Thoughts on Revelation XIII and XIV.

What position do we now occupy? No question of greater importance can now engage our attention. As a people who are waiting for the coming of the Lord, and entering with the deepest interest the events which precede the coming of the Just One to reign in glory, we ought ever to be able from the testimony of the word of God, to answer the solemn enquiry, "What of the night?" The great landmarks which mark our road as we pass down to the destruction of the great empire which the apostate churches have now engaged our attention. As a people who are waiting for present truth, we cannot engage aright in the work of connecting with present truth, we cannot engage aright in the work of the kingdom of God. If we would continue in the light of the truth, we must advance with the light lest we be enshrouded with darkness.

The Advent movement itself is clearly described in Rev. xiv. The First Angel. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." The proclamation of the hour of God's judgment is come this generation cannot deny. It has indeed gone to the nations. But that they should act in unison with men is reasonable, and accord with the past dealings of God with man.

The Second Angel. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." The world and church have been tested by this great truth, and nearly all appeared, is also believed and taught. But there is another class of prophecies in which we are still more deeply interested, we mean those prophecies which describe the Advent movement itself. For though we may close our eyes to the fact, the word of God gives us a clear prophetic view of this subject, and exhibits in an unmistakable light the position of the classes which are connected with the movement. The word of God is the lamp by which our pathway is lighted; hence the kingdom of God. If we would continue in the light of the truth, we must advance with the light lest we be enshrouded with darkness.

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notes the rejection of the professed church. She has rejected the only truth by which she could have been healed of her maladies. Hence the people of God are commanded to flee out of her, that they partake not of her sins, and receive not of her plagues. It is evident that the fall of Babylon precedes her destruction, for the people of God are called out of her after her fall, and while her destruction is yet pending. Rev. xviii, 14. Her fall then will bring her destruction, and her rejection by the people, followed by fire. Her merchants are the great men of the earth; and in the enumerated articles of Babylonish traffic, Protestants are, if possible, more extensively engaged than Papists. Notice all the gaudy trappings of this world, and in addition to this, "slaves and souls of men." How unlike what God designed that his people should be, has this great city become! The Church of Christ was to be the light of the world, a city set on a hill which cannot be hid. Matt. v, 14-16. But instead of this, his professed people have united with the kingdoms of this world, and joined affinity with them. They are now planted on the decrees of kings, and the laws of the nations of earth, instead of that word which God gave to be the only foundation of his Church. This has the wisdom of man taken the place of the power of God. The unlawful connection of the people of God with the wicked world [James iv, 4] has resulted in their rejection at last; for how can the God of truth and holiness any longer recognize as his people, those who in addition to all these things, have rejected the tidings of the speedy coming of their rightful Lord? That they have actually fallen, let the facts in the case bear witness.

This cry of Babylon's fall, must be made in order that the people of God may understand and make their escape. Has this cry been heard? Has the predicted work been accomplished? We answer unhesitatingly, yes. It has been accomplished, and hence he is no longer recognized as his people, those who in addition to all these things, have rejected the tidings of the speedy coming of their rightful Lord! That they have actually fallen, let the facts in the case bear witness.

THE THIRD ANGEL. "And the third angel followed them, saying, with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment shall ascend for ever and ever: who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 10, 11.

The order as given in this chapter need not be mistaken,—say it is not possible to mistake it, without doing violence to the language of inspiration. The warning voice of the third angel is not heard until the first and second have flown through the midst of heaven. Says a recent writer:

"But the fourteenth chapter [of Rev.] presents an astounding cry, yet to be made, as a warning to mankind in that hour of strong temptation, Rev. xiv, 9-11. A denunciation of wrath so dreadful, cannot be found in the book of God, beside this. Does it not imply a strong temptation, to require so terrific an admonition?—"Facis on Rommiasm, p. 186.

The difference between this message and the preceding ones cannot fail to be noticed. The first two were indeed solemn and pointed declarations, but this message is one of most fearful import. It is indeed a solemn and awful threatening of the judgments of God, unequalled elsewhere in the Bible. The first and second angels are in the past, and the message of the third is now before us. With its voice of warning sounding in our ears, how can we slumber on, and dream of peace and safety? It is not merely because that men are inclined to worship the beast and his image and to receive his mark, that they are so solemnly warned against it, for we have in the thirteenth chapter of Revelation an account of the real danger.

