

# THE ADVENT REVIEW, AND SABBATH HERALD.

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

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## THE WARNING VOICE

—OF—

### TIME AND PROPHECY.

BY URIAH SMITH.

[Continued.]

"HIGH-ranked, and first, among the nations, who  
Have ruled the world sole monarchs, and have swayed  
With undisputed scepter all its tribes,  
And multitudes and people, small and great,  
The golden throne of proud Assyria stands.  
From limit unto limit, far away,  
Of farthest earth, from bound to distant bound,  
Where'er man's dwelling rose, or form was seen,  
All owned her power, herself their only queen.  
And this was that to whom the Prophet said,  
'Thou art this head of gold,'<sup>1</sup> the lion,<sup>2</sup> this,  
Of the prophetic vision—but the words  
Of Heaven are firm established ne'er to fail;—  
This, therefore, yielded to the next that rose,  
The Medo-Persian, which the kingdom took,  
And westward pushed, and north, and south, that none  
Might stand before it, or resist its power;  
In whose fierce conquests clearly we discern  
The image silver, the ferocious bear,  
And (plain the Angel states) the two-horned ram.<sup>3</sup>  
Thus trebly sure with threefold witness has  
Th' Omniscient Ruler well confirmed his truth,  
Which man may not presume to overthrow.  
The third great empire now begins to rise,  
Grecia; slow like some stripling young at first,  
But soon, at length, e'en like a strong man armed,  
Through fire, and smoke, and blood, and battle dire,  
It reached the acme of the world's renown,  
And took the throne that ruled the nations all.  
Thus speaks the prophecy: 'A kingdom, third,  
Of brass shall rise, and o'er the earth bear rule.'  
Behold it now! and in its rapid rise,  
Mark well the four-winged leopard, and recall,  
While yet you gaze, the Angel's words direct,  
'The rough goat which thou sawest is the king  
Of Grecia, and its one great horn denotes  
The first great king, which broken, there shall rise  
Four kingdoms in its stead.' And thus it was;  
For Macedonia, Thrace, and Syria, sprung,  
With Egypt, into life, each by itself,  
When Alexander died. But they, too, passed,  
And, thus, with them the world's third ruler fell.  
But in the image, iron succeeds the brass  
The leopard yields but to a fourth great beast  
More terrible and fierce than all the rest,  
A fourth great kingdom yet on earth must rise,  
From all diverse; which, where do we behold?  
Far westward lo! another dawn of power,  
Another nation into being comes,  
And plants on seven firm hills, its pillars firm,  
The fountain of its strength; then onward moves,  
Encircling nation after nation in

<sup>1</sup> Dan. ii. <sup>2</sup> Dan. vii. <sup>3</sup> Dan. vii.

Its rising course, increasing as it goes,  
Till like a mighty avalanche, at last,  
It sweeps, resistless, to the ends of earth,  
And high in every clime, victorious, waves  
The soaring standard of imperial Rome.  
Of this fourth beast, each land had sorely felt  
The crushing might of its great iron teeth,  
And heavy imprint of its brazen nails.  
Ten toes the image had, ten horns the beast,  
Fulfilling which, forsooth, ten kingdoms rose  
From Rome's vast empire, three, indeed, of whom,  
Uprooted were by that one little horn.  
Yea, even that 'man of sin,' none other than<sup>1</sup>  
The bold blasphemous rule of Papacy.  
Thus does it correspond in nicest deed  
To its prophetic symbol; this is he  
Who fain himself would magnify above  
All that is known of God in Heaven or earth,  
Celestial honors does the Pope usurp,  
And clothes himself with robes of deity.  
And he has thought e'en 'times and laws' to change,  
And 'gainst the saints relentless war has waged.  
And now, where'er Catholicism lives  
Among the kings of earth, his power is felt,—  
The iron amid the clay.—

Thus far I've gone;  
Four universal kingdoms have I seen  
Arise and fall, and of the last, behold  
The crumbling fragments, only, now remain;  
And but for one more kingdom can we look,  
The endless kingdom of the God of Heaven.  
The image have I followed, till we stand,  
Even now upon the ends of its ten toes,  
Full well manned and ready to receive  
The fatal blow of that great 'Stone,' which, as  
It grinds the whole to powder, fills the earth—  
And next in order comes.

And I have seen  
The lion, bear, and leopard all expire;  
And now the body of that fourth great beast,  
Waits but to perish in the burning flame.  
The 'little horn' has risen, and in the face  
Of Heaven has flung defiance; but his time  
Is almost o'er, yea, his dread doom draws near.  
Then to your chart, and search the future well;  
For that which is to come is no less sure  
Than that which has transpired; I only speak  
Unvarnished facts, and they can never lie."

Such is the voice of Time; and thus does he  
And Prophecy e'er to each other call:  
What this predicts, he hastens to fulfill.  
Such was the triple staff with which they bore—  
Who took the message as it sounded forth—  
Aloft the Advent banner, and unfurled,  
To catch the passing breeze, its ample folds,  
From which, in glittering characters, far shone  
These thrilling statements brightly gilded there;  
"The Lord is coming! Soon will he appear,  
In flaming fire revealed from Heaven above,  
The well-ripe harvest of the earth to reap—  
His ransomed children all to gather home—  
Who his appearing love and joyous hail—  
But vengeance take on them that know not God.  
That fearful day is near, and hasteth on,  
That like an oven shall burn, when all the proud,  
Yea, all that wicked live, shall be as stubble—

<sup>1</sup> 2 Thess. ii.

When earth and all the works that are therein,  
Burned up shall be, and e'en the elements,  
Themselves, shall melt with fervent, glowing heat."  
Which to sustain, full many a proof had they  
Decisive drawn straight from the word of God;  
And hist'ry all combined to prove it truth;  
But high o'er all, illustrious, brilliant blazed,  
These doubt-dispelling words, "Thus saith the Lord."  
Around this standard there were gath'ring fast,  
A fearless, faithful band, to bear it on.

Men paused and listened, and forgot awhile,  
In mute suspense—while on their ears the loud  
Alarm-notes fell—their fav'rite phantoms each;  
And ceased awhile to dream their darling dream,  
Of happy ages yet on earth to dawn.  
Satan's whole fabric of deception, vast,  
From base to summit shook, and promised well  
To crash in ruin down; the Fiend saw this,  
Alarmed, and trembled lest the world should all,  
His foul, deceptive plots detect at length,  
And flee his clutches safe; and fearful saw  
Mankind awake around, and one by one  
Break from his meshes, and themselves unite  
With that devoted band, who Truth, alone,  
Now sought to follow, and who, though they came  
From sects diverse, all differences forgot,  
And 'round their hearts drew firm the cords of love  
And unity, and in one common cause,  
To serve their coming Lord, united all,  
The more to swell the warning o'er the world.  
All this the Devil saw, from his high stand,  
Where he o'er looked the field, and gnashed his teeth,  
And to himself, in quivering rage, thus howled:

"O, hateful band! O, most enraging foe!  
Who thus should rise to thwart my prospering plans!  
And intercept my best laid schemes! and wake  
The world to their condition, and expose  
My deep designs, and rob me of my prey!  
Who thus should thrust their miscreated forms  
Among mankind, and warn them of their state!  
And so the fervent strenuous efforts all  
Of my most faithful emissaries balk!  
And cheat me of revenge—ay! but revenge  
I'll have; even on this odious band itself,  
I'll wreak my direst vengeance; and will blow  
My fiercest blast;—but not too openly  
Must I the storm begin; else, all my plans  
Will but themselves defeat, and only prove  
A trap to take myself in; but I'll move  
Beneath disguise most deep, that surest is.  
Full well the way I know in which they have  
Begun their journey, and it leads to those  
Bright seats of bliss, from which 'tis my sole aim  
To keep all beings—but the path is steep,  
The mark high-laid, and narrow, which remains  
For them to travel, better, thus designed,  
To suit my purpose; since they only make  
True progress while on that, alone, they move;  
Hence, with all arts unceasing, will I strive  
To keep them down below; or, if they still  
Will rise, a helping hand I'll lend  
And push beyond; if they're but off the mark,  
It matters not which side, my end is gained:  
Of their condition then, in just such ways  
Will I advantage take, as only I  
Know how, and drag them down.

Now, then, has come  
The crisis, Where my batteries now to aim,

I well perceive, with this unwelcome crew,  
Henceforth, is all my battle, all my wrath.

This truth I then must haste 't oppose—but how?  
For well-laid plans alone can claim success;  
First, 'neath the guise of reason, I will brand  
'Delusion' on it; then will I incite  
Earth's mighty ones and great, against it firm  
Themselves to place, and when they arguments  
Have all exhausted, (and, indeed, they'll find  
A small supply,) heap ridicule upon,  
And, thus, the people prejudice and blind.  
'These causes well established, what effects  
Can come, but that unpopularity  
Should gather thick around, then scorn arise,  
Contempt and mockery, and finally,  
Uncovered persecution, unrestrained,  
And make men deaf to every warning given.

But more than this—I e'en will dupe the Church  
Into my service; yea, the Church; to me  
Offenseless now; for though of godliness  
The form they have, 'tis all, and what care I  
For that? Nay, rather that delights me most;  
For 'tis a mockery of the Great Supreme—  
But 'tis the power I hate, 'tis that torments  
Me.—I around them strong the bands have knit  
Of worldliness; in that I well have done.  
That is the cord by which I'll hold them down;  
For I will strengthen now their love of earth,  
Its pleasures and its forms, its pride and show,  
Its luxury and wealth, and vain esteem—  
And who but knows, if they this truth receive,  
All these forgot must be? By stratagem,  
I thus will take them, and they in my power,  
A firm support will prove to all my plans;  
For I will join professors and divines,  
Church-men and worldly-men, drunkards and thieves,  
And every being, vile, both heart and hand,  
In one grand mass, to crush this rising truth.  
Now will I go, and give instructions clear,  
To all my legions; for my time is short.  
And what I would, I quickly must perform."  
This said, he straightway started to fulfill.

