word, and all the scriptures are to have a spiritual fulfillment, they cannot be understood by the natural man, because the natural man knoweth not the things of the Spirit, for they are spiritually discerned. You recollect the devil quoted scripture to Christ, so a multitude of scriptures were presented to us. In our bewildered state, and for want of better light, we drank the deadly poison. We were soon led to believe that we had been carnal, in looking for a literal person of Jesus to come, and in looking for that city above, "the mother of us all. In short the fire of spiritualism soon burned up the person of Jesus, the Heavenly Jerusalem, and all the glories of heaven. We began to talk about God and heaven in us, so we could no longer look up to our dear Father in heaven, and family prayer was soon neglected. From this time we did hope but nothing obtain. We looked for a more special manifestation of God, and his glory in the future, but our hopes were emphatically like the house built upon the sand, [Matt. vii, 24-27,] for we did not hear and do the sayings of Christ,

Pride, self-exaltation, and a worldly spirit crept in, till we no longer had the spirit, or bore the marks of the meek and lowly Jesus. Here we were, our souls well nigh drowned in destruction and perdition, shielded against any truth that could be brought from the Word, by the false idea, that it was going back to the natural, when the message of the third angel came to our ears. We wonder the glorious truths of this message, ever penetrated the thick darkness which surrounded us. We are miracles of grace, monuments of the mercy and long suffering of God. We thank and praise our Heavenly Father, that his own mighty hand was stretched out in kindness, to rescue us from this awful snare. Last August Bro. Rhodes came to us imbued with the Spirit of our Blessed Lord and Master, and presented a harmonious chain of scripture evidences that all the commandments, were still binding upon us. We thought there was no Sabbath; but the scales fell from our eyes, and we were enabled to see that the seventh day is the Sabbath of the Lord our God, and we determined to keep it, let what would oppose. Here we found the blessed company who are keeping the commandments of God that they may have right to the tree of life, and enter through the gates into the city. We were fully satisfied that we had once more found a humble, self-denying, sacrificing people, sanctified through the truth who were going through to the kingdom. With them we wanted to go. We were willing to confess and forsake all our errors; to give to the winds all our spiritualism, and believe the word of God as it reads. We are heartily sorry we have been engaged in spreading error and darkness among the dear children of God. We are unworthy of a place among his people. But we do believe the Lord has forgiven us and we would gladly do any thing in our power to wipe out the stain, and put an end to these evils. The Lord forbid that honest souls should stumble over our darkness. O! that we could tell you with what joy and gratitude we received the true light on the cleansing of the Sanctuary. No one could be clearer, than we were that the days ended 1844. In our darkness we have secretly longed for something that would more fully explain the past mighty move, and the fulfillment of this scripture, "then shall the Sanctuary be cleansed." Then think of our joy, after waiting near seven long years in ignorance, to learn, that our Great High Priest, did exactly fulfill the types on the tenth day of the seventh month, and entered the Most Holy Place, in the True Sanctuary above which the Lord pitched and not man, bearing in the names of all Israel, there to complete the great work of redemption, and perform his last work of mercy for fallen man. Now we are praying that our names may be retained on the breastplate of judgment, may be confessed before the Father and the holy angels, so that when he comes out, our errors and sins may all be blotted out, and we receive the never ending blessing. We are now looking with more confidence than ever, for that same Jesus to so come in like manner as he was seen go into heaven, also for the Holy City, New Jerusalem which hath foundations, whose builder and maker is God, to come down from God out of heaven.

When we received present truth, the long lost family altar, was speedily restored. Our children all pray with us. The truth attended by the blessing of God, has made us a happy family. We feel that "We are on our journey home, to the New Jerusalem." Our treasures and our hearts are there and we want eternal life at the expense of every thing. Never did the scriptures open so gloriously, showing past, present, and future, in delightful harmony, as now. Never were our feet so firmly planted on the sure foundation, the unerring Word, as at present. We feel that it will take all to enter the kingdom, but no sacrifice can be too dear, to make, no suffering too great to endure, if we can only with the 144,000 be redeemed from among men, and enter through those gates into the holy city, where we may eat of the leaves of the tree, and drink from the crystal stream, that makes glad the city of our God. We want the prayers of the people of God, to unite with ours, "that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Yours in the patient waiting time,

HORACE PATTEN.
OLIVE M. PATTEN.

