

# 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. III.

ROCHESTER, N. Y., THURSDAY, JUNE 24, 1852.

No. 4.

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

PUBLISHED SEMI-MONTHLY,

At No. 124 Mount Hope Avenue, Rochester.

**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, should be addressed to JAMES WHITE, Editor of the Review and Herald, Rochester, N. Y. (post-paid.)

## TRUTH.

BY ANNIE R. SMITH.

Truth's mighty structure, stamped with its Author's  
Lineaments divine, for ever stands secure.  
The storms of hate and scorn, that o'er its summit  
Darkly lower, and lightnings fierce that wreath the  
Tempest-clouds, hurl their bolts in vain its beauty  
To deface; nor opposition's swelling waves  
That foam and break in fury round its base,  
Its sure foundations undermine. For the Great  
Architect, who built the skies, and stretched the heaven's  
Blue covering as a curtain round the wide  
Ethereal space, and in their orbit set the  
Countless worlds, that, sparkling o'er its vast expanse,  
Move on in their eternal course, hath its  
Temple framed; and guarded by his hand, it has  
Withstood the force of elements combined to  
Thrust it down, and, through the lapse of ages,  
Bid defiance to the ravages of time.

Enshrined within its gorgeous halls, gems of  
Surpassing brightness shine, whose lustre rolling  
Years can never rob, or rust of error canker.  
Emitting heavenly rays that light the way  
Still deeper in its priceless treasures.

Each age has had its basis broad, on which its  
Champions have stood, and bold in its defense,  
Oft stained its hallowed precincts with their blood.  
And now the crowning truths of revelation,  
Gleaming in living characters, foretell the  
Consummation of the great prophetic scheme.  
And from its watch-tower, forth is heralded the  
True alarm for those who anxious would inquire,  
"What of the night?"—"The Morning cometh—also, the  
Night." And now the Enemy, with all his raging  
Hosts, at its vitals aim their poisonous darts, and  
With the remnant, 'neath the Royal Standard, raised,  
Make war. And happy they, who, faithful to their  
Charge, endure until the Great Deliverer  
Comes; for they alone, who, with its armor  
Girt, lay not their weapons down until the  
Final conquest won, will reap the rich reward.  
And worthy they, alone, to join the victor's  
Song, or wear the conqueror's crown.

And when that storm of wrath, whose fearful shades  
Already tinge with gloom the distant skies,  
And sounds, portentous of its dread approach, fall  
On the ear of universal mind, as bright  
Precursors of a better day, shall, like an  
Angry deluge, overwhelm the earth,—the heavens,  
As a scroll together rolled, involved in one  
Terrific blaze, reveal the Righteous Judge, in  
Robes of vengeance clad, whose light, ineffable,  
Sun and stars enshroud, as in the pall of night,  
Whose voice this solid globe shall shake, and with the  
Awful shock convulsed, all nature, shuddering, dies,—  
Then all the fabric's frail, that human art or  
Sophistry have reared, founded on the sand, shall  
Fall; and visionary plans dissolve as mist  
Before the opening day. While Truth, triumphant  
Rising o'er their tomb, sublime, amid the general  
Wreck, its everlasting pillars firm remain.

And when the renovated earth, beneath the  
Smiles of an approving God, again shall bloom,  
Whose glory, as a flood, poured from the fount of  
Light, irradiates from pole to pole,—hosanna's  
Raptured strains, unceasing, roll to swell the  
Wonders of redeeming love, and all Creation's  
Voice, anew, the choral songs of praise awake,  
As on its morning dawn,—then shall his chosen  
Israel behold the grand design of Wisdom  
Infinite, complete—THE RESTITUTION of a world.

Rochester, N. Y.

## THE SABBATH.

LETTERS TO O. R. L. CROZIER.—NO. IV.

DEAR SIR:—Having carefully weighed the testimony bearing on the present subject in this investigation thus far, we find several great truths plainly stated, and clearly established.

1. God blessed and sanctified the Sabbath at Creation. Gen. ii, 2, 3; Ex. xx, 11.

2. He made it known to the Hebrews in the most solemn manner. Neh. ix, 13, 14.

3. The fourth commandment of the royal law embodies this sacred institution, and renders it as immutable as that law. Rom. iii, 31; Luke xvi, 17; Ex. xx; James ii, 8—12.

4. "The Sabbath was made for man"—the entire human family; or, if you like it better with the article translated, "for the man", Adam, the head of the human family, and consequently for all his posterity. Mark ii, 27.

5. The entire family of the redeemed under the reign of "the Lord of the Sabbath," the second Adam, shall assemble to worship before Jehovah, from Sabbath to Sabbath. Isa. lxvi, 22, 23.

6. The Lord Jesus Christ kept the ten commandments. John xv, 10; 1 John viii, 4, 5; John viii, 29, 46.

7. Christ lays down the keeping of the commandments as the condition of entering eternal life. Matt. v, 17—19; xix, 16, 17; Rev. xxii, 14.

To this I may be permitted to add, that not the first particle of evidence (that can stand the test of investigation) ever has been, or ever can be presented to prove that Christ violated the fourth commandment.

Whether the book of Acts is in harmony with these great truths, (if I may be pardoned for allowing such a point to be questioned,) or whether the apostles violated the commandments and taught men so, is the question next in order, in continuing this investigation in the New Testament.

Your effort to prove that the fourth article of God's constitution was nothing more than a Jewish ordinance, which Christ relaxed, and which his disciples violated, being an entire failure, as the reverse is true in every respect, we wish now to ascertain how many of the excuses which you presented from the book of Acts, in your Bible class report, to screen yourself in violating the fourth commandment, you have been able to gather up and present again.

In that report you attempted to explain away the various acts of the apostles which evinced their regard for the fourth commandment; you also attempted to prove that they broke the fourth commandment; and finally that they preferred the first day of the week, (which from remote antiquity the heathen have devoted to the worship of the sun, and which at a later period the Popes have made into a sabbath,) in the place of the Sabbath of Jehovah, which at Creation he hallowed for the human family.

These inferences were so faithfully exposed in the review of your report, that in this reply, you do not attempt to maintain the second point, viz: that the apostles broke the Sabbath; nor yet the third point, viz: that the apostles preferred Sunday to the hallowed Rest-day of the Creator. Being obliged to admit that their acts were in harmony with the fourth commandment, you gravely assure your readers that the Review cannot prove that the apostles kept it for its own sake, but you insinuate that they did it on account of the Jews. You attempt to blind your readers to the fact that you have not been able to present a single fraction of evidence that the fourth commandment is relaxed or abolished, and that you are not able so to do in this book, by calling on me to show

where the apostles commanded that the Sabbath should be kept. But your remarks shall be noticed in their order. You commence as follows:

"The Review next attempts to answer our argument on the Acts of the Apostles. On this part of the subject, it says much at random, but presents no valid evidence that the Apostles kept the Sabbath for its sake, nor that they ever enjoined its observance upon others. Why does it not produce such evidence? Because it does not exist. Then, why does it, so unlike the apostles, urge the Sabbath upon others?—What right has it to thus go beyond Christ and his apostles in this matter? It makes Sabbath breaking the climax of sins; but they never speak of it as a wrong. It makes the Sabbath the very chief of divine precepts for all time; they never once mention it as of any authority whatever. Certainly it is not christian to be thus in direct array against Christ and his apostles. The piety of those who occupy such a position is not christian piety: Christ is not divided against himself! The Review virtually assumes to correct Christ and his apostles, and to amend and enlarge the laws he established to govern the christian church. Let those countenance this high-handed assumption, who dare, under the awful woe of Rev. xxii. 18!"

On the above I remark:

1. The "attempt to answer your argument on the Acts of the apostles" was, at least, so far successful that it silenced two of the three points that you attempted to maintain, viz: apostolic violation of the fourth commandment, and apostolic preference for Sunday.

2. Attention is called to the facts recorded respecting the Sabbath in the book of Acts. (1.) Paul and Barnabas spent the Sabbath in preaching to the Jews. By request of the Gentiles, they spend the next Sabbath in preaching to them. Acts xiii, 14, 42, 44.—(2.) Paul spends the Sabbath by a river-side preaching to Gentiles. Acts xvi, 13.—(3.) Paul, as his manner was, three Sabbath-days reasoned out of the Scriptures. Acts xvii, 2.—(4.) In the account of Paul's sojourn at Corinth, (the very place where you have attempted to show that the disciples were accustomed to meet on Sunday,) we read that he wrought at his trade, and preached in the synagogue EVERY SABBATH; and this continued for the space of one year and six months, making in all 78 Sabbaths.—Acts xviii, 1—11.—To determine whether the apostles kept the fourth commandment out of respect to Jewish prejudices, as they did the feasts and ordinances of the Jews, two or three points come before us for consideration. (1.) While the apostles have distinctly recognized the perpetuity of the law of God. [1 John iii; Rom. iii.] and particularly if the ten commandments, [Rom. vii, 7—25; Eph. vi, 2. James ii, 8—12.] they have as distinctly taught the abolition of the feasts, new moons, and sabbaths of the hand-writing of ordinances. Col. ii, 14—17; Lev. xxiii, 24, 32, 39.—(2.) The Sabbath of Jehovah is one of the ten commandments which form the constitution of his righteous government.—(3.) Christ kept the commandments and taught men to do thus, if they would have life eternal. Perhaps, however, you can explain away all this, as readily as you did the testimony of Luke, that the women who followed the Lord Jesus to his burial, and "rested the Sabbath-day according to the commandment," merely did this from fear of the Jews. It is true that the fourth commandment is not repeated in the book of Acts; but it is also true that no one of the ten is there repeated.

3. We urge the observance of the holy Sabbath upon others because it is the unrepcaled fourth commandment of Jehovah; and because that Christ has promised that those who do and teach the commandments shall be highly esteemed in the reign of heaven.