Meanwhile, their march the pilgrim band took up,  
And higher raised their warning banner, bright,  
And in a louder tone the message gave:  
The earthquake rockings ran more violent  
Through all the public mind, increasing still.  
But now began 't appear alarming signs,  
And unmistakable, that Satan his  
Design was fast effecting, and among  
The multitude was kindling fast the fires,  
The baleful fires, of opposition 'round.  
And now appeared great men, and high, far famed,  
For wisdom excellent, and judgment deep,  
Who thought this growing move to quell at once,  
With reason—nay, with common sense alone;  
In this deceived they soon ran high ashore,  
And as they floundered there, sung ridicule,  
Themselves the most ridiculous of all.  
And, ever and anon, the gath'ring frowns  
Of that strange idol, Popularity,  
Betokened coming storms, nor far away;  
But nearer as they came, more firmly bound,  
This body-guard of Truth, their armor on,  
And with a firmer step their way pursued,  
And with their broad two-edged sword, dealt off  
Full many a blow mid error's advocates;  
But still the shadows thicken; all around,  
Commotion reigns, and views conflicting rise,  
And mingling cries upon the air swell forth,  
Delusion and fanaticism, all:  
Some fight the truth, but yet a few defend,  
And flee away to join that company,  
Who, heedless of the swelling waves around,  
Proclaim, "Prepare! for the great day of God,  
The day of wrath and vengeance is at hand."

But why, O Church, art thou indifferent?  
Why, silent, gaze on movements such as these?  
Does now the thought of that bright Coming One,

Professedly thy King, thy Lord, no joy  
Or gladness to thy bosom bring? Is now  
The message that he will so soon appear,  
And recompense his faithful followers, all,  
To you a joyless message? You, who are  
Professedly his followers and his friends?  
Is such the proof of all your love to Him,  
Whom ye, with all your hearts, profess to love?  
Or does the shadow of the gath'ring storm  
Too dark appear, and ominous, to brave  
Its rising fury; but bethink thee now,  
Back to your predecessors look, and see  
How fared they on their journey ages gone!  
Mark! how the rack, the scaffold and the stake,  
Stood thick along the thorny path they trod!  
And think'st thou, then, on "flowery beds of ease,"  
To reach the goal? Or has the world, at once,  
So good become, that it will bear thee on,  
Upon its shoulders, safe, to realms of bliss?  
Or hop'st thou, thus, by mingling with the world,  
It to convert? Be not deceived! The world  
With truth and holiness wars ever, and  
Against the power of God will ever rise!  
And if ye, to convert it, would presume,  
Convert at first its Prince, the Devil, then  
There may be hope to bring the subjects in.

But know, O Church! thou now art Babylon!  
Thy many sects, unlike, parties diverse,  
Denominations strange and multiform,  
Creeds opposite, conflicting theories,  
And party zeal, and party spirit strong,  
But ill comport with His plain words, who taught,  
All his disciples one to be in him;<sup>1</sup>  
Or with that spirit, pure, of unity,  
Which, in the heart of every Christian true,  
Dwells paramount, and every action rules.  
No such confusion reigns, no Babel, such,  
'Mong those who follow Christ, and him alone.

"He that hath ears to hear, so let him hear,"  
What to the Churches saith the Spirit now.  
Unto the Angel of the Sardis Church,  
Thus write: These things, who hath the seven stars,  
And who, of God, the seven Spirits, saith;  
Thy works I know, and know that still thou hast,  
Even while thou yet art dead, a name to live;  
Nor perfect are thy works before thy God;  
Now, therefore, thou hast heard, and how received,  
Remember and repent; and strengthen yet  
What things remain, lest they shall also die;  
For if thou wilt not watch, thief-like I'll come,  
And take thee in an hour thou knowest not."  
Such is thy state, O Church of Sardis! Now  
Wake! therefore, and prepare to meet thy God.  
This truth, alone, will thy dissensions heal,  
This, to the unity of faith will bring;  
This, only, lop the branches of thy pride,  
And break the bands that bind thee down to earth;  
Which severed must be now, or never be.

<sup>1</sup>John xvii, 21. <sup>2</sup>Rev. iii, 1-3.  
[TO BE CONTINUED.]

### THE HISTORY OF THE SABBATH.

THE observance of a different day of the week from that enjoined in the fourth commandment, and for a different reason from that which is there assigned, is by many, supposed to be the apostolic mode of rendering obedience to that precept. That such an idea has no foundation in the New Testament, we have already seen. For the benefit of such as wish to learn the manner in which the first day of the week obtained the place of the Lord's Sabbath, we present the following important testimony. It is taken from the "History of the Sabbath," published by the American Sabbath Tract Society, New York. We think that those who will read the testimony on this subject with care, will acquiesce in the frank testimony of Dr. Neander, the distinguished historian of the church. In

his "History of the Christian Religion and Church," page 168, he thus remarks:

"Opposition to Judaism introduced the particular festival of Sunday, very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

The apostle Paul informed the Thessalonian church that the mystery of iniquity had already begun to work, and that in the predicted period, the man of sin would be revealed. As the great apostasy had begun to develop itself in the days of the apostles, it follows that the early observance of any precept, or belief of any doctrine does not stamp it as apostolic or divine, if it have no foundation in the word of God. To us, therefore, it is a matter of peculiar interest to trace the gradual corruption of the truths of the Bible, even from the days of the apostles, down to the complete development of the man of sin.

"The History of the Sabbath," after proving from the New Testament that the Lord Jesus and his inspired followers observed the Sabbath according to the commandment, narrates the circumstances connected with its observance in the early church. It speaks as follows:

#### OBSERVANCE OF THE SABBATH FROM THE TIME OF THE APOSTLES TO CONSTANTINE.

After the period described in the Acts of the apostles, Christianity soon became widely spread in the Roman empire, which, at that time, extended over most of the civilized world. But as it receded from the time of the apostles, and the number of its professors increased, the church became gradually less spiritual, and more disposed to deck the simple religion of Jesus with mysteries and superstitious formalities; and the bishops or pastors became ambitious of their authority over the churches. Those churches, even in Gentile cities, appear to have been composed, at first, principally of converted Jews, who not only observed the weekly Sabbath, but also the feast of the Passover, adapted particularly to Christian worship; respecting which, there was much contention. In the mean time, converts were greatly multiplied from among the Gentiles, and were united with these from the Jews, who, not without reason, considered themselves entitled to some distinction as the original founders of the gospel church, and as being better informed in the writings of Moses and the prophets, having been in the habit of reading them every Sabbath in the synagogues.

About three years after the martyrdom of Peter and Paul, according to the common account, Judea was invaded by the Roman armies, and Jerusalem was besieged and destroyed, as our Lord had predicted. By this awful calamity it is supposed that most of the churches in Judea were scattered; for they fled their country at the approach of their enemies, as they were taught by Jesus Christ to do, Matt. xxiv, 16. This war resulted not only in the breaking up of the nation, and the destruction of a great portion of the people, but also in bringing a general odium upon the Jews wherever they were found; so that even the Christians of Judea suffered what our Saviour taught them to expect, [Matt. xxiv, 9,]—"And ye shall be hated of all nations for my name's sake." These circumstances, added to the enmity which formerly existed between the Gentiles and the Jews, produced a prejudice which had its influence in the church, in bringing into disrepute, and in fixing a stigma upon, whatever was regarded as Judaism. "The doctrines of our Saviour and the church flourishing from day to day, continued to receive constant accessions," says Eusebius, "but the calamities of the Jews also contin-

ued to grow with one accumulation of evil upon another." The insurrectionary disposition of the conquered Jews in the reign of Trajan, in the early part of the second century, and the calamities that followed them, seemed to confirm the opinion, that the Jews were given over by the Almighty to entire destruction. But their calamities increased in the reign of Adrian, who succeeded Trajan, in whose reign the revolt of the Jews again proceeded to many and great excesses, "and Rufus, the lieutenant governor of Judea, using their madness as a pretext, destroyed myriads of men, women and children, in crowds; and by the laws of war, he reduced their country to a state of absolute subjection, and the degraded race to the condition of slaves." The transformation of the church in Jerusalem is thus described by Eusebius: "The city of the Jews being thus reduced to a state of abandonment for them, and totally stripped of its ancient inhabitants, and also inhabited by strangers; the Roman city which subsequently arose changing its name, was called *Ælia*, in honor of the emperor *Ælius Adrian*; and when the church was collected there of the Gentiles, the first bishop after those of the circumcision was *Marcus*." Thus was extinguished the Hebrew church in Jerusalem, having had a succession of fifteen pastors; "all which," says Eusebius, "they say, were Hebrews from the first. At that time the whole church under them," he adds, "consisted of faithful Hebrews, who continued from the time of the apostles to the siege that then took place."

This church, which heretofore held the first rank in regard to its influence, being now composed entirely of Gentiles, and stripped of its apostolic character and influence, could no longer successfully oppose the growing ambition and influence of the bishops of the church in the metropolis of the empire.

Up to this period, and for some time after, there does not appear to have been any change in the sentiments or practice of the church, in any place, relative to the Sabbath; but from what is related by subsequent writers, which will be noticed in its place, it is certain that it was observed by the churches universally.