Rochester, N. Y., Feb. 19th, 1852.

Extracts of Letters.

Sister S. Haskel writes from Norfolk, N. Y., Feb. 18th, 1852: "Last September Brn. Baker and Ingraham came here with the third angel's message. We had been looking to the Lord to send us the light; for we saw there was none in the papers, and it would often come into my mind, 'wherefore do ye spend money for that which is not bread.' Isa. lv, 2.

"When the brethren came we received them as from the Lord. We had been looking for the proclamation of the third angel, believing that it would draw the dividing line between the wise and foolish. I have often felt afraid that I should be of the latter class in consequence of the fog that has been thrown around my mind, many having denied the past, which I could not. I have ever believed we had the truth in 1843 and 1844, for the Lord taught us by his Spirit, and by his Word.

"The truth and light that now shines from the Word makes my heart rejoice, and I have been led to exclaim, praise the Lord, O my soul.

"I feel a union with the seventh-day brethren and sisters, and their letters are food to my soul, and I can say with the Psalmist, 'Blessed are they that know the joyful sound.' I long for a deeper work of grace in my heart. I want on the whole armor, that I may be able to stand in this evil time.

"Pray for us, that we may not be led away with the error of the wicked, and fall from our own steadfastness."

Bro. E. A. Poole writes from West Lincklaen N. Y., Feb. 16th, 1852: "We are striving to make our way onward in the pilgrim's path. The Sabbath becomes more and more precious.

"I love to think of that first Sabbath, when the Great Jehovah, having surveyed all his works and pronounced them very good, entered into his holy rest. When Eden bloomed in all its beauty, the flowers sent forth their sweet odors, and the feathered tribes their blithe songs in praise of their Creator. The tabernacle of God was with men, and he dwelt among them. With what ecstasy must our first parents, in such nearness to God have poured forth their songs of thanksgiving and praise in this grand temple of nature. And I thank God for the anniversary on which we can enter into our earthly temple, and draw the curtains between us and the world, and open the sky-light, and let in the heavenly glory upon our holy convocations."

Bro. H. B. Simons writes from West Hartford, Vt., Feb., 1852: "My attention was first called to the present truth by Brn. Hart and Day. They called on me last August; but on account of sickness in the family I had but little chance to talk with them. They left me a pamphlet called the third angel's message and other books on the Sabbath.

"I resolved to spend the first Sabbath that came, in examining God's word, to see if these things were so. I had not spent half of the day before I was convinced that God's ways were not as man's ways to be changed for the better, or to be improved; for who hath been His counsellor.

Since that time I have called the Sabbath a delight, the holy of the Lord, honorable."

PUBLICATIONS.

THE ADVENT REVIEW, a pamphlet of 48 pages, containing thrilling testimonies by many of the leaders of the Advent cause.

THE BIBLE SABBATH, or a careful selection from the publications of the American Sabbath Tract Society, including the history of the Sabbath—64 pages.

THOUGHTS ON THE SABBATH, AND THE PERPETUITY OF THE LAW OF GOD, by J. N. Andrews—32 pages.

SEVENTH DAY SABBATH—48 pages.

THE PARABLE, MATTHEW xxv, 1-12—24 pages.

A brief exposition of the Angels of Rev. xiv, —32 pages.

The above publications can be had of us at Saratoga Springs, of Elias Goodwin, Oswego, (N. Y.), and Otis Nichols, Dorchester, (Mass.)

THE VOLUME I OF THE REVIEW AND HERALD.—We have a quantity bound in paper covers, which should be circulated. Brethren, this is a valuable work for you to obtain to lend or give to those who wish to learn the reasons of our faith.