The commandment-keepers are the only ones who have any promise of admittance to the tree of life; if Christ and his apostles have made any such promise to those who break them, and teach men so, please point it out.

4. In saying that we make Sabbath-breaking the climax of sins, you state that which is false. The apostles tell us that "sin is the transgression of the law," and that "the wages of sin is death;" and again that those who fail in one point (referring to the ten commandments) have become guilty of all. If you go to the judgment and meet the law of God as its open violator, you will not be able to hide behind the apostles. James ii, 11, 12.

5. You have no excuse for stating that I believe that the fourth commandment is the greatest precept, inasmuch as I have repeatedly used the words of Christ, in Matt. xxii, 35-40, to define this point. I leave you to settle these false statements with Him who shall soon judge the quick and the dead. Whether that law which once caused him to lay down his life for guilty man, was considered by him and his apostles as of no authority whatever, will then be seen. Rom. iii. He is now by the ark of the testament (the ten commandments) pleading his blood before the mercy-seat—the top of the ark—but then there will be no one to stand between guilty man and the broken law.

6. After having misstated our position, you proceed to judge and condemn us, for no other crime than doing and teaching the ten commandments of Jehovah's constitution; and yet you occasionally complain of us for believing that those who violate them and teach men so, will be of no esteem in the reign of heaven.—Whether your words, or the words of Jesus Christ will stand, judge you. Matt. v, 19.

7. In attempting to fasten the woe of Rev. xxii, 18, upon the commandment-keepers, you have made a sad mistake. For in verse 14 we learn that they will enter in through the gates into the City, while those who love and make a lie will be left without. But will you please to compare verse 14 and 19, and then consider whether, in your attempt to "take away" the fourth commandment of the Father, you are not exposed to the woe named in the latter verse? But you continue:

"The Review quotes Paul's language to the Ephesians where he says he had 'kept back nothing that was profitable, unto them, and asks if he 'ever intimated to them that Sunday had taken the place of the Sabbath.' We answer, no: for it had not: neither did he intimate to them that they ought to keep the Sabbath; therefore the Sabbath was not profitable for them!"

The above needs but a few words in reply!

1. The ten commandments were great truths plainly stated.

2. If they were abolished, or if the fourth one had been changed, and those who should keep them, as given by the voice of Jehovah, were in danger of falling from grace, this also must be an important fact.

3. But Paul nowhere taught the Ephesians such a doctrine. Therefore it was not profitable to them.

But your argument, virtually requiring you to set aside every great, revealed truth that is not upon record as a part of Paul's teaching to the Ephesians, must be false, or the greater part of the book of God must be set aside as unprofitable!

But Paul does acknowledge the validity of the ten commandments, by taking the fifth one with the promise annexed, in giving instructions to the Ephesian children. Eph. vi, 2.

You next remark that the request of the Gentiles that Paul should repeat his discourse to them on the next Sabbath [Acts xiii, 42] only shows a conformity to the custom of that place. (But it is to be noticed, that this shows that the Gentile city of Antioch, at least outwardly, observed Jehovah's Sabbath; and that Paul did not exhibit his supposed preference for Sunday.) But you think the marginal reading preferable to the text. Of this those must judge who have the ability. But it is a very plain fact that a week never yet intervened between two consecutive Sabbaths. Verse 44, however, indicates that their next meeting was not until the ensuing Sabbath.—You continue:

"Again: the Review says, the Sabbath 'is not relaxed, amended or abolished, by any change of dispensations.' Then, of course, it should now be observed and enforced with all the rigor that has ever pertained to it. This is consistent. If the Sabbath is binding at all, it is binding as it was in the wilderness of Sin and Sinai, and afterward under the Levitic economy; for if it is not thus binding, nobody can tell how it is binding. We are glad to see this one feature of consistency in the Review on this subject."

The above, like almost every quotation which you have made from the Review, is but a part of a sentence. The words of the Review are as follows:

"The Sabbath is not a church ordinance, but like the rest of the moral law, pertains to men as men, not as members of any church, but as moral beings accountable to God's government. Hence it is not relaxed, amended, or abolished, by any change of dispensations. The feasts of the Jews, the Passover and unleavened bread, the Pentecost &c. were embodied in the hand-writing of ORDINANCES. The Sabbath is embodied in the fourth commandment of the royal law. The hand-writing of ordinances is abolished.—Col. ii. The royal law is in full force. James ii."

I am willing to abide by the above statements. The ordinances of the Jewish church are abolished. Wherever these were joined to the precepts of the royal law, the union is severed. But this has not weakened the commandments of God. The commandment, "Thou shalt not kill" is not relaxed, amended, or abolished, by the fact that the stoning system in the hand-writing of ordinances is done away. The same may be said of the precepts respecting idolatry, blasphemy, adultery, theft, false witness &c. The great penalty abides, and will be realized in the lake of fire—the second death. We keep the Sabbath as did the women after the crucifixion, according to that commandment which says, "Remember the Sabbath-day to keep it holy." You speak of the inconsistencies of the position of the Review. Will you please to bear in mind that you have not yet been able to show wherein they existed. Your next remarks are as follows:

"Well, then, according to its notion, the Sabbath is not only unabolished, but also unamended and unrelaxed. Then how is it binding? It must be kept, as the Review has admitted, from the setting sun of the sixth to the setting sun of the seventh day, which would give the most northern and the most southern latitudes only one Sabbath in seven years!"

Your attention is invited to the following:

1. It is a false statement that the Review reckons the Sabbath from one setting sun to another. See Vol. 1. Nos. 9, 12.

2. The Sabbath law contains no such directions.

3. As the sun is continually varying, we find Nehemiah (at a season of the year when the sun would set at Jerusalem about 5 o'clock P. M.) giving directions that the gates of Jerusalem should be shut as it began to grow dark BEFORE the Sabbath. Neh. xiii, 19. Then the Sabbath did not always commence at sunset, even in the land of Palestine.

For a more full notice of the point, the reader is referred to my second letter to you. Your irresistible conclusion that the hallowed Rest-day of the Creator can only come once in seven years to those who live in the polar regions, is, therefore, an assertion unsupported by Scripture or reason, and deserves no higher name (I borrow the word from yourself) than to be called a notion.—Your next argument reads thus:

"The Review says it has been 'looking for something against the fourth commandment.' Well, it has looked in vain. We have nothing to say 'against the fourth commandment.' It is not for us to fight against any of God's commands, precepts, truths or plans: he does not need our aid nor that of the Review in legislation: and for our part, we feel content to learn and keep and teach his law as we find it adapted by himself to the dispensation in which we live, and we are sorry the Review does not also enjoy the happiness of this reasonable and faithful resignation."

It is indeed true, that there is nothing in the book of Acts to show that the fourth commandment was ever relaxed or violated by the apostles, (for they had no right to do either,) but the following from the review of your report, will show what kind of proof you once offered on this point:

"As proof that Paul did not regard the fourth commandment C. presents Acts xiii, 13, 14, to show that Paul arrived at Antioch in Pisidia on the Sabbath, and thus broke the rest of the Lord's Sabbath. Is this inference sufficient to prove that Paul violated the law of God? Rom. vii, 25; viii, 1-7. Is it stronger than that by which infant baptism is proved? Acts xvi, 15, 33. Or the one by which purgatory is proved? Matt. xii, 32. Or the doctrine of probation for the dead? 1 Pet. iii, 19, 20. Or the doctrine of transmigration of souls? John ix, 1-3.—Would the rulers of the synagogue have been very likely to extend to Paul a courteous invitation to speak if he had just broken the Sabbath?"

The account of Paul's voyage from Philippi to Troas next claims attention. We inquire then, did Paul by this act break the fourth commandment and teach men so? That he journeyed on the Sabbath from choice, is all assertion! Before it can be proved that there was any act of breaking the fourth commandment on the part of Paul, it ought to be shown that the distance was such that he could not expect to reach the port of Troas before the Sabbath; [Acts xvi, 11, 12;] as it now stands they might have been driven of adverse winds, as he was on his voyage to Rome, so that a sail of two or three days might have been more than doubled. And even then, there is no evidence that they might not have kept the fourth commandment on the water, by resting on the Lord's day, and by solemnly dedicating themselves to him."

To the above I add, that when you cease to war against the fourth commandment, your acts will not, as now, contradict your profession. And when you shall have manifested your love to God by keeping all his commandments, your remarks respecting faithful resignation to his will, may be more appropriate. You continue your remarks respecting the Review as follows:

"But it is a whole age behind the light, exerting all its puny strength to drag back the mighty car of Providence and bind the church in everlasting 'bondage' at 'Mount Sinai which is in Arabia?' Come, Bro. Review, take a 'look' with us 'into the perfect law of liberty,' and be not a forgetful hearer, but a doer of the words of Christ and his apostles, and you will then be blessed and bless in your doing. In your present position, you are certainly obnoxious to the apostle's charge of having 'fallen from grace:' and if Paul was 'afraid' of such, how ought less instructed Christians to regard you?"

The following is what you call "everlasting bondage" in which I am trying to bind the church:

1. Thou shalt have no other gods before me.
2. Thou shalt not bow down to graven images,
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the Sabbath-day to keep it holy.
5. Honor thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not hear false-witness.
10. Thou shalt not covet.

God's car of Providence has never crushed these precepts in its onward progress; nor can it ever; for though men may be proved liars, God cannot deny himself.

The church of Christ has never considered the holy, just and spiritual law of God, a yoke of bondage.—Never. It is the carnal mind that has done this.—Rom. vii, 7-25; viii, 1-7.

I thank God that I prize his commandments above thousands of gold and silver, yea above my chief joy; and in keeping of them there is great reward. Nor do I except the Sabbath of Jehovah, which Infinite Wisdom made for man. I can from the heart, as directed by the Prophet of God, call this a DELIGHT, the holy of the Lord, honorable, and I do hope through God's mercy, to be numbered with those who shall keep it on the New Earth.