This fact is so generally acknowledged by those acquainted with the history of the matter, that we need refer to only a few passages in proof:

The learned Grotius says, in his *Explication of the Decalogue*, "Therefore the Christians also, who believed Christ would restore all things to their primitive practice, as Tertullian teacheth in *Monogamia*, kept holy the Sabbath, and had their assemblies on that day, in which the law was read to them, as appears in Acts xv, 21, which custom remained till the time of the council of Laodicea, about A. D. 365, who then thought meet that the gospels also should be read on that day."

Edward Brerewood, Professor in Gresham College, London, in a treatise on the Sabbath, 1630, says: "It is commonly believed that the Jewish Sabbath was changed into the Lord's Day by Christian emperors, and they know little who do not know, that the ancient Sabbath did remain and was observed by the eastern churches three hundred years after our Saviour's passion."

#### TESTIMONY FOR THE FIRST DAY EXAMINED.

At what time the first day of the week came into notice as a festival in the church, it is not easy to determine. The first intimation we have of this, in any ancient writer of acknowledged integrity, is from Justin Martyr's *Apology* for the Christians, about A. D. 140. He is cited as saying, "that the Christians in the city and in the country assembled on the day called Sunday; and after certain religious devotions, all returned home to their labors;" and he assigns as reasons for this, that God made the world on the first day; and, that Christ first showed himself to his disciples on that day, after his resurrection. These were the best, and probably all the reasons that could then be offered for the practice. He also speaks of Sunday only as a festival, on which they performed labor, when not engaged in devotions; and not as a substitute for the Sabbath. From this author we can learn nothing

as to the extent of the practice; for though he says this was done by those "in the city and in the country," he may have intended only the city of Rome and its suburbs, since Justin, although a native of Palestine, in Syria, is stated by Eusebius to have made his residence in Rome. Nor can we determine from this, that he intended anything more, than that they did thus on the Sunday in which the church of Rome, a short time after this, is known to have closed the paschal feast, which was observed annually.

It is contended, however, that mention is made of keeping the first day previous to Justin. The first intimation of this kind, it is believed, is from an apocryphal writing, styled the *Epistle of Barnabas*. But to this epistle it is objected, that there is no evidence of its genuineness. Eusebius, who lived near the time when it was written, mentions it as a spurious writing, entitled to no credit. Dr. Milnor says it is an injury to St. Barnabas, to ascribe this epistle to him. Mosheim says it is the work of some superstitious Jew of mean abilities. And we think it has but little to recommend it besides its antiquity.—Barnabas' theory for observing the first day, rests upon the tradition that the seventh day was typical of the seventh millennium of the age of the world, which would be purely a holy age; and that the Sabbath was not to be kept until that time arrived; and he says, "We keep the eighth day with gladness, in which Jesus arose from the dead."

The citations from Ignatius, are as little to the purpose. In the passage of which most use has been made, he did not say that himself or any one else kept the Lord's day, as is often asserted. His own words are, that "the prophets who lived before Christ, came to a newness of hope, not by keeping Sabbaths, but by living according to a lordly or most excellent life. In this passage, Ignatius was speaking of altogether a different thing from Sabbath-keeping. There is another quotation from him, however, in which he brings out more clearly his view of the relation existing between the Sabbath and Lord's day. It is as follows: "Let us not keep the Sabbath in a Jewish manner, in sloth and idleness. But let us keep it after a spiritual manner, not in bodily ease, but in the study of the law, and in the contemplation of the works of God."—"And after we have kept the Sabbath, let every one that loveth Christ keep the Lord's day festival." From this it seems that he would have the Sabbath kept first, as such, and in a manner satisfactory to the strictest Sabbatarian, after which the Lord's day, not as a Sabbath, but as a festival. Indeed with this distinction between the Sabbath and a festival before us, it is easy to explain all those passages from early historians which refer to the first day. We shall find them to be either immediately connected with instructions about such seasons as *Good Friday* and *Holy Thursday*, or in the writings of those who have recommended the observance of these festival days.

It is also said that Pliny, Governor of Bithynia, in A. D. 102, in a letter to Trajan, states that the Christians met on the first day of the week for worship; but by no fair interpretation of his words can he be so understood. He says, in writing about those of his own province, "that they were accustomed to assemble on a stated day." This might be referred to the first day, if there were credible testimony that this day was alone regarded by Christians at that time; but as there is no evidence of this, and as the Sabbath is known to have been the stated day of religious assembling a long time after this, it seems more proper to refer it to the Sabbath than to the first day.

We will mention but one more of these misinterpreted citations, and this is from Dionysius, bishop of Corinth, who lived a little after Justin. His letter to Soter, bishop of Rome, is cited as saying, "This day we celebrated the holy Dominical day, in which we have read your epistle." As given by Eusebius, it is thus: "To-day we have passed the Lord's holy day," &c. The only ground upon which this phrase can be referred to the first day, is, that this day was at that time known by the same title that God has given to the Sabbath, [see Isa. lviii, 13.] of which there is no proof. Therefore it is not just to

cite this passage as evidence of the observance of the first day at that time.

It is indeed, a well known fact, that the first day has come into very extensive use among the great body of Christians, as the only day of weekly rest and worship. The origin of this practice does not appear, however, to be as ancient by some centuries, as many suppose; nor was its adoption secured at once, but by slow and gradual advances it obtained general notice in Christian countries. This is frankly admitted by Morer, an English Episcopalian, in his *Dialogues on the Lord's Day*, page 236. He says, "In St. Jerome's time, (that is, in the fifth century,) Christianity had got into the throne as well as into the empire. Yet for all this, the entire sanctification of the Lord's day proceeded slowly, and that it was the work of time to bring it to perfection, appears from the several steps the church made in her constitution, and from the decrees of emperors and other princes, wherein the prohibitions from servile and civil business advanced by degrees from one species to another, till the day got a considerable figure in the world." The same author says on the same page: "If the Christians in St. Jerome's time, after divine service on the Lord's day, followed their daily employments, it should be remembered, that this was not done till the worship was quite over, when they might with innocence enough resume them, because the length of time and the number of hours assigned for piety were not then so well explained as in after ages."

It is probable that no other day could have obtained the same notice in ancient times as the first day of the week did; for there were circumstances, aside from the resurrection, that had an influence in promoting its observance. It was at first a celebration of the same character as the fourth and sixth days of the week, and the annual festivals of saints and martyrs. These celebrations were comparatively unobjectionable, when not permitted to interfere with a divine appointment; but when they were made to supersede or cause a neglect of the Sabbath, they were criminal. In respect to these days of weekly celebration, Mosheim, when remarking upon this early period, and the regard then paid to the seventh and first days, says: "Many also observed the fourth day, in which Christ was betrayed, and the sixth day, in which he was crucified." He adds, "the time of assembling was generally in the evening after sunset, or in the morning before the dawn."

#### SUNDAY KEEPING OF HEATHEN ORIGIN.

The respect which the Gentiles had for the first day, or Sunday, while they were Pagans, contributed much to render its introduction easy, and its weekly celebration popular, among such materials as composed the body of the church of Rome in the second, third and fourth centuries. The observance of the first day of the week, as a festival of the Sun, was very general in those nations from which the Gentile church received her converts. That an idolatrous worship was paid to the Sun and other heavenly bodies by the Gentiles, the Old Testament abundantly testifies; and this kind of adoration paid to the Sun in later times, is as plainly a matter of historical record. Thomas Bampfield, an English writer of the seventeenth century, quoting Verstegan's *Antiquities*, page 68, says: "Our ancestors in England, before the light of the Gospel came among them, went very far in this idolatry, and dedicated the first day of the week to the adoration of the idol of the Sun, and gave it the name of Sunday. This idol they placed in a temple, and there sacrificed to it." He further states, that from his historical reading, he finds that a great part of the world, and particularly those parts of it which have since embraced Christianity, did anciently adore the Sun upon Sunday. It is also stated by Dr. Chambers, in his *Cyclopedia*, "that Sunday was so called by our idolatrous ancestors, because set apart for the worship of the Sun." The Greeks and Latins also gave the same name to the first day of the week. Dr. Brownlee, as quoted by Kingsbury, on the Sabbath, page 223, also says: "When the descendants of Adam apostatized from the worship of the true God, they substituted in his place the Sun, that luminary, which, more than all others, strikes



the minds of savage people with religious awe; and which, therefore, all heathens worship." Attachment to particular days of religious celebration, from habit merely, is well known, even in our day, to be very strong, and powerful convictions of duty are often required to produce a change.—This was no doubt well understood by the teachers of Christianity in those times. Dr. Mosheim, when treating on that age, says: "That the leaders imagined that the nations would the more readily receive Christianity when they saw the rites and ceremonies to which they had been accustomed, established in the churches, and the same worship paid to Jesus Christ and his martyrs which they had formerly offered to their idol deities. Hence it happened, that in those times, the religion of the Greeks and Romans differed but little in its external appearance from that of Christians."

*Prejudice against the Jews* was another influence against the Sabbath, and in favor of the first day. This was very strong, and directly calculated to lead the Gentile Christians to fix a stigma upon every religious custom of the Jews, and to brand with Judaism whatever they supposed had any connection with the Mosaic religion. Hence it was that in those times, as often occurs in our own, to produce disaffection and disgust to the seventh day as the Sabbath, they spoke of it and reproached its observance as Judaizing. This feeling in relation to Judaism led Athanasius, bishop of Alexandria, in Egypt, in the fourth century, who with his people then observed the Sabbath, to say, in his *Interpretation of the Psalms*, "We assemble on Saturday, not that we are infected with Judaism, but to worship Jesus the Lord of the Sabbath." In a community of Christians whose religion was formal, and whose celebrations were designed more to act upon their passions and senses than to improve their hearts or to conform them to divine requirements, a more powerful argument could scarcely be used against the Sabbath day, or one that would more effectually promote the observance of the first day, which was raised up as its rival. Dr. Neander says distinctly, "Opposition to Judaism introduced the particular festival of Sunday very early."