THE BEAST, WHAT IS IT? This question may be answered by referring to Rev. xiii, 1-10. When Daniel, in his vision of the seventh chapter, was shown the various empires which should successively bear rule over the earth, they were represented under the symbols of beasts arising from the sea. Three of these having passed away, it is proper that the fourth of the series only, should be shown to John. The beast with ten horns, described by Daniel, is also seen by the Revelator to second out of the sea. In both, they are heralded by the trumpet, "the voice of the leopard, the voice of the lion, and the voice of the dragon." Dan. vii, 4, 5, 6. This beast is evidently the Papal form of the fourth beast, for it receives its seat and dominion from the dragon, Rome Pagan. The seat is Rome, which was given to him at the same time that his power was given. This dreadful beast was to possess this power and dominion over the saints for a period of 1260 years; but, although his dominion over them is thus limited, he is to make war on the saints. The coming of the Ancient of days, Dan. vii, 9-22. At the close of this period, he received a deadly wound which has been healed, and all the world now wonder after the beast. And we may safely affirm that the beast, after his recovery from the deadly wound, is to continue till the battle of the great day of God Almighty, when he is to be taken and cast into the lake of fire. Rev. xix, 19, 20; Dan. vii, 7-11.

Hence we conclude that there is no other beast which is to take the place of the fourth beast, for the empire of this beast in its divided state, as represented by the ten horns, is to continue till the God of heaven shall set up his everlasting kingdom. Dan. vii, ii, 44.

The Two-Horned Beast. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. Rev. xiii, 11.

We have already seen that the fourth beast of Daniel, which is the same as the beast whose "deadly wound was healed," of whom John speaks, does not give his seat to another beast; hence the division of the world on the papal kingdom of the fourth beast. We cannot take the horns of the fourth beast and constitute another beast, or the horns of another. It is another beast beside the ten-horned beast. It is not the first beast healed of his deadly wound, for the work of the two-horned beast, is in the sight of that beast. The first beast was to possess the power and dominion for a period of 1260 years only, at the end of which period its dominion was taken away. Dan. vii, 25, 26; Rev. xiii, 5. But if the two-horned beast is but another form of the Papal power, then is the Papacy again to bear sway with all its former authority. Rev. xiii, 12. It would indeed be a surprising change if the ten horns were to be plucked up, and in their stead two other horns should arise. Yet such is a necessary conclusion if the two-horned beast is but another form of the first beast. Hence we conclude that the two-horned beast is another and distinct power.

It is however, from the time of its rise, a power contemporaneous with the beast whose deadly wound was healed. It acts in the sight of the first beast. The Papacy is the body of Christ. The manner of its rise is not to be overlooked. The four beasts of Daniel, of which seizes John's first beast constituted the fourth, are all soon to arise out of the sea in consequence of the striving of the winds. Dan. vii, 3, 3, Rev. xiii, 1. They arose by overturning the powers that preceded them, by means of general war. Winds denoting war or strife among men, and waters or seas denoting people, nations, &c.—Rev. vii, 1-2; xii, 15. But this power seems to arise in a peaceful, or lamb-like manner from the earth.

When was this power to arise? Not prior to the first beast, certainly. Not at the same time, for then there would be no propriety in designating either as the first beast. It is said that it shall exercise all the power of the first beast before him. Then we may look for it to come on the stage of action about the close of the first beast's dominion, at the end of the 1260 years. Again, it is to cause the world to worship the first beast whose deadly wound was healed, which shows that its period of action is this side 1798.

"The two-beaked bird is represented as a power existing and performing its part, after the death and revival of the first beast. If asked for my opinion as to what will constitute that beast with two-horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest by the accomplice of the Papacy in subjugating the world. It will be a power which will perform miracles, and deceive the world with them. See Rev. xix, 20."—Litch's Restitution pp. 131, 132.

One fact of interest may be noticed here. The course of empire beginning with the first great empire near the garden of Eden, has been wending westward. That the seat of the Babylonian and Persian empires was in Asia. The seat of the Grecian and Roman empires was in Europe. The Roman empire, in its divided state as represented by the ten horns, occupies all the remaining territory west to the Atlantic.
ocean. Hence we still look westward for the rise of the power described in this prophecy.