The remarks concerning "everlasting bondage" remind me of the words of Peter:

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them

**LIBERTY**, they themselves are the *servants* of corruption; for of whom a man is overcome, of the same is he brought in **BONDAGE**. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."—2 Pet. ii, 18—22.

The perfect law of liberty, to which you invite my attention, is clearly pointed out in James ii, 8—12.—Mark! *It has the commandments of God in it.*—James requires us to do more than *take a look* into that law. He says, [chapter i, 22—25,] "But whoso looketh into the perfect law of liberty, and *continueth therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." I fear that you merely took a *look* into that mirror, and *have gone away* and forgotten what you saw therein. I see the commandments of God in it, and I am trying to do them. Shall I not be blessed in my deed?

But I am in danger of falling from grace, am I?—Well what have I done? The only sin that you have laid to my charge, is, that I have kept the fourth commandment. True I have done so. I knew that Jehovah had thus spoken with an audible voice. I know very well that no man can show where he has ever taken it back, or abolished the words that *then* went out of his lips. I believed myself amenable to the Most High God, the Creator of heaven and earth, and I *obeyed*. Greatly have I been blessed of God in thus doing.

But if that self-styled apostolic personage, who has exalted himself above all that is called God, is the being to whom I am amenable, I ought no doubt to give up the Sabbath of Jehovah, and submit to the mandate of him who thinks himself able to change the times and the laws of God, embrace *his* sabbath, and receive his mark. But as you intimate further that Paul was afraid of such as myself, I call on you to prove that the keeping of the fourth commandment ever alarmed that holy Apostle, who delighted in the law of God, [Rom. vii, 22, 23,] or led him to think that those who did thus, would fall from grace.

Your effort to impeach the moral character of Paul, consisted in the attempt to show that he broke the fourth commandment. You have relinquished this attempt as will be presently noticed; hence I shall not dwell on this point. We have no occasion to wrest the words of Paul, in Col. ii. But this you are obliged to do to make the hand-writing of ordinances which Christ blotted out, refer to the ten commandments of Jehovah's constitution; and to maintain that the abolished ordinances were written in part at least on the tables of stone. But your effort to wrest Paul's testimony will be noticed hereafter. You continue:

"But we like Paul's testimony concerning himself, which the *Review* quotes, viz: 'I have committed **NOTHING** against the people, or customs of our fathers.' The *Review* quotes this to prove that Paul kept the Sabbath and taught others to keep it. Very well, then *all* that Paul did in conformity with the customs of the fathers he did because he thought those customs still binding, and we must follow his example, not only in Sabbatizing, but also in keeping the feast days, (Acts xviii, 21,) in observing the rites of purification, (Acts xxi, 23, 24,) and in circumcision, (Acts xvi, 3)."

Before introducing the words of the *Review* to which you refer, a few words may be in place:

1. Paul's testimony, which you like so, is a direct refutation of the inferences presented in your report to prove that he broke the Sabbath. I am sorry to see you leave a false position in such a manner as this.

2. But you attempt to cover your retreat by uttering a falsehood respecting the *Review*. The words were *not quoted as proof* that Paul taught men to keep the commandments of God. On this point the *Review* speaks for itself. But Paul's words were quoted as direct proof that he had never violated one of them. Hence your remarks respecting circumcision, the feasts &c., being founded only on a *perversion* of

the words of the *Review*, are unworthy of a reply.—The words of the *Review* are as follows:

"But as Paul, a long time after this, speaks directly on the point, he shall have liberty to defend himself. Hear him: 'I have committed **NOTHING** against the people, or customs of our fathers.' Acts xxvii, 17. And if even the Jews neither spake nor showed any harm of him, [verse 21,] we think the fact ought to 'shut the mouths of gainsayers,' and convince them that they have laid a 'grievous complaint against Paul, which they cannot prove.' Acts xxv, 7. Perhaps however *false witnesses* might be set up, as in the case of Stephen, [Acts vi,] to testify that he had not ceased to speak blasphemous words against the law. Rom. vii, 12. Shall this kind of proof that Paul violated the Sabbath be called 'plain Bible testimony?' We assure all that if it cannot stand NOW, assuredly it will not, when the 'hail shall sweep away the refuge of lies, and the water shall overflow the hiding place.' Isa. xxviii, 15—17; Rev. xvi, 17—21. Would it not be better to make the truth your refuge against that fearful scene? Ps. xci; cxix, 142, 151; cxi, 7, 8; Isa. xxiv, 5, 6."

Your remarks that Paul regarded the prejudices of the Jews in the respect that he showed to their feasts, ordinances &c., do not bear at all against the position of the *Review*.

Your inference that the Gentiles were to "observe no such thing" as the fourth commandment because that it was not named in the apostolic decree respecting circumcision, and the use of meats &c., bear with equal force against the third, fifth, sixth, eighth, ninth and tenth commandments. Such an inference gives the Gentiles very extended liberty.

Your remark that liberty is given in Rom. xiv to those who are weak, to keep the fourth commandment, is little short of blasphemy.

I am "weak" enough to believe that the blood of Christ did not blot out the commandments which were written by the finger of Jehovah in the tables of stone. I am so "weak in the faith" that I can say with Paul, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii. You can use your liberty, and manifest the strength of your faith. I have no greater liberty than to keep the commandments contained in the Ark of God's Testament. Rev. xi, 19. I rely on nothing else for justification, but the blood of our Lord Jesus Christ, sprinkled upon the mercy-seat—the top of that Ark. The result of all this will be made manifest when we shall be judged by that law of liberty, in which are the ten commandments of "everlasting bondage" James ii.

The statement that Paul had walked contrary to the law while among the Gentiles, was according to the Apostle James, untrue. Acts xxi, 24.

The remark in your report on Acts xx, that Paul preferred Sunday to the Sabbath of the fourth commandment led me to style that day the apostolic rival of Jehovah's Sabbath. I am glad to notice that you now let Rom. xiv level this first-day preference,—this is somewhat nearer consistency. As you have presented nothing concerning apostolic respect for Sunday, there is nothing on that point to answer. You think that Sunday is made particularly interesting, by the resurrection of Christ on that day. Others think that holy Thursday, on which he was betrayed, is equally interesting; and good Friday, also, on which he was crucified. But God has never said anything of the kind respecting these days.

But "we have some examples of early Christians meeting on that day." As you have not presented these examples, I must look them up for you. I conclude that you refer to the record of inspiration, and not to the period when "grievous wolves" had entered the church.

1. The disciples were assembled upon the day of the Lord's resurrection—the first day of the week. This has been offered as proof that they *then* began to commemorate the day of his resurrection. But such seem to overlook the fact that the disciples *did not believe* that he had been raised from the dead! Mark xvi, 9—11.

2. Christ appearing to them again after EIGHT

DAYS, is another strong proof with many for this first-day memorial of the resurrection.—But we are not informed how a meeting AFTER eight days from Sunday evening, could fall on Sunday again! John xx, 19—26.—But, says one, how do you account for their being together? Answer. I learn from Acts i, 13, that they had one common abode.

3. But there is another inference, much stronger than these, upon which some rely. It is this: "Redemption is greater than Creation; therefore we ought to keep the first-day of the week instead of the seventh."—Where has God said anything of this kind?—Nowhere! Never! Who has said it? Answer.—Those who keep the Sabbath of the "man of sin," who has "exalted himself above" the Creator. If human wisdom could select a day to commemorate Redemption, most certainly, Friday would present the strongest claims. We have redemption, says Paul, (not through the resurrection of Christ but,) through his blood. Eph. i, 17; Col. i, 14; 1 Pet. i, 18, 19. When did he shed his blood for us, and say, "It is finished?" Answer. The day before the Sabbath. Mark xv, 42; John xix, 30, 31.

But Infinite Wisdom has arranged this matter. If you would commemorate the sufferings and the death of the Redeemer, you can read what he has ordained for that purpose in 1 Cor. xi, 23—26. If you would commemorate his burial and resurrection, remember that there is a *scriptural* ordinance for that, also. Rom. vi, 3—5. As the Sabbath of the Creator commemorates his rest from the work of Creation, so these ordinances commemorate the events of Redemption. The one belongs to the whole family of man; the others to those only who are partakers of redemption through Christ. It is the long established corruption of these ordinances, that has given men a plea for corrupting this fourth commandment.

4. But the fourth inference, the account of Paul's breaking bread on the first day, [Acts xx,] ought, perhaps, to be noticed for the benefit of those who have never reflected on this subject. I extract the notice from the review of your report, simply remarking that you have not attempted to reply to it. I present but a part. It reads thus:

"As there is no precept for Sunday keeping, those who wish to observe it, have but one way to obtain directions. How did Paul in this the only instance that can be hunted up, keep the Sunday? For it is not to be presumed that Paul's example can be improved upon, otherwise it is an imperfect example, and should not be followed.

We inquire then respecting their coming together to break bread. As we are to follow this pattern, we ask, When did Paul break bread? If our method of reckoning time (from midnight) was followed, which is not very probable, then this act of breaking bread was upon the second day of the week, as it took place AFTER midnight. The question would then be fairly before the mind, Shall we be governed by apostolic preference for Monday, or by *our* preference for Sunday?

But if the Bible method of reckoning time (from six o'clock P. M.) was followed, which is much more probable, it would then appear that they came together at the close of the holy Sabbath, for an evening meeting. (Does it not read like one?) Paul preached to them, broke bread early Sunday morning, and then started off on his long journey to Jerusalem!! Then it would be clear that he waited till 'the Sabbath was past,' had a farewell meeting all night with the disciples and started 'early in the morning, the first day of the week,' for the city of his fathers."