*The observance of the Passover, or Easter, by the early Christians*, aided the introduction of the first day as a religious festival in the church, if it was not indeed the direct cause of it. This feast was held by the Asiatic Christians, who began it at the same time the Jews began their Passover, and ended it in like manner, without regard to the particular day of the week. The church of Rome does not appear to have observed it until the latter part of the second century, when in the time of Victor, bishop of Rome, it seems that it was observed by the Roman and western churches. Victor insisted upon the fast being closed on the first day of the week, on whatever day it might commence; and he claimed the right, as *bishop of Rome*, to control all the churches in this matter. "Hence," says Eusebius, "there were synods and convocations of the bishops on this question, and all (i. e. the western bishops) unanimously drew up an ecclesiastical decree, which they communicated to all the churches in all places, that the mystery of our Lord's resurrection should be celebrated on no other day than the Lord's day; and that on this day alone we should observe the close of the paschal feasts." The bishops of Asia, however, persisted for a considerable time in observing the custom handed down to them by apostolic tradition, until, either by the threats of excommunication which were made, or by a desire for peace, they were induced partially to adopt the custom of the western churches. This change was made, as we are told, "partly in honor of the day, and partly to express some difference between Jews and Christians."

But the question does not appear to have been fully settled, for we find Constantine, in an epistle to the churches, urging them to uniformity in the day of the celebration, wherein, after a strong invective against the practice of the Jews, he says, "For we have learned another way from our Saviour, which we may follow. It is indeed most absurd that they should have occasion of insolent boasting on account of our not being able to observe these

things in any manner unless by the aid of their instruction." "Wherefore, let us have nothing in common with that most odious brood of the Jews."

By this contest an important point was gained for the first day, although it was but an annual celebration. The Sabbath, however, does not appear to have been laid aside in any place, but continued to be the principal day of religious worship throughout the whole Christian church.

At what time the first day began to be observed weekly, we have no particular account; but from the favor it received from the bishops of Rome and some of the Christian fathers at the close of the third and beginning of the fourth century, we suppose it had then become a practice in Rome and some of the western churches.

This brings us near to the close of the third century. And here it ought to be noted, that Lord's day, or Sunday, was not the only holy-day of the Church during these three centuries. Origen, (as quoted by Dr. Peter Heylyn in his *History of the Sabbath*), names the *Good Friday* as we call it now, the *Parasceve* as he calls it there; the feasts of *Easter* and of *Pentecost*. And anciently, not only the day which is now called *Whitsunday* or *Pentecost*, but all the fifty days from Easter forward, were accounted holy, and solemnized with no less observance than the Sundays were. Of the day of the *Ascension* or *Holy Thursday*, it may likewise be said, that soon after, it came to be more highly esteemed than all the rest. Such was the estimation in which the Lord's day was held. It was on a level with those other holy days which are now disregarded by the body of the Protestant Church. It is to be remembered, farther, that the term Sabbath was applied exclusively to the seventh day of the week, or Saturday. Indeed, wherever, for a thousand years and upwards, we meet the word *Sabbatum* in any writer, of what name soever, it must be understood of no day but Saturday.

[TO BE CONTINUED.]

## THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, APRIL 14, 1863.

### THE SHUT DOOR.

The idea of the shut door has been received mainly from the following texts of scripture.

"And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut." Matt. xxv, 10.

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are." Luke xiii, 25-27.

The phrase "door of mercy" is much used; yet it is not found in the above texts, or elsewhere in the scriptures. It has been handed down to the Advent people by those who have not closely studied the Bible, and it is to be regretted that they should so freely use it. The impression has been made upon most minds, that this so called "door of mercy" would be closed when Christ is revealed from heaven. But the Lord's mercy, strictly, will never close. "His mercy endureth for ever." In all past time, the mercy of the Lord has ceased to men, and to nations, when they have rejected all the means of salvation which the all-wise Creator could, according to his plan of saving men, set before them. The Lord can do no more than this at the period of his Second Advent.

But neither of the above texts of scripture apply to the Second Advent of Christ. The first, [Matt. xxv, 10,] is a portion of our Lord's statement respecting an *Eastern Marriage*.

The coming of the bridegroom, mentioned in this text, is not the coming of Christ. It was an event in the marriage, which only represents an event in the kingdom of heaven.

"And they that were ready went in with him to the marriage; and the door was shut." This was, also, a literal transaction in the marriage, mentioned by our Lord, and only represents an event in the kingdom of heaven. What is that event? Is it the second appearing of Christ? We answer, that such an application destroys all the harmony of the parable.

If these events in the parable be applied to Christ's second coming, then the going in with him to the marriage, must apply to the resurrected and changed saints being caught up to meet the Lord in the air, and entering, with their Lord, the New Jerusalem, or some other place where a door will be closed after they enter.

But we would ask, what door will be closed *after* the Lord has come, and *after* the saints are made immortal, and enter the New Jerusalem with their Lord? Is it replied that this is the "door of mercy," or "door of salvation for sinners," we answer, that those who apply these points in the marriage to the Second Advent, believe that such a door will be closed at the moment the Son leaves the right hand of the Father; and for this portion of the parable to harmonize with their views, it should read as follows: And while they went to buy, the door was shut, and the bridegroom came, and they that were ready went in with him to the marriage. One difficulty in applying these events to the Second Advent is that the shut door does not come until after the Lord descends from heaven, raises and changes his saints, and they go into the New Jerusalem, or some other place, then the door is shut. But look again. The "man of sin" is to be destroyed by the brightness of Christ's coming 2 Thess. ii, 8. The Lord Jesus is to be revealed from heaven "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints." 2 Thess. i, 8, 9. This destruction of the entire wicked takes place at Christ's coming, before he enters the New Jerusalem with the immortal saints. Then how absurd is the application of this part of the parable that naturally leads to the position, that *after* the Lord has destroyed all the wicked, and takes his saints away from the earth, and goes in with them to the marriage, then the door is shut against the wicked although not one of them is in existence!

But what follows this going in to the marriage, and the shut door? Answer: "Afterwards came also the other virgins, saying, Lord, Lord, open to us."—Matt. xxv, 11. Now if the coming of the bridegroom represents the Second Advent, and if the going in with him to the marriage, and the shut door, is *after* the saints are made immortal and all the wicked are destroyed, do tell us, who are these represented by those who "afterwards came," "saying, Lord, Lord"?—There is perfect harmony with every part of this parable when correctly applied. And it must all be applied to events that take place prior to the Second Advent, in order for this harmony to be seen. The last events in the parable are, the foolish "saying, Lord, Lord, open to us," and the answer, "I know you not." These must be applied to a period prior to the Second Advent. They cannot be applied to a period after the wicked are destroyed by the brightness of Christ's coming.

Those who oppose the Advent faith, dispose of the parable in this way. Say they, "it has no particular application anywhere, only that we should be ready to die!" And some of the Advent brethren dispose of it as easily. Say they, "the object of the parable of the ten virgins is to teach us the importance of being ready for the coming of the Lord. That is, the different parts of the parable spoken by our Lord mean nothing in particular. Such a position really seems to be an insult on the Lord Jesus Christ."

When we take the view of this parable that has been taken by the Advent body, a harmony will be

seen. The ten virgins represent those who participated, more or less, in the Advent movement. The going forth with lamps, represents the movement of 1843, occasioned by the study and proclamation of the Word. "Thy word is a lamp." Ps. cxix, 105. The tarrying followed, with the slumbering time. The midnight cry in the parable, represents the powerful and glorious movement, and work of God on the hearts of his people, in the Autumn of 1844. And here we would say that Advent papers, and preachers taught the position we here take, up to the great disappointment, in 1844. And probably no Advent brother would now object to this application, were it not for difficulties they find with the remaining portion of the parable. And many throw the whole away, as having little or no meaning. But what are these difficulties? We will look at them.

1. If the parable all applies prior to the Second Advent, it makes the coming of the Lord spiritual.—Not so. The bridegroom in the parable literally came, and that merely represents the event that took place with our High Priest, at the end of the 2300 days, as he entered upon the antitypical tenth day atonement. This event is also symbolized in Dan. viii, 13, 14. Mark this: The Son of man coming to the Ancient of days, and brought near before him, does not mean his leaving the right hand of the Father, and coming into this world.

2. A second objection to applying the parable to a period prior to the Second Advent, is, that none have gone in with the Lord, and cannot, till made immortal. To this we reply, that in the marriage, they that were ready went in with the bridegroom, and a literal door was shut. Who believes that our Lord is to bolt or bar a literal door? No one. In the marriage, ten virgins walked forth with literal lamps, had literal oil, literally slept, and woke, and five of them walked in with the bridegroom, and a literal door was shut. Not so in the kingdom of heaven. And when it can be shown that this parable designs to teach that a body of Christians are to take literal lamps and oil, walk forth, literally sleep and wake, then, and not till then, will we agree, that the going in with the bridegroom must represent immortal saints entering the New Jerusalem with their Lord. But if the lamp represents the Word, and if the going forth of the virgins, represents merely a movement on the manner and time of the Lord's Advent, why may not the going in of the five, be applied in a similar manner, to the faith and feelings of the real Advent believer at the seventh month, 1844? Where were we as a people? Answer: Entirely separate from the world, and all its interests. An unseen hand had moved us away from the world, and our sympathy was with the Lord, and with his waiting saints.