This power is evidently the last one with which the people of God are connected, for the message of the third angel, which immediately precedes the view of Jesus on the white cloud, pertains almost entirely to the action of the two-horned beast. Compare Rev. xiv, 6-11; xiii, 11-18. And it is a fact which ought not to be overlooked, that those powers with which the people of God are connected, are the only ones noted in the prophecy. It is also plain that the march of civilization and of Christianity, like the course of the natural sun, has ever been westward. And it is evident that the territory of this last power is to be the field of the angels' messages, the land where the crowning truths of the gospel are to be brought out.

The rise of each of the great powers has been gradual. For a series of years they were preparing for the stations which they afterward assumed, but they begin to figure in prophecy, from the time when they are prepared to act in their part in the great drama. We come now to trace the rise of an empire which has come up in the sight of the first beast; a power still further on toward the setting sun, with the history of which the great circuit of empire will be accomplished, for the boundary of the vast Pacific has been reached.

A short time before the Reformation, in the days of Martin Luther, a new continent was discovered. The rise of the reformers brought out a large class who were determined to worship God according to the dictates of their own conscience. They had a greater measure of rights, and religious freedom; hence they had many others to fly to the hills of America and laid the foundation of a new empire. They did not establish their power by overturning another power, but they planted themselves in an uncultivated waste and laid the foundation of a new government.

The preceding powers had arisen through the strife of the winds on the great sea,—but this power arises out of the earth. That is, the power still further on toward the setting sun, with the history of which the great circuit of empire will be accomplished, for the boundary of the vast Pacific has been reached.

As we look westward, in the days of Martin Luther, a new continent was discovered. The rise of the reformers brought out a large class who were determined to worship God according to the dictates of their own conscience. They had a greater measure of rights, and religious freedom; hence they had many others to fly to the hills of America and laid the foundation of a new empire. They did not establish their power by overturning another power, but they planted themselves in an uncultivated waste and laid the foundation of a new government.

The powers that are arising are not those of an old empire, but they are the fruits of events that have taken place in the New World.

The progress of our own country since its first settlement, has indeed been wonderful. We have seen the rise of a power which was not looked for, but which has grown so rapidly that it has not only been a surprise to ourselves, but to the nations of the earth. We have seen the rise of a power which was not looked for, but which has grown so rapidly that it has not only been a surprise to ourselves, but to the nations of the earth.

The power of the New World has arisen out of the earth, and it is the power of the future. It is the power of the West, and it is the power of the future. It is the power of the West, and it is the power of the future.
tury. This exercise of power is the very scene of trouble and danger before us, respecting which the third angel gives us warning. "If any man worship the beast, &c." The anguish of that period may be learned from reading the history of the first beast. Verses 5—7; Dan. vii, 23—26.

He doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." That we are living in an age of wonders is a well known fact: indeed, the language is oftentimes repeated, "There is nothing too wonderful to happen." "The increase of knowledge" in every department of the arts and sciences, has indeed been without precedent in the world's past history. We see the chariots with the speed of lightning coursing over the earth, and wonders enough to traverse the mighty deep. Nahum ii. "The fire of God" (the lightning, Job i, 16; Exodus ix, 18) is literally brought down from heaven. Such is the wonderful power man has obtained over the elements. And the lightning thus brought down from heaven is sent as a messenger from one end of the land to the other. They "send the lightnings, and they go and say here we are!" Job xxxviii, 35. And all these wonders bid stfr to be eclipsed by others still more astounding. Yet it is another climax of wonders which we regard as the complete fulfillment of this prophecy. The whole may indeed be deceived by these things, and caused to believe that "better days are coming," and that the earth is being prepared for the residence of man, and that men are becoming more virtuous and enlightened, but there are other wonders in course of development, which are indeed miracles by which the world is deceived. It may not be necessary to notice the wonders of horror in anatomy, &c., their prodigious speed and the astonishing developments from the land of spirits, which are causing the world to wonder. It would seem that communications with the spirits of the departed dead are now freely held, and men are brought into immediate connection with the spirit world. Such communications, though rare in past ages, have become of every day occurrence. We are told of pious people who are now holding converse with the spirits of the evangelists Mark and Luke, &c. The spirits communicate with the pious alone, but with all classes do they hold free communications. And Protestantism are the chief actors in all this. It is evident that these things are but the beginning of the miracles with which the world is to be deceived. For the coming of Christ is "after the working of Satan, with all power, and signs, and lying wonders." 2 Thess. ii, 9. That all this is the work of the Devil is evident from the fact that God has forbidden necromancy. But it is another climax of wonders which we regard as the complete fulfillment of this prophecy. And hence it is certain that the spirits of good men do not come to commune with those who break the divine command. And we may go further than this, and say that even the spirits of bad men are not there. For if they are conscious, the sixteenth chapter of Luke shows that they are not permitted to return to earth; and if indeed "the dead know not any thing," [Ezek. ix, 5] then it is certain that their spirits are not sent into the world to instruct men.