NUMBERS 6 AND 8.—We have extra copies of these two numbers for distribution. No. 6 contains our entire review of the article, "Seventh-day Sabbath Abolished," and No. 8 contains the lengthy article on Babylon, from the Voice of Truth of 1844, the "Review of O. R. L. Crozier on Rev. xiv, 1-13," by J. N. Andrews, and our remarks on the Sabbath in reply to the Editor of the Harbinger." We hope they will be called for and judiciously circulated.

THE REVIEW AND HERALD VOLUME II, will contain fourteen numbers. We shall have at the close of this volume about four hundred copies of each number, which will be bound in paper covers.

Those who wish to obtain publications from Saratoga Springs will please send for them immediately. If the paper should be published at another place, it would be better to send publications out from this place before the change is made. This will save the labor and expense of moving them.

Speak the Truth in Love.

In this day of apostasy, when men will not endure sound doctrine, but turn their ears from the truth unto fables; when there is so much to tempt the bold to be rash and censorious, and the timid and mild to daub the walls of Zion with untempered mortar, how instructive are the words of the Apostle, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Some seem to think that the truth is of little consequence; that they must fellowship almost everybody, even at the expense of the truth. They try to cultivate a good spirit, and pass along smoothly with apostates and hypocrites, without persecution and reproach for Christ's sake. Tell us, Are such in the strait and narrow way to life, where there are but "few" travelers, or are they with the "many" in the broad road to death? The real Christian will be meek, humble, tender-hearted and courteous; but it will not be merely an outside work. It will be the very nature of Christ dwelling in the heart, naturally and simply, without affectation, shown out in all the duties of a Christian.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness," &c. With the real child of God this excellent fruit does not have to be tied on; for it grows there naturally. But the heart must first be purged from sin, and the mind freed from error and darkness, and occupied with the sanctifying truth of God, then the fruit of the Spirit will grow there bountifully.

Error darkens and fetters the mind; but the truth brings freedom to the soul, and gives light and life. "Sanctify them through thy truth, thy word is truth." This was the prayer of Jesus for his chosen ones, and he adds, "Neither pray I for these alone, but for them also which shall believe on me through their word." See John xvii, 17-20. Jesus, therefore, prayed to his Father that believers at the present time, as well as in past time, should be sanctified, not through the traditions and commandments of men, but the truth. Men talk in vain of sanctification outside of the truth. True charity [love] "rejoiceth in the truth." 1 Cor. xiii, 6. The Psalmist describing the great day of the Lord, and the protection of the saints in that day, says, "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." "Thy law is the truth." Ps. cxix, 142; xci, 4. St. John, the beloved disciple that dwells so much on the subject of love, says, "I have no greater joy than to hear that my children walk in the truth." 3 John 4. "I rejoice greatly, that I found of thy children walking in truth." 2 John 4.

Those who think to walk in love, and outside of the truth, greatly err, "not knowing the scriptures, nor the power of God." But others err on the other hand. While they see that salvation must come through the truth, as revealed in the Bible, they zealously advocate it, and do not always meet bitter opposition with all that meekness and patience that becometh saints. Such, in their zeal for the Lord and his truth, sometimes injure the good cause, and give unsanctified souls who are frequently heard to plead "charity," when the naked truths of God's word are set before them, a chance to cry "charity" with still greater effect, and prejudice the Lord's honest ones against the truth.

Brethren, while we see the errors into which some have fallen on either hand, let us be instructed by the word of the Apostle, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

The Review and Herald.

TO THE BRETHREN. We stated in our last that we had made arrangements to publish only two more numbers of the Review and Herald. But we have no idea that you should be without a paper for much length of time. If ever such a medium of instruction and comfort was needed, it is certainly needed now.

You are a scattered people, many of you not being able to meet with those of like precious faith for months, and even years. There are but few real laborers in the wide harvest, and new fields of labor still opening before them, and you cannot reasonably expect them to visit you but very seldom. And while you are thus scattered, and surrounded by unbelief and opposition, you certainly need the weekly visits of a paper devoted to the present truth.