Then where are we? What is our real position? Answer: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. xxv, 13. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding." Luke xii, 35, 36. It is emphatically the waiting, watching time. Mark this: When our Lord comes to earth the second time, he returns from the wedding. This places the wedding prior to the Second Advent, and confirms the view that the eastern marriage was designed to represent a series of events to take place before Christ comes.

The event represented by the five foolish afterwards coming, and saying, "Lord, Lord, open to us," we think, is in the future, and will be seen at the commencement of the day of the Lord, when the last plagues begin to be poured out.

The ten virgins represent only those who participated in the Advent movement. Those who were not in the movement, and did not reject its light, stand on the same ground for salvation, as though such a movement had never taken place. Those, therefore, who are now looking for the Lord, and are obeying the present truth, may now rejoice in the true application of the parable of the ten virgins, as well as those who shared in the past great and glorious movement.

But what is represented by the shut door in the parable? We have shown the absurdity of applying it to the Second Advent. We can see no other application of the shut door, that will harmonize with other parts of the parable, and with other scriptures, than to our High Priest entering upon the antitype of the ancient tenth day of the seventh month atonement, at the end of the 2300 days, in the Autumn of 1844. His work, performing the antitype of the daily ministration, then must cease in the Holy place of the True Tabernacle, in order for him to enter the Most Holy place to cleanse the Sanctuary. And as his work closed in the Holy, it commenced in the Most Holy. We think the following, addressed to the Philadelphia church, applies to this subject. "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name."

Although there is a shut door which excluded those represented by the foolish virgins, (those moved by the proclamation of the Advent, who had none of the grace of God, no real faith,) and also those who were foolish and wicked enough to reject, and fight against the glorious news of a soon coming Saviour, yet we rejoice to publish to those that have an ear to hear, that there is an *Open Door*. "Behold," says the True Witness, "I set before thee an open door." O, that precious souls would come to this open door, and share the Saviour's pardoning love.

Reader, come along with us to this open door, and see what we will show you. You recollect that the ark containing the ten commandments was placed in the Holiest of the earthly Sanctuary, and was not seen only when the high priest entered to cleanse it. And what does John see, down the stream of time, amid the scenes of the seventh angel? "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. Do you see it? God help you to see this open door, and by faith, view the ark, and see the law of God in all its strength and glory.

In our next, we will notice the shut door spoken of in Luke xiii, 25-27.

#### The Sabbath.

IN the last REVIEW we gave an article from the *Sabbath Recorder*, in which it was stated that a series of eight discourses relative to the Sabbath were to be delivered in the city of New York, by different ministers.

The articles in this number from the *Recorder*, relative to the first two of these discourses, will be read with interest.

Our readers will also be edified and instructed by the *History of the Sabbath*, prepared by Bro. Andrews, a portion of which is given in this number. These are subjects of the deepest interest to the Bible Christian, and of the greatest importance to the remnant who are keeping the commandments of God. They should be clearly understood.

#### From Bro. Crumb.

DEAR BRO. WHITE:—I can truly say that I have perused the *Review* with a great deal of pleasure. I think that it is well calculated to do good. I feel to rejoice that I ever became acquainted with Bro. S. W. Rhodes, and as there is a door open for him at Georgetown, Madison Co. N. Y., I wanted that you should insert a notice in your paper, in hopes that it would meet his eye, for him to send me word when he would attend a course of lectures at that place. There appears to be a favorable opportunity to do good, as the doors of the Union Church are thrown open, and the minister says that he has lectured some, and is three fourths of an Adventist himself.

Yours,  
De Ruyter, N. Y., March 20th, 1853.

BRO. J. N. Loughborough wishes us to say that he is obliged to defer his appointments West, for two weeks, at least. He will not meet with the Brethren in Fredonia as appointed in the last REVIEW. His appointments can be given in the next.

We hope to be able to leave for the West about the 10th of May. Shall give appointments as soon as we can fully determine when we can leave.

#### "ORIGIN AND HISTORY OF THE SABBATH."

THE discourse of the Rev. Dr. Smith upon this subject, in the Jane-st. Associate Reformed Presbyterian Church, on the 13th inst., was one of those specimens of theological charlatanism, of which there have been oft repeated exhibitions for the last three hundred years. We say this without the least disposition to impeach his sincerity; on the contrary, we suppose he meant well, and it is quite likely, that he thought he had made himself master of the subject. It is a pity, however, that men of good intentions and respectable talents should be so blind to the irreconcilable contradictions of their own system.

Full half of the discourse was occupied in refuting the argument of Paley, that the Sabbath was first instituted, not in Paradise, but in the Wilderness of Sin. Ex. 16. It was well to take some notice of the argument, perhaps, but we thought that the speaker spent entirely too much time upon it. We judge that some of his sleepy hearers thought so too. Paley's argument serves to prop a falling creed, but it has a very slight hold upon the convictions of sober, common-sense people. The plain, unsophisticated reader, finding it written, "God blessed the seventh day, and sanctified it," naturally concludes that these words mean something; he believes the meaning to be, that God set apart the day for a holy use, and rendered it a day peculiarly happy for man. For it were contrary to all reason to suppose, that God proposed to render homage to himself, or to bless himself. And though Paley argue, that God's resting on the seventh day, at the close of creation, was the reason why he blessed and sanctified it for the Israelites in the wilderness, a man of common sense cannot very well understand why that reason was not just as good in the beginning, as it was twenty-five hundred years afterward. Paley's argument is as flimsy as a cobweb, and finds no response in the conscience of a God-fearing man.

After disposing of Paley, and glancing at the scriptural allusions to the Sabbath in the Patriarchal Age, the lecturer dwelt upon the institution as embodied in the Jewish Dispensation. He brought it down to the Christian Era, and showed that our Saviour himself honored the institution, holding him up in this respect (so we thought) as an example for his followers. But lo! a new tack is suddenly taken. His followers, instead of imitating his example, are found, immediately after his resurrection, in the observance of the first day of the week! And, according to the lecturer, they continued to do so from that time onward. One would have supposed, from his statements that the observance of the seventh day became suddenly obsolete, and that the numerous references to it as the Sabbath, in Acts of Apostles, (Chaps. xiii, 14, 27, 42, 44; xvi, 13; xvii, 2; xviii, 4,) meant nothing at all. True, the lecturer spoke of the first day of the week as if it were identical with the old Sabbath, differing from it only in a small circumstance; but, in so doing, he not only placed himself at variance with truth, and with all just rules of logic, but appropriated to the first day of the week a name which the above-mentioned passages uniformly appropriate to the seventh. Does open, honest-faced truth, require such craftiness? If the references in the Book of Acts to the Sabbath are to the day which had always been observed as such, then Sabbath is the *inspired* name given to the seventh day of the week, notwithstanding the resurrection is past. And when man robs the seventh day of this inspired name, and appropriates it to another day, he exhibits a presumption which deserves rebuke.

The advocates of Sunday sanctification, however, dare not conform their language to the inspired pattern; it would be fatal to their cause. Had they never given the name Sabbath to the first day of the week, the Sunday observance would not now be any more strict in Great Britain and America, than it is in the most purely Catholic countries. Had they always given it to the seventh day according to the Scripture pattern, there would be twenty Sabbatharians where there is now one. We repeat it, they dare not conform their language to the Scriptures. All their hope of success rests upon keeping up the cheat that the



designation of Sunday as the Sabbath rests upon inspired authority. They dare not tell the people to the contrary.

But why did not the Rev. Doctor tell his auditors something about the observance of the seventh day of the week by Christians? Can he who undertook to give the "Origin and History of the Sabbath," be ignorant of the fact, that Christians *did* observe the seventh day, even for hundreds of years after the Lord's resurrection? He was very careful to give as copious quotations from the old Fathers as possible, showing that Sunday had obtained an honorable distinction among their Church Festivals—a thing that no well-informed person disputes—but the quotations that might have been made in behalf of the Sabbath were wisely let alone. Well, we trust the day will come when the teachers of the people will be willing to look at both sides of the question.

The next lecture of the course, as given in the programme which we published last week, will be "The Jewish and Christian Sabbath," by the Rev. Dr. Potts. It will have been delivered before our paper goes to press, but we shall not be able to furnish any notice of it this week. We intend to hear it, if possible.—*Sabbath Recorder*.

#### "JEWISH AND CHRISTIAN SABBATH."

Whoever attended the lecture of the Rev. Dr. Potts, on the evening of the 20th inst., in the expectation of hearing a discussion of the questions naturally involved in his subject, was most egregiously hoaxed. We must say, that we were never more thoroughly disappointed. His text was, "*The Son of Man is Lord also of the Sabbath*," [Luko vi, 5,] and we did expect some attempt at showing how the Son of Man, in the exercise of his authority as Lord, instituted a Sabbath of his own, to take the place of the one which had always been observed by the Jews. Certainly, this was what the announcement of his subject virtually promised. But, in our opinion, he took the most effectual method he possibly *could* have taken to show, that the Sabbath is now just what it was from the beginning. "In supporting the authority of the Christian Sabbath," said he, "I plant myself upon the morality and immutability of the fourth of the moral laws of God." "I take my stand upon the original, absolute, and immutable nature of the law itself. Moses did not originate it, but merely republished it. I claim for it all the authority which belongs to its associate laws, all of which have been held as universally true, as suitable, and as binding, as if there had never been a Jewish nation or a Jewish economy." "Like all the other laws found in company with it, the design and operation of this law proves its moral, perpetual, and obligatory character." "The Christian Church is bound by the sabbatical law, and that law has not been abrogated by any authority. There is no principle of limitation. It was recognized by Christ, and observed by the apostles, and has been transmitted to the Church of all ages."