But you cling to 1 Cor. xvi, 1, 2, as evidence that the early churches assembled on the first-day of the week, as the following, your concluding argument, will show:

"If the *Review* is correct on 1 Cor. xvi, 1, 2, Paul gave no directions to the churches of Galatia and Corinth for 'the collection for the saints,' but rather prohibited any collection for them. The *Review* says this 'laying by in store' was by 'each one at his own home,' and is no evidence of a meeting and public collection on the first day of the week. Well, Paul tells them to lay by them in store on the first day of the week as God had prospered them, 'That there be no gatherings when I come.' Now as Paul gave this direction so as to prevent gatherings when he came



if this 'laying by in store' was not a gathering, a collection of money by the church for the poor saints, no such collection was taken, and Paul forbade it and commanded each individual to lay up for himself on the first day all that he had made the previous week? No; the meaning is obvious: the churches in those places were accustomed to meet on the first day of the week, and Paul directed them to make their collections for the poor saints at Jerusalem at their meetings on that day, so that the money would be ready for him to take when he should come and apply it to the object for which it had been contributed."

Before presenting the words of the *Review* to which you refer, a brief statement may be to the point:

1. Instead of referring to the language of the *Review* that "this laying by in store" was by "each one at his own home," Why did you not *dare* to introduce and explain the language of Paul that settles this point? He says expressly, "Upon the first day of the week let every one of you LAY BY HIM in store, as God hath prospered him, that there be no gatherings when I come." This language is explicit, and is exactly the reverse of placing what they had to give in one common stock. Those who should thus, from week to week, lay by themselves, would have their bounty ready at the coming of Paul.

2. Even the Dowry (Romish) Bible is explicit on this: "On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the gatherings be not then to be made."

3. Sometime since I attended an Advent meeting, where a public collection was taken. As the hat was passed round and each threw in what he saw fit, the following question proposed itself: Are "each one" of these persons "LAYING BY HIM" in store, or are they doing exactly the reverse of this? I submit the question to yourself for an answer.

4. Your remark that if the *Review* is correct, Paul forbade the collecting of money for the poor saints, and commanded each to lay up for himself, is utterly destitute of foundation in truth, as the words of the *Review* will show. They are as follows:

"The text quoted above [1 Cor. xvi, 2] does not, to be sure, prove that the people might not have gone to meeting AFTER every one had laid by him in store, though it does not even intimate any thing of the kind, but it does prove that at the time when this injunction, every one of you lay by him in store, as God hath prospered him, should be obeyed, each must be at his own home!! Having done this they could, when Paul should come, each take to him what they had gathered, as easily as we can take our Bibles with us to meeting. There would be nothing ostentatious about this manner of acting. Public contributions were forbidden by our Lord. Matt. vi. 3, 4. 'But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly.' Paul did not contradict this injunction of our Lord, nor does he even seem so to do. (We would commend the direction of Paul to conscientious observers of the fourth commandment.) 'Thus easily,' as J. B. Cook remarks, 'is ALL the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's Sabbath flag.'

This uses up all the inferences presented by C. with which to construct a first-day institution out of apostolic 'preference.' If C. be still bent on doing this, we now suggest that 'the successor to the chief Apostle' can furnish any amount of evidence desired. ('The Catholic church commands all her children to keep the Sunday, and the festivals of the saints.')

The Sabbath of the Elders rests(?) upon a rolling pebble; the Sabbath of Jehovah rests upon a solid rock. They are now submitted for choice. 1 Kings xviii, 21."

And now in conclusion, May I not be allowed to invite you to throw away, entirely and for ever, this "rag of the Mother of harlots," and to embrace and delight in the Sabbath of Jehovah, which he hallowed for man at Creation?

J. N. ANDREWS.

Port Byron, Cayuga Co., N. Y., June, '52.

## THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."  
ROCHESTER, THURSDAY, JUNE 24, 1852.

### BABYLON.

In our last we gave some reasons for believing that the nominal churches of the present day are the Babylon of Rev. xiv, 8; xviii, 2, and that her fall is a moral change, and not her final destruction. We now design to point out that fall, and show that Rev. xiv, 8 and xviii, 1-4, do not represent one and the same message, but that Chap. xiv, 8 applies in the past, and that the message of Chap. xviii, 1-4 is yet to be given.

The second angel of Rev. xiv, merely announces the fall of Babylon, while the angel of Chap. xviii, "having great power," not only declares her fall, but also the fact of her becoming "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," after her fall.—The fact that she is thus filled with corruption, after her fall, is sufficient proof that her fall is merely a moral change for the worse, and not her final destruction.

We have only to compare the present condition of the churches with their state of spirituality ten years since, to see that a change has come over them. This no candid person will deny who has had any connection with, or knowledge of them.

Look back but ten years, and there you will see many powerful revivalists traveling from city to city and from town to town, laboring with their might for the conversion of sinners, laying the gospel axe at the root of the tree, according to what light they had, and God blessing their labors with the conversion of thousands. Where are those revivalists now? Answer: They are, perhaps, settled pastors of churches, and preach year after year without seeing one real conversion.—Or, it may be that they have entered business for a livelihood or wealth. This we do know, that an entire change has taken place relative to them.

Just take a view of the efforts put forth by the different sects, ten years since, for the conversion of perishing sinners. Protracted meetings were held by them for days and weeks in succession. The most spiritual ministers were obtained to preach, even if they were not educated and popular. A minister filled with the Holy Ghost, one that would arouse the people, was what was wanted then. The traveler, journeying the distance of fifty miles, at the season of the year when such meetings were most common, might pass five or six places of worship crowded by hundreds anxiously seeking the Lord.—Prayer-meetings held in almost every neighborhood, and in many places, almost or quite every evening in the week.—Not only ministers, but many of the most active members of the churches, visited from place to place, and from house to house, doing what they could to save souls. The voice of prayer was heard almost everywhere. It was heard not only from the house of worship and the family circle, but shops, barns and groves resounded with earnest petitions from those who hungered and thirsted for righteousness.

Ministers preached with simplicity and power, old saints wept and poured forth the fullness of their souls like young converts, while those who had just tasted the love of Jesus sweetly spoke forth his praise.

Now compare these facts with the present state of things.—Protracted meetings are seldom held, and when they are held, no one reports that much, (if anything,) is accomplished.—And whatever excitement is raised, it generally dies away so very soon that it proves itself to be human excitement, and not the work of Holy Ghost. Many that were the most successful reformation preachers have given up preaching.—Prayer-meetings seldom held, and then but very few to attend them. Family altars broken down, and the voice of prayer seldom heard only by the minister at church. In fact, religion has become a mere form with the churches of the day, destitute of vital godliness. It has ceased to be an every-day matter, being confined almost entirely to Sunday. And if the soul-damning sin of pride can be found on the face of the earth, it may be seen in the display of Sunday worship.

Those who will look at these facts in their true light will agree with us that the churches have fallen. Most of their own members will acknowledge this, though they know not the cause. This is all we contend for, relative to the fall of Babylon, that it is a fall from a measure of spirituality, to a state of lifeless formality. Having a form of godliness, but destitute of the Holy Spirit.

Mark this: We do not take the ground that the churches became Babylon by falling, but, while divided by their different creeds, holding such a confusion of doctrines, having separate interests, and united with the world, they were always worthy of the name Babylon. God has had people there, and has ever blest the labors of the spiritual and humble though in Babylon. This fact does not prove that the "mixture or confusion" of the churches is according to the gospel, or that they are not Babylon.

The correct view of the events represented by the angels of

Rev. xiv, will help to an understanding of the cause of this change in the churches. The angel with the everlasting gospel, proclaiming the hour [period] of the judgment come, delivers his message to these churches, but they reject it. The message being from heaven, the rejection of it grieves away from them the Holy Spirit, and they are left in their present fallen condition.

Here let it be understood that the whole Advent body once applied this angel as we now do; but to get rid of other truths which naturally follow from this position, some carry the angels of Rev. xiv back hundreds of years, while others carry them forward into the age to come, after the Lord comes.—But the proclamation of the Advent in our day being a perfect fulfillment of this angel's message in all its parts, we are satisfied to still believe, on this point, as the whole body once believed.

"We would have healed Babylon," says the Prophet, "but she would not be healed." Jer. li, 9. Read the whole chapter. The medicine designed for her cure was the first angel's message of Rev. xiv. But as she refused this, the only thing that could heal her of her confusion of sectarianism, and love of the world, she has fallen. As proof that the Advent message was just calculated to heal Babylon, see its effects upon those who received it. Ministers and people, from all the different denominations, who embraced the Advent faith, laid aside their different tenets, and united perfectly on the great, important truth of the Advent, and thus they formed the Philadelphia church, the church of Brotherly Love.

God's people, who joyfully received this message from heaven, were many of them in the churches. Their testimony on the Advent was not received, and while thus bound, longing and struggling for freedom, the second angel, saying, "Babylon is fallen, is fallen," was heard by them. They then saw the condition of these churches, that they were Babylon, and that they had fallen, and thousands burst the cords that bound them to the sects, and they were free to rejoice in the blessed hope. About this time facts were proclaimed in many of the churches for the return of the Holy Spirit, but we have never heard, neither have we reason to believe, that it ever returned.

We give the following which we copy from the *Voice of Truth* of September, 1844, which gives some idea of the alarm some felt on account of the sudden departure of the Holy Spirit, from which they have since recovered, and have fallen into a perpetual sleep.

"A late number of the Congregational Journal remarks as follows:

'CHURCH OF THE REV. ALBERT BARNES.—At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath schools, stated, that he had been in the ministry, for twenty years, and never, till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness.—Thus it is with all denominations.'

'Thus it is with all denominations; and will they deny the charge? Let them speak for themselves.'

'The Puritan (Orthodox) of this city, (Boston) not long since informed its readers that there had not been known such a state of coldness for some twenty years. Zion's Herald made a similar statement, and endeavored to fix the blame upon 'Millerism;' and we have been told that at the recent protracted meeting held by Mr. Knapp, at the Tremont Baptist (Mr. Colver's) church, the failure was ascribed to the same cause.'