Again, there are many calls at the present time for the labors of those brethren who travel and lecture, and they can tarry in a place only to give but few of the reasons of their faith. Should not their labors be followed up by a weekly paper, in which the reasons of our hope may be more fully given? We are satisfied that all who feel interested, and can realize the wants of the cause, will say that we need such a paper.

We object to conducting the paper in its present condition for the following reasons:

1. It is not convenient to print such a paper at a suitable printing-office, and have the work put by on the seventh day, and it is very unpleasant to us, as well as inconvenient, to have the work done on the Sabbath.

2. If a small office was owned by the brethren, the paper could be printed in such an office for about three fourths of what others can afford to do it for us in large printing establishments.

3. We think that hands can be obtained who are keeping the Sabbath who would take an interest in the paper that cannot be expected of others. In this case, much care would be taken from the one that had charge of it.

4. As the paper is now printed it is necessary that we should be confined to it. This is not only injurious to our health, but depressive to our spirits, while we hear the Macedonian cry from all parts of the country. "Come over and help us." We think that none of the brethren would wish to be thus confined, under such circumstances. And we think the Lord does not require it of any one that feels called to preach his word. But if an office was owned by our brethren, and the paper printed by those who are specially interested in the present truth, arrangements could be made to publish the paper, and the editor be absent a portion of the time.

During the last two or three years we have published considerable, under very discouraging circumstances most of the time. When we commenced there were very few friends to help and encourage. But with limited means we did what we could, and God has blest ten-fold more than we expected. We have in this time traveled much, and in different places published the paper and books, which has been attended with much labor, care, perplexity, and many deprivations, until our constitution is very much broken down.

We do not ask you brethren to give us an office; we only ask you to have one of your own, managed by a faithful committee. We do not ask to conduct your paper; we hope to be freed from the care of it. But we are unwilling to leave it until we see you establish it on right ground.

The paper has been mostly sustained by large donations from brethren that have had the cause in their hearts, and have felt that it was a part of themselves. But we think the time has come when all who profess to love the truth, should bear a part of the expense, according to their ability. We should consider it a sin in the sight of Heaven to receive money from the treasury of the Lord to publish papers and books, and then freely hand them out to those who are able to help sustain the cause, without reminding them of their duty. We now speak of the professed friends of the cause. Those honestly seeking for truth, though they may be prejudiced against our views, should have our publications without money or price; and when they see the light, they will wish to help sustain that cause through which they have received the truth.

We now ask you, brethren, to take hold of the work unitedly, and have a weekly paper that shall go out free from charge, and free from embarrassments, to feed the scattered flock. We do not expect that those who reject the position of the Review and Herald, will help sustain it, but its friends certainly will.

Many of you are helping sustain weekly papers that bitterly oppose the precious truths you love. In so doing are you not strengthening the hands of those who unsparingly smite your brethren? Should not the cause of truth first be sustained?

The subject of the paper will be introduced at the Conference to be held at Bro. Thompson's the 12th, and we hope to hear from many of the friends of the cause before that time. Let each state what they can do towards establishing an office. We are not able now to state the necessary sum. It will probably require about five hundred dollars.

Let the friends that write express their views freely on this subject. Where shall the paper be published? How shall it be conducted? and how often issued? A decision will doubtless be made on these points at the Conference.

CONFERENCE.

THERE will be a Conference at the house of Bro. Jesse Thompson, two miles from Ballston Spa, N. Y., to commence March 12th, at 10 o'clock A. M., and hold several days. The Advent Brethren in the region round about are invited to attend. It may be expected that lectures will be given by different brethren defining our position.

There will be conveyance at the Depot, Thursday evening, to take the brethren to the place of meeting.

One great object of this Conference is, that as many of those who teach the message of the third angel, as can consistently attend, may assemble, and examine more fully their present position, that they may be better prepared to go forth into the wide harvest with union and strength, all speaking the same things, that a healthy influence may be exerted everywhere they may go preaching the Word. It is hoped that all those brethren that can attend this meeting will be present.