Certainly, principles like these would lead any logical mind to the inference, that the popular distinction of *Jewish* and *Christian* Sabbath is a mere fiction—a distinction which has no real existence. If the Sabbath which binds the Church is the Sabbath of the Decalogue, then it never was Jewish, nor is it now Christian; and the most charitable thing that we can say of those who are always mouthing these epithets is, that they use terms without meaning any thing by them. For if the terms *do* mean any thing, they must mean that the *Jewish* Sabbath is not the *Christian* Sabbath. For whatever analogy or similarity there may be between them, they are as different as a sour apple is different from a sweet one, or as a green apple is different from a ripe one. Two apples may correspond to each other very closely in appearance, size, weight, color, and structure; yet they are certainly *different* apples; one is *sweet*, the other *sour*—one is *ripe*, the other *green*. And even Dr. Potts himself might deny, if we should argue, from a law binding him to eat the sweet one, that he was therefore bound to eat the sour one, or, from a law binding him to eat the ripe one, that he was under obligation to eat also the one that was green. He certainly would, if the fruit were persimmons instead of apples.

We say, the Sabbath never was Jewish, nor is it now Christian. It would be more correct to say, it is *Human*; for it was made for *man*. Strange it is, that our Puritan Divines will plant themselves upon the Saviour's declaration, and contend like giants that the Sabbath was made for the human race—for *man* as man, not as Jew, or as Christian—and then immediately face about, and talk of a *Jewish* Sabbath, and of a *Christian* Sabbath! True, their meaning is, that Jews had one day for Sabbatizing, and that Christians have another; and by making a distinction between the holy rest itself and the day which is appropriated for it, they fancy that they avoid all inconsistency. But this distinction is purely imaginary; it is borne out neither by Scripture, nor by good reason. All that we know about a Sabbath at all—all the reason we have for saying that one was ever instituted—is found in the fact, that God sanctified a certain definite and clearly specified period of time. That period was the *seventh day of the week*. Destroy this fact, and we have no Sabbath. Destroy it, and the Fourth Commandment means nothing. The sanctification of a *rest*, without including the particular period of time occupied by it, is an impossibility. Rest necessarily includes the portion of time through which it extends; and in order to secure the rest, the time itself must be sanctified.

Now, if any one looks attentively at the inspired record, he will find that God's rest occupied the *last* day of the first week of time. *That* day was, on that account, constituted holy in its weekly returns. The blessing of God did not fall upon the *rest*, but upon the *day*. "God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which he had made." That he blessed the holy rest, apart from the day, is not in the record. And as it was for man's sake that the blessing was given, it must have been given to, or taken effect upon, something of which man could avail himself. To avail himself of rest abstractly—that is, of rest without time—is impossible.

It appears, then, that the distinction between the holy rest itself, and the particular day on which it is to be observed, is a mere abstraction; practically, it is out of the question. Our Puritan Divines do not, and cannot, by this abstraction, relieve themselves of inconsistency. If the Sabbath is perpetual, it is perpetual because the time which was originally sanctified is holy still. For as the sanctification of the time was what gave existence to the Sabbath in the first place, so the continued holiness of that time is what renders the Sabbath perpetual. The holiness of the time being destroyed, the institution itself is destroyed.

For these reasons, we consider that the great body of Dr. Potts' discourse was a complete refutation of his own practice, and of all he said, or possibly can say, in behalf of the so-called Christian Sabbath. But as he tells us that the Sabbath is perpetual, and insists upon it, it must be that, when he talks of Jewish and Christian Sabbath, he does not mean what he says. He must mean Jewish *day* of the Sabbath, and Christian *day* of the Sabbath. But as "*day* of the Sabbath" and "*Sabbath-day*" are terms so nearly synonymous that we cannot see the difference, it would seem to follow that, in contending for the Sabbath as a perpetual and unchangeable institution, Dr. P. does not mean to contend for the Sabbath-day, but only for the Sabbath *rest*. Does he contend for the Fourth Commandment, then? For that says, "Remember the Sabbath-day, to keep it holy." A pretty spectacle, truly! A Rev. Doctor of Divinity contending with all his might for the Sabbatic institution, and yet not contending for the Sabbath-day!—for the holy *rest*, and yet not for the Fourth Commandment which says "Remember the *Rest-day*!"

We must give Dr. P. the credit, however, of so far noticing the question involved in his subject, as to say, that "whoever objected to the Christian Sabbath, on the ground that the day was different from that of the old Sabbath, offered a very trifling objection, and one that was justified neither by the letter nor the spirit of the Fourth Commandment." We do not pretend to give his precise words, as we took no notes, and have to rely wholly on our memory; but we think this was his language substantially. If he real-

ly believed what he said, (and he seemed to,) we hazard nothing in saying, that the Rev. Doctor never thoroughly investigated this question. He averred that even the letter of the commandment required nothing but the consecration to God of one day in seven, or the seventh part of time. But let him look at the commandment again. It requires the consecration, in its weekly returns, of "*the Sabbath-day*;" that is, of the *Rest-day*. Of what rest-day? "Why, of that rest-day which God has appointed," you will answer. No, sir, that is not the meaning. The language points definitely to that particular day upon which God himself rested, as *the* day to be remembered and kept holy in its weekly return. Whoever makes the language refer to any other day, wrests it from its proper meaning. The attempt to make it refer to the first, or to any other day of the week except the last, is an attempt to make the Fourth Commandment utter a lie. "Remember the Sabbath-day, to keep it holy," means simply this: "Remember the day of the week on which Jehovah the Creator rested, to keep it holy in its weekly returns."

One thing we took notice of; the Rev. Dr. seemed to be somewhat vexed, that there was a class of persons so unreasonable as to demand an express law for every observance imposed upon them. Indeed, his feelings waxed quite warm while discussing this point. And, conscious, probably, that the great body of his hearers were thorough-going Peleobaptists, he took good care to avail himself of the *ad captandum* argument, found in their prejudices against those who reject infant baptism. This was a master-stroke, and was, no doubt, considered very conclusive. All we have to say is, that when we are called to practice that which involves downright disobedience to a plain law of God, we shall demand "an express law." Infant sprinkling has led to the displacement of believer baptism, as far as it has obtained currency, and is therefore, downright rebellion against the law of Christ's house. So has Sunday keeping led to the rejection of the Sabbath, and is such a manifest rebellion against "the fourth of the moral laws of God," that no efforts to promote Sabbath reformation can be of lasting benefit, so long as it continues. When we are called upon to keep holy the first day of the week, we feel that we are called upon to *disobey* the law of the Sabbath, and we *do* demand an express warrant for it.—*Sabbath Recorder*.

#### LETTERS.

From Bro. Cranston.

DEAR BRO. WHITE:—I take the liberty to address a few lines to you, giving a short account of my experience, for the encouragement of those who are laboring to spread the present truth. About thirteen years ago, I made a public profession, and in a time when there was no religious interest, but soon after the Lord revived his work in power. My soul was drawn out after my fellow men, and the Lord called me to go into all the world and preach, and not be confined to any circuit, station or place, and form no societies. But I was young, had but little education and less experience. Agod ministers held out inducements to join the Methodist P. Church, telling me that I would be more useful and have better opportunities for improvement. The Spirit withstood me by night and by day, and for four years, while I remained in the church, I felt like a man in prison. The Lord showed me the state of the nominal Church, how fallen, and how little of the spirit of primitive Christianity they possessed.

It was my settled opinion that the people of God might enjoy the same gifts and blessings that they did in the days of the apostles. I ventured to preach it, but soon discovered the dragon power and felt the iron rod of oppression. Measures were taken to gag me, and put a stop to my preaching such doctrines. But my foundation was on the word of God and not to be moved. Creeds and disciplines must fall before the Word. I withdrew from the church, renouncing all human creeds for the Scriptures, as a sufficient rule of faith and practice, and have stood so for six or seven years. My prayer has been, Lord, revive primitive holiness. I saw no sect that bore the image of Christ, or possessed the apostolic spirit and power. Deadness was apparent on every hand. After being con-

finer at home for some time, I started out to hold meetings in the vicinity of Jackson. Being invited, I called on Mr. Holford who was keeping the seventh day, called seventh-day Adventist. But I looked upon the whole body of the Millerites as a set of enthusiasts, and supposed that they had done much harm in the world, and perhaps the principal cause of so much coldness in the church. Yet I knew nothing of their doctrines, only as my information was derived from opposers. Though there was a band in Jackson, near by, my prejudice prevented me from enquiring after them. But Sister Holford said there were several classes of Adventists. The seventh-day Adventists believed in having the same spirit and power that the early Christians had, and did not employ physicians when sick. She told of some that had been cured in answer to prayer. This information removed some prejudice, for I had believed for years the same.

I could not object to the Sabbath of the Lord very hard; for my mind had been enlightened sufficient to know that the first day was not the Sabbath of the Bible, but supposed that there was no Sabbath. However, my mind was soon made up to enquire after the seventh-day people. On my way home I stopped in Jackson, and called at Bro. Russell's shop, where I found Bro. Case, and several others of the same faith. They were ready to give me information, and handed me some books. Bro. Case invited me to stay and attend a Conference with him in Sylvan the next Saturday and Sunday. Every move was watched to ascertain to my satisfaction, if they were the people of God. Bro. Case exhibited his Chart and gave a brief exposition of the Sanctuary, which was very striking to me. My prejudice began to give way, and I was much pleased with the brotherly love that appeared among the brethren and sisters. Attended the Conference, heard the lectures on the Sabbath and Sanctuary, while a flood of light broke in upon my mind, and those Scriptures which once appeared dark were clear to my mind.