—Ad. Herald.

'The Christian Palladium for May 15th speaks in the following mournful strains:'

'In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh—our hair, and fill the whole atmosphere with our wailings?

'It is but a few passing months since the whole extent of our wide spread country, rang with triumphant peals of joy borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed?'

The following is from the *Circleville, Ohio, Religious Telescope*, which we copy from the *Voice of Truth* for January, 1845.

'GREAT SPIRITUAL DEARTH.—It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great

dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction: for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between,' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'has God forgotten to be gracious?' Or, is the door of mercy closed?

'Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of those abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a Christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, muffled and bustled as if nature had deformed her? O! she is a follower and imitator of the humble Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write.'

The fallen state of the church was felt by many of its members about the autumn of 1844; but it was more clearly seen by those who stood in the blazing light of truth, looking for the Lord. Then the Advent people were agreed that the churches had fallen, and under the cry, "Babylon is fallen," they left the several sects of which they were members. It is true that the angel of Rev. xiv, 8 was considered the same as that of Chap. xviii, 1-4. It is also true that the messages of the second and third angels were confounded together. This was for want of the increase of light on these points, which we now have.

We will now offer some reasons for taking the position that the angel of Rev. xviii, 1-4, is not the same as the second angel of Chap. xiv, and that their messages apply to different periods of time.

1. The second angel of Rev. xiv, only announces the fall of Babylon, which was true in 1844, at the time that the message was given, which was the means of bringing the whole Advent body out of the churches. But the angel of Chap. xviii, 1-4, announces two distinct events; first, the fall of Babylon, and second, her being filled with foul spirits, &c., after her fall. The first, only, was true of Babylon, when the second angel's message was given in 1844. And as her becoming a "hold of every foul spirit, &c." is an event to take place after her fall, it necessarily follows that the angel of Rev. xviii, 1-4, gives his message at a later period than the second angel of Chap. xiv, and that it is future. The fall of Babylon is a moral fall. The Holy Spirit departs from her, and she is left to receive and cherish the "spirits of devils working miracles," which are beginning to manifest themselves in the spiritual wonders of the day, such as Mesmerism, Biology, Psychology, and mysterious manifestations in the forms of rapping and writing.

Mesmerism attracted but little attention prior to 1844, when compared with the notice it has received since that time.—And as for the other spiritual wonders mentioned above, they were not known at that time. This is the very period, since the moral fall of Babylon, for those spirits to arise and do their work. Many of the places of worship from which the messengers of the everlasting good news of the coming of Jesus and the restitution were barred, have been freely opened for these modern Magicians to exhibit the power of the Devil. And some who were once ministers of the gospel are the most efficient in this work. The people are sometimes told that now by these spiritual wonders all the miracles of our Lord Jesus Christ can be accounted for!! And what makes this matter look still more blasphemous is, that wicked men, stained all over with sin and crime, can perform these wonders which are said to be of the same character of the miracles of Christ.

These manifestations are perfectly calculated to destroy the power of living faith, and lead men to doubt the power of the Holy Ghost. Thus we see that everything like vital godliness, and the manifestation of the Holy Spirit, is called mesmerism. Ah! this is the Devil's master-piece, his grand device to deceive men, and lead them to the battle of the great day.—(God would have healed Babylon, but she chose her own way, refused the healing medicines, and he has chosen her delusion for her. She refused the words of life, and Jesus and the Spirit of truth left her, and she is left in her blindness to hug vipers to her breast. Left to the "working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved.—And for this cause God shall send them strong delusions, that they might believe a lie." 2 Thess. ii, 9-11.)

The message of the second angel of Rev. xiv, is in the past, but the angel of Chap. xviii, could not deliver his message in 1844; for Babylon was not then "the hold of every foul spirit, &c." The manifestation of foul spirits has been mostly since that time. But, a little from this, when Babylon's cup shall be full, just before the seven last plagues shall be poured out, the message will go forth with strength, "Babylon is fallen, is fallen, and is become the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird." This message, in connection with the great truths of the third angel of Rev. xiv, will manifest the 144,000, who are to be "redeemed from among men," and changed to immortality at the coming of Christ.

2. We object to the view that the second angel of Rev. xiv, is the same as that of Chap. xviii, 1-4, because the angel of Chap. xviii, is said to have "come down from heaven having GREAT POWER, and the EARTH WAS LIGHTENED WITH HIS GLORY," while the second angel's message was more local. The saying of the first angel is said to be with "a loud voice," it arrested the public mind, so is the third. But the second is not said to be with a loud voice. It was confined to those who received the first message. The angel of Chap. xviii, is to have great light, and power and glory, which is to effect the world, arrest the public mind, and call out from this great Babylon the scattered members of the body of Christ, that they may be perfected, without spot or wrinkle, and fitted to stand in the day of wrath.

With pleasure we dwell upon this angel in the future, having great power, enlightening the earth with his glory. And why not expect it? God has ever manifested himself to his people according to their necessities. He never blesses them for their amusement; but their extremity is God's opportunity to work. A "time of trouble such as never was" is just before us, and we may reasonably expect God to work for his people, as he never has in past time, to fit them to stand in that dreadful day.

3. The call, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," is evidently just before the seven last plagues are poured out. "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Jer. li, 45. This time of the fierce anger of the Lord can be no other, than that period when there shall be "no Intercessor," [Isa. lix, 16,] and the vials of God's wrath are being poured out.—This message that calls God's people from Babylon is an urgent one, that they may flee from the plagues that are ready to fall upon them; therefore it was not given eight years since. In fact, those who gave the second message of Rev. xiv, did not understand the plagues, consequently could not give the warning to escape them, uttered by the angel of Chap. xviii, 1-4. It is well known that some who proclaimed the fall of Babylon in 1844, put the plagues in the future, after the Advent, while others placed six of them in the past.

It is evident that those who are permitted to raise the cry of Rev. xviii, 1-4, will understand the plagues from which they warn the people to escape. Those plagues are before us, literal and dreadful. They are the unmingled cup of the wine of the wrath of Almighty God, threatened by the third angel of Chap. xiv. We therefore conclude that the message of the angel of Chap. xviii, 1-4, proclaiming Babylon's fall, and calling upon God's people to come out of her, is to be given in connection with the third angel, in the closing work of salvation, before Jesus leaves the Sanctuary, and takes his position upon the great white cloud. Rev. xiv, 14.

We would say to God's people, wherever they may be in this great Babylon, whether with the Baptist, Methodist, Adventist, or any other sect, "Come out of her," flee from her foul spirits lest ye receive Babylon's plagues. There are "a few names even in Sardis," (from which the Philadelphia church came out,) "which have not defiled their garments." Rev. iii, 4. Some of these few names are turning their feet to run in the way of all the commandments of God. They are coming out of Babylon, and, thank Heaven, there is firm ground for them to walk out upon. To such, we would extend the hand of fellowship and help. May God bless and sustain them in the trials of the way.

The perils of the last days are upon us. "This know," says Paul, "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, henchmen, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; FROM SUCH TURN AWAY." 2 Tim. iii, 1-6.

Here let it be understood that the Apostle is describing professed Christians, those who have a "form of godliness, but deny the power." And his discription answers perfectly to the state of the fallen churches of this day of apostasy. May the Lord give his people light on this subject, and strength to obey the injunction of Paul, "FROM SUCH TURN AWAY."

Again, the Apostle says, [2 Cor. vi, 14-17,] "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath

said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

#### "SEVENTH DAY SABBATH ABOLISHED."

*The contrast between the testimony of the Advent Harbinger, and the testimony of the Lord Jesus Christ; the apostles Paul, James, John, and Peter.*

The article under this head from the *Harbinger* is an attempt to prove the abolition of the ten commandments. After a few remarks about the institution of the Sabbath, the ten commandments are embodied in the article from Ex. xx, 1-17, and then an unreasonable attempt is made to prove that the Sabbath was first given at Horeb, and abolished at the crucifixion.

"The facts are, the seventh-day Sabbath is a Jewish institution, established in Horeb, and continued in force on the Jews until their law ended. When that law served its time out, or filled the office for which it was given, it ceased, died, was abolished, taken out of the way, and nailed to the cross, and the Sabbath being a part or parcel of that law of works, it was abolished as a matter of course. And so far as any now seek to be justified by that dead law, they are 'fallen from grace,' according to the declaration of Paul. Beware how you treat this matter, lest you find yourself fallen from grace when it is too late to be recovered from the fearful fall."—*Advent Harbinger*, Nov. 22, 1851.

#### The Saviour's Testimony of his Father's Law.

"Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v, 17, 18.

"And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke xvi, 17.

"And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, thou hast answered right: this do, and thou shalt live." Luke x, 25-28.

"For all prophets and the law prophesied until John."—Matt. xi, 13.

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. vii, 12.

#### The Saviour's Testimony of his Father's Commandments.

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v, 19. That the above is from his Father's law, see verses 21, 27, 33.

"Why do ye also transgress the commandments of God, by your tradition? For God commanded, saying, Honor thy father and mother: and he that curseth father or mother, let him die the death." \* \* \* "Thus have ye made the commandments of God of none effect by your tradition." Matt. xv, 3, 4, 6; Mark xii, 28, 31.

"Master, which is the great commandment in the law?—Jesus said unto him, 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." Matt. xxii, 36-40.

"And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?—And he said unto him, If thou wilt enter into life, keep the commandments." Matt. xix, 16, 17; see Mark x, 17-19; Luke xviii, 18, 20.

"Even as I have kept my Father's commandments, and abide in his love." John xv, 10. *New Testament, about the year A. D. 30.*

Here his Father's commandments are named fourteen times, and his law nine times. That commandment and law are synonymous terms, see Matt. xxii, 36. "Master which is the great commandment in the law?"