No form of government ever arose in any past age in which these remarkable elements of deception were combined. It is of itself a wonder, a system of government which has not its like elsewhere. What is needed throughout the world to relieve its inhabitants of their oppressions, but that Republicanism should replace all their civil governments? The leaves of its principles has deeply diffused itself throughout the nations of earth. But it is in consequence of this, that the revolution of 1848, which shook nearly all the thrones of Europe, was so well calculated to develop, and to maintain religious freedom, as Protestantism. With the diffusion of these free principles may we not expect a scene of prosperity and triumph to the church; a period of emancipation to the poor enslaved nations of earth? The ushering in of this age, will bring in the light of the scriptures. That age is that of the second advent of Christ. He says to them that dwell on the earth that they should "Make an image to the beast which had the wound by the sword and did live." We have noticed in a previous verse that he was to enforce the worship of the beast which has lost its civil power. And now we have something further. An image to the beast that received the deadly wound must be made. That beast was, in truth, a church clothed with civil power and authority by which it put to death the saints of God. Rev. XIII, 5—8; Dan. vii, 23—26. An image to the beast then must be another church clothed with civil power and authority to put to death the saints of God. This can be nothing else but the corrupt and fallen Protestant church. If it be asked, from whence the beast receives this power, we can only answer, that by permission of God, the dragon, that old serpent, called the Devil and Satan, is without doubt the very being who communicates this power to the beast. The kingdoms of this world...
are claimed by him, and the right to give them to whom he will. Luke iv, 5, 6. Should it be objected that the world is too much enlightened to submit to such deception, or to unite in such a work of persecution, we answer that the word of God, gives us this prophecy in clear language; and it is with reference to this scene of danger that the third angel pronounced the solemn warning. Look at the Jewish character of the world, as it was known to the Jews when God had foretold the event, and you will see how soon after it had rejected the Messiah at his first coming, they put him to a cruel death, and slow also many of his apostles and saints. They said indeed (Matt. xxiii.) that they lived in the days of their fathers, they would not have been partakers with them in the blood of the prophets. But when that "hour and the power of darkness" came upon them, how completely did it show them under the power of Satan? Luke xxii, 53; John vii, 39. The rejection of the truth of God, leaves men the captives of Satan, and the subjects of his deception. &c. &c. ii, 9—12. The greater the light which men reject, the greater the power of deception and of darkness which will come upon them. The Advent message has been given in our own land, and by the mass rejected, and no greater, and indeed no other light ever given to those who have turned away from that. The third angel gives us warning of the danger which is now before us. The warning precedes the danger that we by reasonable admonition may take our escape. The warning of a warning is a warning which refers directly to the scene of trouble described in Rev. xii, 14—18. This warning shows that this trouble is yet to come. Its fearful character may be learned from the thrilling and dreadful import of the angel's message. The Bible nowhere else depicts such dreadful wrath. On one side stands the decree of the beast who is to exercise all the power of the first beast before him, that all who will not worship the image and receive his mark shall be put to death; on the other hand stands the solemn warning of the third angel. Here thou art in the strait before us. We can worship the beast and his image, and as the penalty, drink the wine of the wrath of God, or we can refuse, and peril our lives that we may obey God. This message will draw a line between the worshippers of God and the worshippers of the beast and his image, for on either hand it reveals a dreadful penalty and leaves no chance for half way work. Those who disregard this warning will be found with the worshippers of the beast and his image, and will drink of the wine of the wrath of God. Those who heed this warning will obey God at the risk of their lives. One class is designated by the mark of the beast, the other class is seen in the patience of the saints keeping the commandments of God. That the law of God should thus be made a great testing truth to draw a line between the subjects of the fourth and fifth kingdoms, is an idea not unworthy of the Bible. That the commandments of God are the great subject of controversy between the dragon and the remnant of the seed of the woman, is plain from Rev. xii, 17. The issue of this struggle cannot be a matter of doubt, for as in past ages men have had the power of God, and have kept his commandments they triumphed, even so will it be now. Another religious power enforces the claims of the first beast, and his image, and causes the world to receive his mark. What is this mark of the beast? It is the mark of that beast to whom the image was made,—the first beast. Rev. xix, 20; xvi, 2. But it is enforced by the two-horned beast. Hence, we understand it as an institution of Papacy, enforced by Protestantism. The beast and his image unite in this thing, denoting the union of the great systems of false Christianity, in opposition to the saints, who are engaged in keeping the commandments of God. Have we such an institution, really the child of Papacy, which the civil power supports, and to which the religious world pays homage? We have. It is found in a weekly sabbath which the "Man of Sin," has