My heart now rejoices in the present truth. The commandments, how pure, how perfect. My heart is fixed, O God, my heart is fixed to keep thy commandments. The second volume of the *Review* and some pamphlets which the brethren gave me, have been read with much interest. Those who are believing in the present truth are occupying holy ground, and if anything will cause a coming out from the world, or Babylon, this will. May the Lord give me help to walk in the light as he is in the light.

Yours in the patient waiting for Christ,  
S. T. CRANSON.

*Tompkins, Mich., March 20th, 1853.*

From Sister Miller.

DEAR BRO. WHITE:—While I take a retrospective view, of the past and the dealings of God with his people in former days, I am encouraged to believe that God will have a remnant, that will stand in the final conflict, with the beast, and his image, shielded with truth, ready to meet the Lord when he shall return from the wedding. I love to call to remembrance the former days, in which, after being illuminated, we endured a great fight of afflictions. While we became a gazing stock, by reproaches and affliction, we took joyfully the spoiling of our goods; for we felt that our treasure was in heaven, from whence we looked for our Saviour. In the midst of our disappointment and trials, we are exhorted to "cast not away our confidence, which hath great recompense of reward." And to hold fast whereunto we have attained, lest any one take our crown.

I do rejoice in God that his dear people are so soon to realize the consummation of their hope. For he that is to come, will come and will not tarry. Now the just shall live by faith. The vision has been made plain upon tables. Many that have read it, have run to and fro, and knowledge has been increased. I still retain a confidence that the vision has spoken and has not lied. I trust, brethren and sisters, we are not of them that draw back unto perdition, but of them that believe to the saving of the soul. What is it, but going back to perdition, to deny, that we were influenced by the Spirit of God, in giving the former messages. I do feel that the proclamation of the hour of God's

judgment is come, and fall of Babylon, are waymarks in our advent history, that we all must admit, was accompanied by the Spirit and power of God. That there was, in some, a spirit aside from this, we will not deny. But the main principle, that moved the advent body, was pure love to God, a heart to know and do his will. O, that I could now see more of this heavenly principle, that then pervaded the advent ranks. But to the reverse of this, we see anarchy, and confusion in their midst; in consequence of which, God's people have been scattered in a cloudy and dark day. Truth has fallen in the streets, and equity cannot enter. This trouble, some attribute to one cause, and some to another. Some would fain think, that those that are teaching the commandments of God and the faith of Jesus, are the ones that are troubling Israel. But what says Elijah, that holy man of God when he was interrogated by one of the prophets of Baal, who said, Art thou he that troubleth Israel? Elijah answers: I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord. And thou hast followed Baalam. Forsaking the commandments of God, always has, and always will bring trouble upon Israel. But living in accordance with them, will secure peace and joy, and finally, eternal life.

I believe truth is destined to triumph, though her enemies are apparently strong. But when brought to the test, they will fail as did the prophets of Baal, when Elijah called upon God to answer by fire. It was soon determined that Elijah's God was the only living and true God. The psalmist David, has said, Thy law is the truth. This standard is now being raised for God's people. The powers of darkness are receding, and the law is being sealed among the disciples. To the law and to the testimony. If they speak not according to this word, it is because there is no light in them. But the path of the just is as the shining light that shineth more and more unto the perfect day.

Bro. Edson and Loughborough have recently visited this place. It was truly refreshing to hear the word preached. We were strengthened and encouraged by the meat given in due season. I want to say, the way looks plain that leads to the kingdom. It is true (as the Saviour has said) a straight gate, and a narrow way that leadeth unto life, and few there are that find it. Keeping the commandments of God will ensure us a right to the tree of life, and an entrance through the pearly gates of the New Jerusalem.

It is my desire that I may shun the broad road that so many love, for it is the way to death. To do as the multitude would dictate, is most congenial to the carnal heart that is not subject to the law of God. I often hear the expression, I would as quick keep the seventh day as any other, if all would do so. As though it was a matter of little consequence, to know and do as God requires. It is my prayer that we may all realize the importance of obeying God.

Yours in the blessed hope,

ELIZA A. MILLER.

*Laona, March 22d, 1853.*

From Sister Calkins.

DEARLY BELOVED IN THE LORD:—Are we not living in the time when they that fear the Lord speak often one to another? Yes brethren we are, and the Lord hearkens and hears, and a book of remembrance is being written. How necessary, then, that we speak as the oracles of God, those blessed oracles which contain the memorial of the great work of creation, even the Sabbath of the Lord our God. I do feel to thank and praise the name of the Lord that there is a remnant, a little flock, that are willing to bear the scoffs of a wicked world, the wrath of the dragon, and the frowns of near and dear friends, remembering if we would reign with Christ, we must also suffer with him. But let us examine ourselves that we suffer for righteousness' sake, and not as evil doers. O, let us awake, and be the children of the day; let us not sleep as do others, but let us watch and be sober, having our loins girt about with truth, and our lamps trimmed and burning, as those that wait for their Lord when he shall return from the wedding.

We are a few scattered ones among the vast multi-

tude of the thoughtless, the wicked and the deceived, who are rushing on with speed into the great gulf of everlasting destruction, from whence there is no escape. We should look well to our footsteps that we keep the straight and narrow path. The prize is worth a struggle. We should realize the responsibility that we are under; for to whom much is given, much is required. Let us therefore be diligent to make our calling and election sure. Let us speak to one another through the *Review*, comfort and exhort one another; for we see the day approaching. May brotherly love continue, and we avoid the spirit of the Laodiceans; and may the Lord guide us into all truth, bring us into the unity of the faith, seal us with his holy seal, and save us in his kingdom, is the prayer of your unworthy sister, waiting for the consolation of the true Israel,  
MINERVA CALKINS.

*Climax Prairie, Mich.*

From Sister Owen.

DEAR BRO. WHITE:—The *Review* is to me a welcome messenger. Situated as I am, being alone, the truths it contains are very precious. The excellent letters from the dear brethren and sisters are very interesting. I feel to thank and praise the Lord, that, through the labors of Bro. Holt, and other kind friends, I was ever led to investigate the subject of present truth. It has been about a year since I commenced, in my humble way, to keep the Sabbath in connection with the other commandments, and I find that in so doing there is great reward.

I feel that we are living in a very solemn period of time, when the last warning message of mercy is being given to a sinful world; when the last leaves of prophecy are unfolding to our view. Seeing then that these things are so, let us seek righteousness and seek meekness that we may be hid in the day of the Lord's anger. O, let us be watchful and prayerful, having on the whole armor, and like unto servants who wait for their Lord. All my desire is, that I may live in such a manner that I may gain an entrance with the dear saints into the glorious kingdom, where we shall range with delight over the bright celestial plains, where we shall be permitted to eat of the fruit of the tree of life, and drink of the water of the river of life, where sorrow and sighing will flee away and all tears will be wiped from our eyes, and we shall forever dwell in the presence of our Lord.

Your sister, in patient waiting for redemption,  
FANNY J. OWEN.

*Catharine, March 25th, 1853.*

From Sister Griggs.

DEAR BRO. WHITE:—To me it seems quite appropriate to devote a part of the *Review* to letters from the brethren and sisters. It is, indeed, cheering to one depressed in spirit, not having the privilege of meeting with those of like precious faith, oftener than once in three or four months, to read of their faith and love for God's holy law, their rejoicing in the third angel's message, and ardent desire for the full salvation, and entire conformity to the image of the lovely Jesus.

O that the Lord would give us more fully to realize the solemn time in which we are living. May God keep his children unspotted from the world unto the day of redemption, and bring out all the honest-hearted and raise up a people to shew forth his praise.

I was glad to see your timely warning of "Dangers to which the remnant are exposed." We are truly living in perilous times, and,

"Satan with malicious art,  
Watches each unguarded heart.  
But from Satan's malice free,  
Saints shall soon victorious be."

I long for the time to come, when "the redeemed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: and sorrow and sighing shall flee away."

SARAH GRIGGS.

*Avoca, March 24th, 1853.*

From Bro. Davis.

DEAR BRO. WHITE:—I read the *Review* with pleasure, and am far from believing that the law of God is a dead letter to us, or that it has lost its force, so that we may break the Sabbath, and not be found guilty before God; for 1 John iii, 4 says; "whoso-

ever commiteth sin transgresseth also the law; for sin is the transgression of the law." And again we read, "whosoever shall keep the whole law, and yet offend in one point he is guilty of all." So we find that we must obey the commandments, the fourth not excepted.

Bro. Bates was here last Fall, and held meetings, explaining the third angel's message, and soon appearing of Christ, from the Chart. We would be very glad to hear again on the present truth.

Yours striving for eternal life, NATHAN DAVIS.  
Sullivan, Sul. Co., Ind., March 1853

#### HE SLEEPS IN JESUS.

A sketch of the experience and last sickness of Robert F. Harmon.