That on the commandments, Love God, and Love your neighbor "hang ALL THE LAW, &c." The fourth, the Sabbath commandment cannot then, by any means be excluded from any of the following texts: Matt. v, 17-19; vii, 12; xi, 13; xxii, 36-40; Luke x, 26-28; xvi, 16, 17; John xv, 10. If the *Harbinger* could by any honest, reasonable argument, get rid of the above divine testimony, and thereby ease his own, and his readers conscience by such unfounded assertions as; that the law of the ten commandments "ceased, died, was



abolished, taken out of the way, and nailed to the cross, and the Sabbath being a part or parcel of that law of works, it was abolished as a matter of course. And so far as any now seek to be justified by that *dead law*, they are fallen from grace." Then there is other testimony of the Saviour's, that will make a clean sweep of all the refuge of lies that has ever appeared to invalidate the testimony given above. I refer the reader to the Revelation which God gave to Jesus, sixty-five years after he had been nailed to the cross.—"And behold I come quickly. \* \* \* I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the City." Rev. i, 1, 3; xxii, 12—14. Are not all the commandments embraced in this promised blessing? Who can prove that the fourth, the first, or the tenth, or that any one of the ten are left out? Again, how can it be proved that Jesus is here speaking of any other commandments than those he had already spoken of, recorded in Matthew, Luke and John? It has been said that he was speaking of his own commandments.—Then it would read, blessed are they that do my commandments. The evidence is conclusive that he was referring to the ten commandments of God. See Chap. xiv, 12, and xii, 17, where the saints are persecuted for keeping them while they are in their patient waiting for Jesus. Suppose for a moment that we listen to the teaching of the *Harbinger*, and pay no attention to what Jesus has taught us here, relative to the doing or keeping the commandments, for fear that we should fall from grace, could we be saved? Let us see. "I Jesus have sent mine angel to testify unto you these things in the churches. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Verses 16, 18, 19.

PAUL'S TESTIMONY: "Do we make void the law through faith? *God forbid*: yea we establish the law." Rom. iii, 31. The law of God, then, is established under the gospel. Proof. "What shall we say then? is the law sin? *God forbid*. Nay I had not known sin but by the law: for I had not known lust except the law had said, thou shalt not covet.

For without the law sin was dead. For I was alive without the law once, but when the commandment came, sin revived and I died. Wherefore the law is holy, and the commandment holy, and just, and good.

Was then that which is good made death unto me? *God forbid*. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.—For we know that the law is spiritual: but I am carnal, sold under sin. For I delight in the law of God, after the inward man: I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God." Rom. vii, 7, 8, 9, 12—14, 22, 25.

Paul wrote this epistle to the Romans, (the Gentiles) in A. D. 60. Twenty nine years after the Saviour was nailed to the cross. How evident that the *Harbinger* and Paul are at antipodes respecting the perpetuity of God's holy law.

Again. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii, 13. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. vii, 19.

"But this I confess unto thee that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts xxiv, 14.

"Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law.—For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be

any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore, love is the fulfilling of the law." Rom. xiii, 8, 9, 10.

"Children, obey your parents, in the Lord for this is right. Honor thy father and mother, (which is the first commandment with promise.)" Eph. vi, 1, 2.

Thus, Paul in his several epistles to the Romans, Galatians, Corinthians, Ephesians, Philippians, &c., names the law of God about one hundred times, and exclaims "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God." In his epistle to Timothy he tells him the design and end of this law. Viz: "Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned; but we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust." 1 Tim. i, 5, 8—11.

Now the *Harbinger* teaches that this law is abolished. How much better it would be for him to keep it, under the gospel as Paul teaches here, and not be found among that class of transgressors named in verses 9 and 10. Those that continue to cry no-commandments, no-law, will have more mob-law than they will be able to get along with, after the third angel's message closes. There will be no danger of any one falling from grace then, for those that keep not the whole law of God, will have no grace.

JAMES' TESTIMONY.—"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James i, 25.

"If ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, do not commit adultery, said also, do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James ii, 8, 10—12.

James here presents a perfect royal law of liberty, by which we are to be judged, under the gospel.—Then it is not imperfect, nor in any way changed or abolished. Having "one law-giver, who is able to save and destroy." Chap. iv, 12. This testimony is 29 years after the *Harbinger's* "dead law." Which shall we believe?

JORN'S TESTIMONY.—"Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth."—1 John ii, 7, 8.

Here is the old commandment of the Father, and the new commandment of the Son, contrasted; both good and binding, the first universal, the second for the true church.

"By this we know we love the children of God, when we love God, and keep his commandments.—For this is the love of God, that we keep his commandments: and his commandments are not grievous." Chap. v, 2, 3.

Here is the true criterion by which the true church love God, and know their brethren.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Chap. iii, 4.

If there was no law, as the *Harbinger* would have

us believe, then there has been no sin for 1821 years. Who has any faith in such teaching?

"He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii, 4. This language was uttered by John, 59 years this side of the cross. Will the *Harbinger* please look at John's testimony once more, and see whether he has spoken the truth?

PETER'S TESTIMONY.—"If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth."—1 Peter iv, 11.

That the oracles of God refer to the ten commandments, see Acts vii, 38. "And with our fathers: who received the lively oracles to give unto us." If any man minister, or speak, let him do it according to the oracles or ten commandments of God, for this is Peter's meaning. The testimony adduced in this article is proof positive that Jesus, Paul, James and John have all complied with Peter's rule, but the *Harbinger* has not. Who shall we trust? Not the *Harbinger*, for that is diametrically opposed to the clear testimony herein adduced. "Beware how you treat this important matter lest you find yourself fallen," by rejecting God's holy law "when it is too late to be recovered from the fearful fall."

JOSEPH BATES.

Rochester, June 18th, 1852.

#### THE SEALING TIME.

BY BENJ. CLARK.

To say, "Bind up the testimony, seal the law among my disciples," [Isa. viii, 16,] shows that there is a time when the law of God is not sealed—is not confirmed among the disciples of our Lord Jesus Christ. And to find when this time is, we must continue to look at Isa. viii, 19, 20—22. "And when they [the spiritual rappers] shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word it is because there is no light in them."

We see by this scripture, first, that the law of God is not sealed,—that it is not confirmed among the great body of disciples, and this at the very time when the living are seeking to the dead to find out matters and things. Second, that this is the very time when the true servants of God are in a special manner called upon to seal or confirm the law of God among the disciples. Third, that if they do not repent, but continue on (as they have done) to speak not according to the law of God,—not according to the testimony of Jesus Christ, (both of which always call the the seventh, and not the first day of the week, "the Sabbath day;") "it is because there is no light in them. And they shall pass through it hardly bestead [not profited] and hungry: [not having the blessing:] and it shall come to pass that when they shall be hungry, they shall fret themselves (in trying to make out that the law of God is changed or done away) and curse their king and their God, and look upward.—And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

But there are different kinds of professed disciples of our Lord. One kind are very ready to shape their religion to suit the times—very ready when they hear "all kinds of music" [Dan. iii, 7] to fall down and worship the most popular image of man's invention. These having their hearts so hardened in sin, (which "is the transgression of the law,") or their conscience so "seared with a hot iron" (their forehead so hardened against the truth) [Eze. iii, 7, 8, 9] that the "seal of the living God" will seem to have no impression upon them. They have hardened their forehead against that "law of the Lord which is perfect converting the soul"—that law which "is holy and just and good." How then can the law be sealed or confirmed among such a people who delight not in the law of God after the inward man?

But there are another kind of professed disciples for which we thank God, and take courage, who are honest hearted; whose conscience is so far from being seared that they can "sigh and cry" for all the abominations that are done in the earth. Eze. ix, 4.—These are ready to receive the impression so soon as the light of truth opens to their understanding "the great things of God's law." They are not only willing to have it written in their forehead as the rule of their conduct, but they ask to have it written in the heart, every jot and tittle of it, as well as in the mind. These take great "delight in the law of God after the inward man;" they love the law of God more than their own life; [Dan. iii, 17;] for they know by happy experience that "this is the love of God, that we keep his commandments;" and his commandments are not grievous." And although Christ is "made unto us wisdom, righteousness, sanctification and redemption," yet it is said, "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers," such as transgress the commandments of God.

Now is the sealing time. Now may those who receive the love of the truth [2 Thess. ii, 10] be "sealed with the holy Spirit of promise." Eph. i, 13. Sealed with the "seal of the living God"—sealed forever with the love of the truth. Confirmed in the "commandments of God and testimony of Jesus Christ." To whom be glory, power and dominion for ever. Amen.

## LETTERS.

From Bro. Daniels.

DEAR BROTHER: Once more I feel as though my heart beat in unison with the true church of God, but I feel almost ashamed to write, yet I must, for I feel it my duty so to do. I am heartily sorry that I ever was so weak as to give heed to the foolish slander of others. I was left to believe that if these things were true, those that kept the Sabbath were not right.—But it came to me again, What if these are true, what has this to do with the truth? Truly thought I, that will not prove that the Sabbath commandment is done away.

But many passages of scripture were brought up to me, to prove that the Sabbath was done away in Christ, such as these: "Christ is the end of the law," "Let no man therefore judge you in meat, or drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-days," "He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day to the Lord, he doth not regard it." And also, "I stand in doubt of you, ye observe days, and months, and years," "We that believe do enter into rest," and many others were quoted to prove that there was no Sabbath.

In fact, I have not kept any day, although I have not labored on Sunday; but I did not believe that Sunday was the Sabbath of the Lord our God. And I have always contended that if there was a Sabbath binding on us, the seventh-day brethren had the truth, and my heart has always been with them so far.

But I did not feel contented with my condition. I felt as though they were going onward, while I was sinking. When I read the REVIEW AND HERALD I would almost burst into tears. I wanted to be with them, but I knew not how to begin. I was ashamed to tell them my feelings for fear they would never have confidence in me again. I felt alone, and sad, for I was cast out from the Nominal Adventists; but that I cared not for; for I knew that they were cold and lifeless. I wandered on Sunday to seek the word of the Lord, but did not find it, and I had almost a mind to give up in despair. But I knew if I did, I should be lost. Then I thought, will they receive me and love me again if I return.