placed in the stead of the Sabbath of the fourth commandment. Mark this. The Pope in his arrogance, was to exalt himself above all that is called God, or that is worshipped, and to "think to change times and laws." 2 Thess. ii, i; Dan. vii, 25. It is not said that he should be able to change them; but he should think to do it; or as the Catholic version reads, "he shall think himself able to change times and laws." They are not the times and laws of men which he thinks to change, for these he might be able to change as other powers have done; but it is an act of arrogance in which he does not succeed. The times and laws of God are indissolubly intended. The Pope in an attempt to change the fourth commandment, which guards the institution left by God as the memorial of his commandment, brings the resurrection of Jesus Christ, [Col. ii, 12; Rom. vi, 5—6] but as this event has been changed to sprinkling, something else must be introduced to commemorate that event; hence the Sabbath was gradually changed to the resurrection day. This act of changing the Sabbath, was performed by the power that should exalt itself above all that is called God, or that is worshipped, for another 2103 years. The institution of the Sabbath commemorates God's rest from his work of creation. [Gen. ii, 3.] This institution was designed for man,—the whole human family. The ordinances of the Lord's supper and of baptism, commemorate the death and resurrection of our Lord, [1. Cor. xii, 26—27; Rom. vi.] and were intended only for his church. Thus creation and redemption are both commemorated by their appropriate memorials. But the presumptuous arrogance of sin has changed these memorials throughout. The Sabbath and baptism, as observed by the moderns no longer commemorate the events for which they were designed. The mystery of iniquity had in the days of Paul, already begun to work. At first it appeared in a harmless form, but it gradually developed the man of sin. To notice one particular, the observance of the first day. The first warning we have of this, in any writer of acknowledged integrity, is from Justin Martyr, about A. D. 100. 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 labor; and some as rest, that God in a measure, on that day, in the Sabbath, allowed himself to his disciples on that day, after his resurrection. These were the observance of Sunday and probably all the rest of that which could be called the ancient Sunday. 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."—History of the Sabbath, p. 11. Dr. Chambers says, "By Constantine's laws, made in 321, it was decreed that...the law for its observance in England until the thirteenth century, and it was not then effected without the aid of a new revelation. [Hist. Sab. p. 27.] The first law for its observance in England, was enacted in 1470. Yet does the whole Protestant world wonder after the beast. And nearly all of them in their creeds recognize this counterfeit Sabbath as a divine institution. But those who understandingly turn away from the commandments of God, and in their stead obey the institution of the beast, not only recognize him as equal with God, as an object of worship, but as being above God; for they acknowledge him as able to change the laws of God. We regard this counterfeit Sabbath as the mark of that power which should "think to change times and laws." The force of this may be seen when the dragon makes war on "the remnant who keep the commandments of God;" or when the two-horned beast shall cause the world to worship the image of the first beast and the beast himself. Soon Dr. Dubini says: "I infer therefore that the civil magistrate may not be called upon to enforce the observance of the Sabbath, as required in the spiritual kingdom of Christ; but those Christians in the state, that are Christians in the city, and in the country assembled on the day called Sunday; and after certain religious devotions, all returned home to their labor; and some as rest, that God in a measure, on that day, in the Sabbath, allowed himself to his disciples on that day, after his resurrection. These were the observance of Sunday and probably all the rest of that which could be called the ancient Sunday. 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."—Christian Advocate and Journal. "This mark is very conspicuous in the forehead or head, and signifies, not a literal mark, but a prominent profession that all may see and know."—Hear the testimony of a Roman Catholic: "The first precept in the Bible is that of observing the seventh day: God blessed the seventh day and sanctified it. Gen. ii, 3. This precept was enforced by God in his Ten Commandments: "Remember the Sabbath Day to keep it holy." Ex. xx. On the other hand, Christ declares that he did not come to destroy the law, but to fulfill it. Matt. v, 17. He himself observed the Sabbath: and on the case was, he went into the synagogues on the Sabbath day. Luke iv, 16. His disciples likewise observed it after his death: They rested on the first day of the week according to the solemnity of the Sabbath. Luke xxiii. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestantism, of every denomination, make this a profes of days, and transform the sabbath into the first day of the week. New and old authorities have they for doing this? None at all, but the unwritten Word or tradition of the Church, which declares that Christ made the Lord's Day holy in his resurrection, and the descent of the Holy Ghost on that day of the week."—Miller's End of Controversy, page 59. The Protestant church may, if taken as a whole, be considered as a united body, but how near its different sects number six hundred three score and six, may be a matter of interest to determine. The different organizations are all upheld by the laws of the land. That they are oppressive when possessed of civil power, let the case of the Puritans, themselves fugitives from oppression, be a testimony. Witness their persis...