My dear brother, Robert F. Harmon, died of consumption, in Gorham, Me., Feb. 5th, aged 27 years. At the age of thirteen, he was converted under the first course of Lectures on the Second Coming of Christ, delivered by William Miller in Portland, Me. His faith in the immediate coming of Christ, and in the divine origin of the Advent movement, remained unshaken up to 1845. At this time he was placed under very trying circumstances. Many of the Advent people were giving up their past experience; and on the other hand, there were those who were teaching that Christ spiritually came in 1844, and contended that one of these two positions must be taken, Christ had spiritually come, or the Advent movement had not been right. My brother could not believe the glorious appearing of Christ was merely spiritual, and not being able to fully define his position, was influenced by some of the leading ones among those who had given up their Advent experience, to question the great movement. From that time, his faith and interest in the Advent was seen to gradually die away, yet he ever manifested a firm purpose to live a Christian life.

Last July he was taken suddenly ill, and was a great sufferer until his death. At the first of his sickness, his mind seemed beclouded, and he was distressed with doubts and fears. He spent much time in earnest prayer to God for a preparation to meet the event that was evidently before him. Light and peace gradually broke in upon his mind; also faith in the speedy coming of Christ revived, and he soon saw the force of the Sabbath of the Lord, and heartily embraced it, and greatly rejoiced in it. He now saw clearly, and acknowledged the application of the three angels of Rev. xiv, two in the past, and that this is the period for the third, presenting the commandments of God. And as he acknowledged this, convictions of past unbelief and its consequences, seemed to press upon him.

Only a few weeks before he was taken sick, he united with the M. E. Church. None of us knew this, until he saw the work of the two angels in the past, and, of his own accord, mentioned the subject, and confessed his error. He expressed his firm faith that the Lord called the Advent people to leave the churches, and that he had erred in returning to the church again. He was very anxious to retrace his steps, and requested father to inform the minister that he wished his name taken from the church book. The Methodist minister immediately visited him, and heard his request to leave the church, from his own mouth. He then seemed perfectly free. The minister spoke of the clearness of his mind, and, as he left, said to mother, "That is a triumphant soul." From this time till he fell asleep in Jesus, he continued free from doubts, happy in the love of God. During the period of his protracted sickness, six months of which time, I have cheerfully watched over him, he has ever manifested great patience, and resignation to the will of God.

The funeral was attended by our dear Bro. Wheeler of Washington, N. H., who, through the kind providence of God, was in the State, where we could secure his services. He gave a short discourse from 1 Thess. iv, 13, 14, and the sorrowing heart was greatly cheered by the hope of the resurrection, when

we shall, if faithful to the end, meet him who is torn from us by death, clothed with immortality to die no more.

SARAH B. BELDEN.

Rochester, March, 1853.

#### LINES

ON THE DEATH OF ROBERT F. HARMON.

He sleeps in Jesus—peaceful rest—  
No mortal strife invades his breast;  
No pain, or sin, or woe or care,  
Can reach the silent slumberer there.

He lived, his Saviour to adore,  
And meekly all his sufferings bore.  
He loved, and all resigned to God;  
Nor murmured at his chastening rod.

"Does earth attract thee here?" they cried,  
The dying Christian thus replied:  
While pointing upward to the sky,  
"My treasure is laid up on high."

He sleeps in Jesus—soon to rise,  
When the last trump shall rend the skies;  
Then burst the fetters of the tomb,  
To wake in full, immortal bloom.

He sleeps in Jesus—cease thy grief;  
Let this afford thee sweet relief—  
That, freed from death's triumphant reign,  
In Heaven will he live again.

A. B. S.

From Bro. Hamilton.

DEAR BRO. WHITE:—I find when conversing with professed disciples of Christ upon keeping the Sabbath of the Lord our God, some take the position that the commandments were given to the Jews, and are done away; others, that all the Old Testament scriptures are to us as a dead letter, under the gospel dispensation; and that Christians are not to be guided by them. And thinking that the *Review* might fall into the hands of some of the same opinion, I thought to give a few passages of scripture, showing that the Old Testament scriptures as well as the New, are still the guide of the children of God.

Christ says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil." "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." See Matt. v, 17-19. We see the commandments are found in Ex. xx, and as Christ says, not one jot or tittle of them are gone; for the heavens and earth yet remain. Therefore, they are still the lamp to guide our feet.

The Saviour again says, [Matt. xix, 17.] "But if thou wilt enter into life, keep the commandments."—How important that we should know what the commandments of God are! Again, [John v, 39,] "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Also, Acts iii, 18-21, shows that neither the law or prophets can be done away before the coming of Christ.

Let us now hear the great teacher to the Gentiles. Rom. iii, 31. "Do we make void the law through faith? God forbid: yea we establish the law." Hear him again in the same letter. Chap. xv, 4. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope."

This is but the language of every one that is striving to live by every word that proceedeth out of the mouth of God. Let us listen again to the words of our Saviour, spoken to his servant John on the isle of Patmos. Rev. xiv, 12. "Here are they that keep the commandments of God, and the faith of Jesus." Who does not wish to be found with that blessed company. Let all such be careful to keep all the commandments of God. For Jesus says, [Chap. xxii, 14.] Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Yours in the love of the truth,

JOHN HAMILTON.

Fredonia N. Y., April 4th, 1853.

BEN. A. STONE and J. B. FRISBIE.—We hope to give the answers to your questions in the next *Review*. We regret the delay.

#### DEAR BRETHREN AND SISTERS:

It may be my duty to briefly notice the article from A. N. Seymour, in the *Advent Harbinger* for March 26th. Mr. S. thinks there is a contradiction on the forty-third page of my little pamphlet, entitled *Christian Experience and Views*.—I there stated that a cloud of glorious light covered the Father, and that his person could not be seen. I also stated that I saw the Father rise from the throne, &c. Here Mr. S. finds a glaring contradiction. But it seems to me that a child may understand this. The Father was enshrouded with a body of light and glory, so that his person could not be seen, yet I knew that it was the Father, and that from his person, emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew that the Father moved, which was the cause of the body of light and glory rising, therefore said, I saw the Father rise. The glory, or excellency of his form, I never saw—no one could behold it; yet the body of light and glory that enshrouded his person, could be seen. I really think that Mr. S. has manifested a disposition to catch at words, and will leave it for others to judge whether such a course becomes a minister of Christ.

Mr. S. then asserts that I stated that I saw "Satan by the throne that the Father had left." Here I will give my own words. "Satan appeared to be by the throne, trying to carry on the work of God." I will give another sentence from the same page. "Then I turned to look at the company who were still bowed before the throne." Now, this praying company was in this mortal state, on the earth, yet represented to me as bowed before the throne. I never had the idea that these individuals were actually in the New Jerusalem. Neither did I ever think that any mortal could suppose that I thought that Satan was actually in the New Jerusalem. This Mr. S. is disposed to put in the worst light, and then goes on to ridicule the idea of Satan being in the New Jerusalem.

But did not John see the great red dragon in heaven?—Certainly. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns." Rev. xii, 3. Here seems to be as good a chance for Mr. S. to ridicule, as that which he has taken. What a monster to be in heaven!

But let this view that Mr. S. ridicules be compared with Hosea v, 6, 7. "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord; for they have begotten strange children; now shall a month devour them with their portions." This certainly shows that the Lord changes his position in some way, and presents good reasons to believe that Satan would at some period get up counterfeit conversions.

E. G. WHITE.

From Bro. Lyon.

Elder Seymour comes out hard and harsh and does all he can to prevent persons embracing the present truth. But the work is going forward. It is of God and cannot be put down, amen.

There is but one band of theirs in this eastern part of the State, and a few scattered ones like sheep upon the mountains without a shepherd. All I know are weak and sickly, and ready to deny their past experience.

The more I examine our position, the plainer it looks. It presents a strait, harmonious chain of events, and I see plain or the path of duty. We have laid all on the altar, and trust in God to direct us. I see the necessity of coming out from the world and being separate. I want to be just what God would have me to be. I am thankful that he has shown us poor sinners this last message. We have a great work to do, and only a short time to do it in. May God help us to be faithful.

HENRY LYON.

Plymouth, Mich., March 15th, 1853.

D. DANIELS.—Have sent the *Review* to Wealthy Snow, Chicopee Falls. Will now send as you direct, to Chicopee.—We will hold a Conference with you in August if possible.

✂ We have erased a number of names from our books, and shall erase more, unless we hear from them. Their names will be written with *Red Ink* on the last paper sent. It is possible we may erase the names of some who wish the *Review* continued; if so, they will please write.

#### Letters.

L. Hastings, W. Phelps, H. Bowditch, R. Lovejoy, S. W. Rhodes, O. Davis, J. B. Frisbie, C. D. Riggs, S. Witherell, Wm. S. Ingraham, P. Rogers, A. B. Smith, J. J. Warner, J. Barrows, M. Steere, H. Cushman Jr., P. Miller Jr., O. Davis, U. Smith, J. B. Hall, S. Howland, M. T. Bartlett, D. Daniels, C. M. Brown, C. A. Lyon, H. S. Case, E. W. Waters, W. Holden, J. Kemp, E. L. Barr, L. O. Stowell, H. S. Gurney.

#### Receipts.

J. F. Eastman, C. Woodward, S. Munroe, A. B. Pearsall, a Friend, J. B. Sweet, J. Hamilton, each \$1. W. Holden, \$2; E. Gorham, \$5; G. Cobb, \$2; E. D. Cook, \$1.50; H. Palmer, \$1.40; R. E. Sanford, 38 cents; J. H. Waggoner, 62 cents; C. Amy, 25 cents.

#### For Tracts.

S. T. Cranston, 90 cents; S. Griggs, 50 cents; W. H. McCoy, 70 cents; F. Strong, \$10; P. G. Pitts, 60 cents; Geo. Cobb, 90 cents; W. Holden, \$1.