I came to the conclusion that I would keep the seventh-day Sabbath, and say nothing to any one, but stay at home, or go into the wilderness every Sabbath, read the Bible, and pray alone until the High Priest came out from the wedding. Then this passage came to me, "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as you see the day approaching."

My no-Sabbath doctrine was swept away, and I found myself in a snare that was set for me by the Devil. Some voice seemed to say to me, "Let thine heart be toward the highway, even the way that thou wentest turn again, for this is the way, walk ye in it." I know that the seventh-day brethren have the truth on the ten commandments, for Christ says, "Whosoever shall do and teach them, shall be called great in the kingdom of heaven." And I have been thinking who upon the earth can I find that are teaching the commandments of God. Are the Baptists? No. Are the Methodists? No. Are the Congregationalists? No. Who are then? Does the *Advent Herald*? No, it does not try to enforce them at all. Does the *Harbinger*? No, I do not know as that paper ever said a word in favor of keeping the commandments.—Does the *Advent Watchman* teach them? No, it does not. It has never told us to keep the commandments. Then who does teach them? O, I have found them now. Who are they? It is the despised seventh-day people. With them I will go, if they will forgive me, and except of my company. These words of Christ are precious to me: "Neither do I condemn thee, go and sin no more."

O, praise the Lord, I do believe that you have the Ark of God among you, and there is power in it. See Jordan stop her course before the Ark of God! See what destruction it made among the Philistines while it was among them; and they were glad to send it back to its place. Yes, if the Ark is with us, one shall chase a thousand, and two put ten thousand to flight. We can see the Ark, for Christ has opened the door into the holiest, where it is kept, and we see our Great High Priest in there also, who is cleansing the Sanctuary, Glory, Alleluiah, Amen. The load has gone from my soul. O, shall I ever grieve Him again! Forgive me, and try me once more. I love to be where God's Spirit is. I want to be in the Philadelphia church. I believe this is the people that do understand. Daniel says, "the wise shall understand."—Now I will try to do his commandments, and then I can teach them. They tell me that love is the fulfilling of the law; but I do believe, to love God and break his divine law is impossible; for he says, "If ye love me keep my commandments." This I will try to do through grace.

From your unworthy brother,

Chicopee Falls, Mass. DEXTER DANIELS.

From Bro. Rhodes.

DEAR BRO. WHITE: Since I left Rochester I have visited Oswego, Camden, Lorain, (spent two Sabbaths in Lorain,) Albion, Volney, Coughdenoy, McDonough, and other places where there are only one, two, or three in the truth, and find that the work of the Lord under the third angel is progressing, and such as shall be saved are coming into the unity of the faith by embracing the whole word and truth of God.

We have no reason to fear to risk our all on the present truth. If we are called to pass through the fire, and the water to our neck, yet we shall not be harmed or drowned while we trust in God, and "follow the Lamb whithersoever he goeth." I have thought of you much of late, and have earnestly desired that God would sustain you in perfect liberty, in your conflicts with the powers of darkness. I am sure that God will yet work mightily for Israel.—For myself, I can say that I feel strong, bold and free in the truth and liberty of Christ, and with Paul, can say, Thanks be to God who giveth us the victory through our Lord Jesus Christ, and maketh manifest the savor of his knowledge in every place, in them that perish as well as in them that are saved.

The Lord signally wrought for us the two Sabbaths that are past, which I spent in Pitcher. I baptized five, and administered the ordinance of the Lord's supper, and left the saints free, and well united in all the truth and faith of Jesus. I find as many ears to hear, as I have strength and time to talk to. I now expect to be in this region for a week or more, and shall hope to hear from you.

Yours to pass through tribulation without murmuring, by the grace of God.

S. W. RHODES.

Sterling, N. Y., June 15th, 1852.

From Sister Patten.

I thank and praise our dear Heavenly Father for such a paper as the *Review and Herald*. The truths it contains are sweet to my taste. They are "meat in due season," and encourage and strengthen me to press forward. When I read the strong arguments drawn from the Sure Word, by which our present position is proved, and then read the cheering testimonies of my brethren and sisters, telling how they love the truth, my heart beats in unison with theirs, and swells with gratitude, and love to God that I am permitted to be one of the remnant who keep the commandments of God, and have the testimony of Jesus Christ. I love to be one of the persecuted few, one of the "little flock" to whom it is our Father's good pleasure to give the kingdom. With them I desire to submit to suffering, endure conflicts, war a good warfare, remembering Jesus' words: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." How cheering the promise to us, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and set down with my Father in his throne."

I have often looked back to the time when the Advent brethren were all united in proclaiming, "The hour of his judgment," when love prevailed, and the power and spirit of our holy religion was believed in and enjoyed. Then I have looked at the sad change. Discord and contention prevail in the papers which were once perfectly agreed in pouring forth the glorious truths of the coming kingdom. Pride, formality and love of the world, characterize the worshippers who once so meekly bowed, and so freely sacrificed all to meet the coming King. My heart has often ached at the sight, and I have longed to see something that would manifest more fully the correctness of the mighty move in the past, and cheer our pathway with light upon the glorious future. The light we then had was clear and glorious, but now it is seven times greater. We who have been in the dark, feel that we have a new Bible again.

The third angel's message comes in this time of the patience of the saints, filling up the grand prophetic chain in the xiv Chap. of Revelation, from the everlasting gospel, or first proclamation of the Advent, and the cry, Babylon is fallen, to the Son of man on the white cloud with a sharp sickle in his hand.

Now hear the language of the third angel: If any man worship the beast, and his image, and receive his mark &c., the same shall drink of the wine of the wrath of God. Chaps. xiv, 9, 10; xv, 1. The first vial or plague is poured upon those which have the mark of the beast. Now if it were impossible for us to understand the worship of the beast, and his mark, yet we can see in these chapters to which I have alluded, the two grand divisions of mankind, the righteous and the wicked. One class worship the beast, and receive his mark, and drink the wine of the wrath of God—that is, receive the seven last plagues, the other class are found in the patience of the saints, keeping the commandments of God, and the faith of Jesus, and are seen, [Chap. xv, 2,] having "gotten the victory over the beast and over his image, and over his mark, standing on the sea of glass having the harps of God." The only safe side, then, is to be found "keeping the commandments."

Some say we cannot keep the commandments, but we know we can, or we should not be told in this book of Revelation, which was given to show us what must shortly come to pass, that, "Here are they that keep the commandments &c." In Chap. xii, 17, we read, "The dragon went to make war with the remnant who keep the commandments of God" &c. Then there are a remnant who keep the commandments, and the dragon will make war with them, for every word of the prophecy must be fulfilled. Mighty conflicts are before us, but we can overcome. Christ said, "If thou wilt enter into life keep the commandments." Again, as he was about to finish up the Revelation sent us, [Rev. xxii, 14,] the Alpha and Omega says, "Blessed are they that do his [the Father's]"



commandments, that they may have right to the tree of life and enter in through the gates into the city."

In *Eze. ix* we see that one clothed in linen, with a writer's inkhorn, was sent to mark them that sigh and cry over the abominations done in the land, and after him the destroying angels, or the seven last plagues go forth to slay utterly all except those who have the mark.

Here is a mark, opposite the mark of the beast, by which the destroying angel is to know who to save alive. Many tell us the keeping of a day is of no consequence. They do not believe the Lord cares what day we keep; but God has sanctified and set apart a particular day, and commanded men to remember it, and keep it holy in commemoration of his rest at the end of Creation. Yet men almost universally trample upon that commandment, and profess to worship God on a day no where taught in his word, but set apart by the beast, or Papal power. Is it strange, then, that God should send the solemn warning of the third angel, and that the burden of his message should be restoring the Sabbath of the fourth commandment, or that under this message the keeping of a day should be the grand mark of distinction by which we know the worshippers of God, and the worshippers of the beast, or by which we can discern between him that serveth God and him that serveth him not. Thanks be to God for the clear light that now shines upon the holy Sabbath of the Lord, and shows us Jesus our High Priest in the Heavenly Sanctuary, blotting out the transgressions of his people.

I must fully believe from these plain scriptures that the solemn warning of the third angel is not sent in vain; that every one will have a chance to decide from Bible evidence which mark they will receive, the mark of the beast, or the mark, or seal of the living God. And ere the loud voice of the third angel, which is yet to be heard, has sent forth its last notes, the saints of God will all be found united in keeping all the commandments of God, and opposing the worship of the beast.

We remember how the people of God prevailed and triumphed anciently, when they had the Ark of God. The commandments were then written upon stone, and placed in the Ark. How much more certain of victory are the people in whose hearts his law is written, by the Spirit of the living God. The true standard is raised, the banner unfurled, and the simple motto, "The commandments of God and the faith of Jesus" is destined to meet with more sure and certain success in discomfiting the enemies of God, than the watchword, "The sword of the Lord and of Gideon," did, in putting to flight the Midianites. Success is certain, for the Lord's own arm is stretched out to recover the remnant, and "If God be for us who can be against us?"

When I see the finger of scorn pointed, and the reproach heaped upon those who advocate the third angel's message, it reminds me of the words of Sanballat, and his company in Nehemiah's day, saying, "What do these feeble Jews?" But God was with his people then, and he is now with those who do and teach his commandments, and we can say as Nehemiah said, "Our God shall fight for us."