The fearful penalty threatened by the third angel, deserves particular notice. The wine of the wrath of God, and torment with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. The torment with fire and brimstone, comes doublefold, when the enemies of the Lord went into the lake of fire and brimstone, as described in Rev. xx. 10. But the wine of God's wrath, is filled up in the seven last plagues. They are poured out after the temple of God is opened in heaven, which event transpires under the sounding of the seventh angel. Rev. xv. 5; xvi. 10. And it is to be further noticed that the first plagues comes on the very class threatened by the third angel. Rev. xvi. 2; xiv. 9, 10. Hence we understand that the seven last plagues which fill up the wine of the wrath of God, threatened by the third angel, are future and as real as the plagues poured out on Egypt. See the account in Exodus. See also Rev. xvi. 1-14.

"Here is the patience of the saints." That is, in this period, commencing with their disappointment, they are in a day of affliction, a scene of trial and darkness, keeping the word of Christ's patience [Rev. iii. 10] and waiting for redemption at the coming of the Son of man. They are seen keeping the commandments of God, and in the possession of the faith or testimony of Jesus. The commandments of God are not in distinction from the testimony of Jesus, mean the ten commandments.

Matt. xix. 17-19; 1: 17-19; Rom. viii. 7-14; Luke xxi. 58; Matt. xv. 3, 4; Eph. vi. 9. We shall indeed need the faith of Jesus that we may stand in that awful hour when the last plagues shall be poured out on the earth. Blessed in truth, are they who die in the Lord. They rest from their labor and their works do follow them.

"Remember the Sabbath-day to keep it holy."

The Sabbath was made for man, and as the whole human race have need of all its blessings ever since it was instituted in Paradise, it is reasonable to conclude that God designed that it should be as strictly observed in one dispensation as in another. We do not see any good reasons why the Jews should keep it any more strictly than Christians. We design to show that there is perfect harmony in all the testimony of both Testaments relative to the observance of the Holy Sabbath. We are aware that every means has been, and will be tried to make it appear that we should not observe the Sabbath. Some assert that we cannot keep the letter of the Sabbath law. It is common for one class of our opponents to refer to certain restrictions laid upon the Jews in the wilderness, which are no part of the great Sabbath commandment, and which we will notice hereafter, to show that they are a violation of the Sabbath law. This view of the subject shows clearly the true import of the words "labor" and "work" in the fourth commandment. Six days are allotted to us to attend to that work necessary to this life; but the seventh is the Rest-day, in which we are required to rest from our own labor, and engage in the service of God.