S. W. RHODES.
JAMES WHITE.

From the "Voice of Truth" for March 4th, 1846.

MY BIBLE.

O give me my Bible—the statutes of heaven—
Its great Constitution I know to be pure;
Its laws and its by-laws in justice are given,
And all is divine, and unalterably sure.

I know when I read them, in love they were blended,
Nor one disannulled since the time they were framed;
No foul legislation has ever amended
One jot or one tittle, that therein is named.

Though thousands have written a substitute for them,
To sway over others the sceptre and sword;
Yet ever unaltered, these laws lie before them:
Unchanged and immutable—word of the Lord.

Then give me my Bible, and let me obey it,
Instead of the statutes and doctrines of men;
Aside for a moment, forbid I should lay it,
To listen and argue for dogmas again.

I. I. LESLIE.

Confession of Errors.

This the Bible requires. Says the Apostle James, "Confess your faults one to another, and pray one for another, that ye may be healed." Healed of what? Answer, from errors and faults, and restored to sweet communion with God and his people. It is the duty of the erring, to confess secret faults to Him who seeth in secret, and public faults, which have had a bad effect on the cause of God, as publicly as the offence.

The letter of confession from Bro. and Sr. Patten in this number, will be read with much interest. God has done much for them and their children since they embraced the Sabbath.

The only safe course for those who have ever fallen into the deceptive snare of spiritualism, in our opinion, is to make a thorough confession, of their errors. Some have not been sufficiently humble to do this, after they have seen their errors, and have embraced the Sabbath. But such have been a hindrance to the cause. The blinding, deceptive power of spiritualism still clings to those who have not fully renounced it, and before they are aware of it, they are teaching fanciful notions, which if followed, are sure to lead to "damnable heresies."

Letter from Bro. M. M. Truesdell.

DEAR BRO. WHITE: I never was satisfied with regard to the termination of the 2300 days in 1844, until I attended the conference at Bath. I now believe they did then end. This view harmonizes the past experience of the Advent people.

Dear Brother, we want you to come and hold a meeting with us and the saints in Elmira. Conferences are very much needed in these places. Bro. Laughhead of Elmira, and myself thought we would invite you to come as soon as you could and give notice in the paper when you could come. We thought we would not appoint meetings until you could come. We should choose to have the meetings appointed between now and the first of April next.

Your brother waiting for redemption.
M. M. TRUESDELL.

Those who are acquainted with the beneficial effects of Conferences, and the wants of the brethren, will agree with us that many such meetings should be held in different parts of the field this spring and the coming summer. We hope to be so freed from the paper as to be able to hold Conferences at Catlin, Elmira, and many other places from which we are receiving urgent calls.

Communications for No. 14 should be sent in immediately. All letters and remittances should be forwarded in season to be received before April 1st.

Letters received since February 17.

E. EVERIS, A. Woodruff, N. A. Perry, E. L. H. Chamberlain, E. A. Poole, I. Wyman, J. N. Andrews, A. A. Dodge, O. Nichols, C. Bacheller, M. M. Truesdell, J. Martin, J. C. Bowles, O. Hewett, F. M. Bagg, E. W. Waters, D. M. Little, U. Smith, F. Wheeler, S. W. Rhodes, R. R. Chapin, C. Stevens, R. F. Cottrell, H. P. Wakefield, W. Holcomb, G. W. Holt, H. B. Simons, J. Lindsey, H. Lothrop.

Receipts.

N. N. Lunt, S. Osgood, S. Dunter, D. R. Wood, J. Claxton, H. M. Ayres, M. E. Gleason, M. L. Bauder, H. Patten, D. Upson, Emily Wilcox, L. C. Young, each \$1.
L. O. Stowell, P. Ingalls, Sister Dunbar, each \$2. Leander Kellogg, \$5.

For the Pamphlet entitled "Experience and Views"
N. Drew, E. Lindsey, each \$1.

G. M. DAVISON'S STEAM PRESS, SARATOGA SPRINGS.