The mighty efforts now being made to do away this solemn message, and to prove that the law or commandments were all nailed to the cross, especially, that the seventh-day Sabbath is abolished, look some like Goliath of Gath defying the armies of the living God. And were I permitted with the shepherd boy to choose smooth stones from the brook, I would go forth like him in the name of Israel's God, against the giants, with this weapon, "The seventh-day is the Sabbath of the Lord thy God: in it thou shalt not do any work." But they say this is all done away. Then I would add our Saviour's words, [Luke xvi, 17,] "It is easier for heaven and earth to pass than one tithe of the law to fail." Also, [Matt. v, 19,] "Whoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." By faith in God, and the use of such weapons, the enemies of God, and his law, will be driven to darkness, while those who honestly seek for truth will rally round the true standard, and keep all the commandments.

I feel like striving to inherit eternal life, at the expense of every thing else. O, what is this world with all its charms, or all its hindrances if we can only escape its pollutions, and obtain an inheritance in that City for which Abraham looked, "which hath foundations, whose builder and maker is God." This world looks very small to me. I feel a thirsting and longing for the glorious immortal kingdom. Here we are groaning under the curse. The saints of God are afflicted with sickness, poverty and the oppression of wicked spirits; but a deliverance that is complete and eternal awaits all the children of God, and that deliverance is at hand. Our journey through this world must be in a cross-bearing, self-denying way; but it is enough for the servant that he be as his Master. If we suffer with him we shall reign with him.

Let us then be fully determined to strive with all our energies, with all our efforts, to walk in the strait and narrow road

till we reach the City, and gain admittance through its pearly gates, where we shall be for ever free from this cold-hearted, sin-ridden earth, and eat of the leaves of the tree which are for the healing of the nations. Where we shall see the King in his beauty, and our vile bodies will be changed and fashioned like unto his glorious body.

O, can it be that in a little while, if faithful, we shall be delivered from sickness, pain and death, and share the unutterable glory, the "far more exceeding and eternal weight of glory," which God hath prepared for them that love him. It is a great thing to live a Christian every day. It must be a great thing to take that course with regard to truth and duty that we shall wish we had when we receive our reward according to the deeds done in the body. If we can only endure to the end and be for ever with, and like our God, in that bright world, where he will wipe away all tears, and where we shall sorrow and sigh no more, then these poor beings will be for ever satisfied, for ever blest. Let us remember that the reward is at the end of the race, and in due season we shall reap if we faint not. In the love of the truth.

OLIVE M. PATTEN.

Rochester, N. Y., June 20th, 1852.

#### From Bro. Holt.

DEAR BRO. WHITE: Since Bro. Edson wrote you from Bangor, we have visited the friends in Clinton, Chateaugay and Champlain. In the former place, there are a number keeping the Sabbath, and others are convicted on the subject, and desirous to hear more concerning it. We had but little time to spend with them.

Our meetings at Champlain were good and interesting. Brn. Whipple and Taylor are strong in the truth, and I believe others will soon be interested with them, in keeping the holy Sabbath of the Lord our God.

We left there for Canada, and called on some Advent brethren who listened attentively to the reasons of our hope. We met with the brethren at Farnham agreeable to appointment, and had a free time in presenting some truths relative to our present position.

Our Conference in this place was much blessed of the Lord. The sweet Spirit of heaven was with us through the entire meeting. Love and union prevailed, and the truth of God was precious to our taste. The scattered remnant in this region are holding fast the precious truths of the Holy Bible with unshaken confidence, rejoicing in the glorious hope of immortality at the appearing of Jesus Christ.

As to myself I am fixed, trusting in the Lord God of Israel. I see no just cause of discouragement, for the work is the Lord's, the cause is his, and he is at the helm. There is power in the present truth to save any one that will obey it. God is with his truth and will stand by those that proclaim it.

G. W. HOLT.

Melbourne, C. E., June 15th, 1852.

#### The True Question at Issue

Should be kept before the minds of honest inquirers after truth. It is not, Has God re-enacted his royal law? But has any precept of the decalogue been changed, or abolished? If not, then the whole law is still binding.

I know that many professed Christians in these last days, have an idea that God is changeable like themselves. We know that God is unchangeable. His law is immutable and eternal as the one that made it; for he, himself, affirms that his covenant he will not break, nor alter the thing that has gone out of his lips.

The condition of this covenant, on which the immortal inheritance was promised, are ten moral precepts, which God spoke with an audible voice, and he added no more. And to confirm this position, viz: The unchangeableness of his character, I will call another witness. Says the Preacher, [Ecc. iii, 14,] "I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, NOR ANYTHING TAKEN FROM IT." Then we see that the law remains good yet, and every soul becomes guilty before God. And our only refuge from the gathering storm is to keep the commandments of God, and the faith of Jesus, while our High Priest is finishing up the work of the New Covenant, that we may be hid in the pavilion of the Almighty, when the overflowing scourge of the four sore judgments and seven last plagues shall fall upon this guilty generation, who have rejected all the light of truth which God has seen fit to develop in his last work of mercy.

"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." Then serve the Lord by keeping the commandments, and kiss the Son lest he be angry and you perish by the way when his wrath is kindled but a little.

Rochester, N. Y., June 22d, 1852.

E. R. S.

THE HYMN BOOK will be ready in a few weeks. Let those who have appropriate hymns, send them in immediately.

BRO. N. A. HOLLIS wishes us to say that his Post Office Address is Wheelock, Vt.

## THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, JUNE 24, 1852.

#### To Correspondents.

BRO. J. B. SWEET—You will see by our last No. that Bro. Joseph Bates intends spending some time in the West. You will therefore make arrangements with him relative to your Conference.

BRO. D. KELLOGG—We have received no letters from Joseph A. Kellogg, and did not know that he wished the paper. We will cheerfully send to him.

BRO. N. PERRY—"The poor have the gospel preached unto them." Please send us the names of those who desire to read the REVIEW AND HERALD, whether they can, or cannot help sustain it. Please make a proper selection of names, and send immediately. One paper, in some cases, could be read by two or three families. Please give the names and address in plain hand-writing.

The truth must go forth, and those who receive it in the love of it will cheerfully do what they can to send it out.

WE now design making a tour East, and spending several weeks, holding Conferences where they are most needed.

On our way East, we could hold meetings at Coughdenoy, Lorain, at some central place in St. Lawrence Co., Pantan, Vt., Washington, N. H., Portland, Me., and Bangor. Returning, hold meetings at Boston, Leverett, and Ashfield.—Will those who wish us to hold Conferences with them, write in season, to give notice of such Conferences in the REVIEW AND HERALD. We shall not be confined to the places named. Have mentioned them to give some idea of the intended tour. We shall probably be able to leave Rochester by the first of August.

JAMES WHITE.

"I have no faith," says a brother, "in the real piety of those who spend five or ten dollars a year for tobacco and tea, and say they are so poor that they cannot give any thing to help publish the truth."

Well, what think of the piety of those who are so poor that they cannot give a mite towards sustaining the REVIEW AND HERALD, and other publications that are sent out gratuitously, yet, spend twenty-five or fifty dollars worth of precious time during the year, in such a manner as not to benefit themselves or others? Is not our property, time and strength the Lord's, if we have given all to him? Let all see to their stewardship, and be faithful.

Some have returned their papers without their names and Post Office address.

We shall not be able to discontinue such papers, until informed of the same.

#### Appointments.

Providence permitting, I shall attend Meetings in the following places: Ware, Mass., July 3 and 4; Athol, Mass., July 7 and 8; Ashfield, Mass., July 10 and 11; Holly, Mass., July 13 and 14; Washington, N. H., July 18 and 19; West Hartford, Vt., July 24 and 25; Northfield, Vt., July 31 and Aug. 1; Morristown, Vt., Aug. 7 and 8; Irasburg, Vt., or vicinity, Aug. 14 and 15.

Some part of the above named appointments, I expect Bro. Wheeler to attend with me. But, notwithstanding, any of the traveling Brethren who can make it convenient, are invited to attend.

JOSEPH BAKER.

#### For Printing Materials.

Frances Strong, . . .	\$25 00	D. R. Palmer, . . .	\$5 00
Horace Cushman, . . .	5 00	A. A. Dodge, . . .	5 00
Oliver Cushman, . . .	5 00	Wm. M. Smith, . . .	5 00
Reuben Griggs, . . .	5 00	John Stowell, . . .	5 00
John Wager, . . .	1 00	Cyrenius Smith, . . .	5 00
Mary Cushman, . . .	1 00	A. L. Burwell, . . .	5 00
Manerva Carpenter, . . .	1 00	Alonso Leo, . . .	2 00
Alvira Napier, . . .	1 00	C. P. Russell, . . .	3 00
Margaret Cushman, . . .	1 00	D. Ford, . . .	2 00
Ann Cushman, . . .	1 00	Oren Hewitt, . . .	1 00
J. Whitmore, . . .	1 00	Frances Sparks, . . .	1 00
E. Potter, . . .	35		

#### Letters received since June 10th.

Horace Cushman, R. F. Cottrell, M. M. Truesdell, J. N. Andrews, 2, N. A. Hollis, J. B. Sweet, E. L. Barr, J. Baker, C. J. Simons, N. Perry, S. W. Rhodes, H. S. Case, J. H. Waggoner, H. A. Churchill, P. Collins, L. Martin.

#### Receipts.

W. C. Brigham, C. P. Russell, E. Everts, for a Sister, D. Kellogg, L. Lench, E. L. H. Chamberlain, C. Swan, M. Leadbeater, C. Potter, W. White, J. S. Stickney, G. W. Holt, M. D. Elger, S. Griggs each \$1.

A. Voke, E. P. Below, E. B. Miller, M. Adderton, H. Chase, Wm. Chapman, B. B. Brigham, J. Lindsey, S. W. Rhodes each \$2.

S. Howland, O. Nichols, each \$3. D. R. Palmer, J. Stowell, a Sister, R. Gorsline, L. Kellogg, A. Belden, C. Smith, H. Gardner, each \$5.

T. Baily, L. Lockwood, S. Martin, R. Martin, each 50 cts. O. Moore \$10; S. Bunnell \$4; A. H. Robinson \$1,50; From a friend, by the hand of R. R. Chapin \$1,30.