It is said that the law of the Sabbath forbids kindling fires on the seventh day. To this we reply, that the great Sabbath law, the fourth commandment, says nothing concerning kindling fires. The children of Israel in the wilderness were not only forbidden to go out into the field to gather manna on the Sabbath, but, also, to pick up sticks to kindle a fire to cook it, and to wash their clothes on that day. "Bake that ye will bake to-day, and seethe that ye will seethe." Ex. xvi, 23.—They were a strong healthy people, free from disease, and were in a mild climate. It is said of them, [Ex. xvi, 23.] "I am the God that healeth thee." Also, [Ps. cv, 37.] "And there was not one feeble person among their tribes." Their clothes were miraculously preserved, and their food was given them from heaven. As they were instructed to cook their manna on the sixth day, and therefore had no use for fires on the seventh, to kindle fires on the Sabbath for that purpose, would have been a plain violation of the fourth commandment.

We are differently situated. Our constitutions and climate require the heat of fire on the Sabbath a portion of the year.—To kindle a fire on the seventh day as an act of mercy and necessity, the same as we would water an ox or a horse, or lift a sheep from a pit. Such acts, the "Lord of the Sabbath" pronounced "lawful." But it is evidently wrong, and a violation of the Sabbath, to neglect to make those necessary preparations for the rest of the Holy Sabbath, which can be consistently made on the sixth day. The Sabbath law forbids our doing on the seventh day that which can be done on the sixth, and also what is not really an act of mercy and necessity. But merciful acts, such as relieving the distress of man or beast, which cannot be done on the sixth day, are "lawful," on the seventh. A reasonable and Scriptural view of the law does not require us to suffer cold or hunger; for the law is "holy," "just," and "good."

But among the many positions of our opponents, which are perfectly destructive of each other, perhaps no one is more at variance with the Bible, and they did the six preceding days, than that which charges the Son of God with Sabbath-breaking. He says, "I have kept my Father's commandments."—But this view contradicts Jesus, and charges him with violating the fourth. It also contradicts the testimony of the beloved disciple, who wrote in the latter part of the eighth chapter: "Amen, amen, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, such also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel." John iii. 1-3.

"Whoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin." 1 John iii. 4-5.

This testimony proves that if Jesus did depart from the letter of the Sabbath law, then he was a sinner, for "sin is the transgression of the law."
gession of the law." But as "in him is no sin," it follows that he did not transgress the law, as he declares; "I have kept my Father's commandments." It is said that Jesus departed from the letter of the law in breaking the Sabbath, but that he sought by the spirit as well as by precept, that it was "relaxed." One thing is certain, he either kept the Sabbath law, or he broke it. If it is said that he observed it, then it is worse than idle to talk of his departing from its letter, and relaxing it. But if it is said that he did not observe it, but transgressed the Sabbath law, then Jesus is charged with doing a sinner; for "sin is the transgression of the law." Christ was made under the law, [Gal. iv, 4] and observed even the law of Moses up to the day of his crucifixion. He urged his observance upon his disciples. "The scribes and the Pharisees," said he, "is st in Moses' seat: All therefore whatsoever they bid you observe, that observe and do." Matt. xviii, 2, 3. As Moses' law extended to the cross, this injunction was to be obeyed till that time. Those who teach that the Sabbath is merely a Jewish institution, and that it was abolished at the cross, should know that, in that case, it continued in full force until the crucifixion; for Christ and his apostles were to observe the law of Moses, until the hand-writing of ordinances was nailed to the cross. Again, those who hold that the Sabbath law was abolished at the cross, virtually admit that it was in force up to that point of time. But if Jesus had the power and the right to relax it, he exercised that power in doing it away, and taught that it was done away, by healing the sick on the Sabbath. For then it is unlawful to talk of its being abolished afterward, at the cross. For a law that is not in force cannot be abolished. The wicked Pharisees charged the disciples with Sabbath-breaking, when they plucked the ears of corn, and ate to satisfy hunger, as they, with their Master, were on their way to the synagogue. But did Jesus teach that they had a right to break the Sabbath? Far from it. He referred them to what David did when he was hungry, also to the work of the priests, on the Sabbath, who were "blameless," and then declared his disciples "guileless." David and the priests were "blameless" upon no other ground than this; what they did was no violation of the law. The disciples were "guileless" on the same ground. The Bible nowhere forbids eating on the Sabbath when hungry. When Jesus was asked, "Is it lawful to heal on the Sabbath-days?" he replied: — "What man shall there be among you, that shall have a sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, until another day? How much more is a man better than a sheep? Wherefore is it lawful to do well on the Sabbath-days?" Matt. xii, 11.

The word lawfully signifies "agreeable to law; conformable to law; according to law; in accordance with the law." When used by our Saviour in Matt. xiii, and Luke xiv, it signifies conformable to the Sabbath law. Jesus did not give them a new Sabbath law, neither did he intimate that the fourth commandment was "relaxed." But he exposed the hypocrisy of those who falsely charged him with Sabbath-breaking, and declared that the sick, relieving dumb beasts in distress, or eating when hungry, was "lawful." The blind Pharisees, who rejected the first Advent to their own damnation, declared that those merciful acts which Christ performed on the Sabbath were "not lawful." Christ, on the other hand, pronounced such well-doing "LAWFUL." Those who teach that Jesus departed from the letter of the Sabbath law are on the side of the Pharisees, and their sin is worse, inasmuch as their blasphemies are against greater light. Christians should be on the side of Christ. Amen.

It is said that the impotent man, to whom Christ said, "Rise, take up thy bed and walk," broke the Sabbath. This is but a repetition of the false charge made by the Jews, who were ever watching for a chance to accuse Christ. We reject their testimony, and choose to believe Christ. The healed impotent man walking with his bed was not for any selfish end, nor for honor of God. Such acts are not prohibited by the fourth commandment. Two of the prophets speak against Sabbath-breaking; but when their testimony is examined it will be seen that they refer to burdens of merchandise, such as "sheaves," "wine, grapes and figs." See Jer. xxvi, 19—23; Ezek. xiii, 15.

Finally, it is said that the penalty for violating the Sabbath is done away, therefore the Sabbath law does not exist. To this we reply, that temporal death never was the full and final penalty for Sabbath-breaking. The fourth commandment says nothing concerning it. Under the "ministration of condemnation" and "death," [2 Cor. iii,] by the services of Moses' law, the transgression of the law of God was put to death. Why? Because, under that "faulcy" ministration there was no atonement for such sinners. But under the "ministration of the Spirit," which Jesus is our sacrifice, mercy, and glory of the "ministration of the Spirit," pleads for the transgressor of the law of God, that he may be spared, and turn and live. This is why the stoning system was done away, with the other laws of Moses, at the cross. But if temporal death was the full penalty for violating the law of God, then he who broke the Sabbath, murdered, or committed adultery, only had to be stoned to death to fully satisfy the law. And in the judgment such sins cannot appear against him, for the law was fully satisfied when he suffered temporal death. But the penalty for transgressing God's law was, and is, External Death. "Sin is the transgression of the law," and "the wages (penalty) of sin is death."
Our Conference in this place of has! We answer, make the word of God your meal. We expect to attend the Conferences at West Milton, (N. Y.) half a mile west of Milton Centre, on the road from Saratoga to Johnstown, and four and a half miles northwest of Ballston Spa, to commence Friday, June 27, at 2 o'clock, P. M., and hold over the Sabbath and First-Day. In behalf of the Bro. Horace Cushman.

We expect to attend the Conferences at Camden and West Milton. — The publication of the Review and Herald will be suspended for a few weeks in our absence. Ramitutions, and orders for publications should be sent in before the tenth of June.

New York.—The Seventh-day Sabbath. —This pamphlet of about 18 pages, when completed, will contain our articles in the “Review and Herald,” on the Sabbath question. It is designed principally for the travelling Brn. to distribute to those who have not read on the subject.

If you have been trying to give the warning over since, and the Lord has worked. Yesterday I led seven of the dear children of God down into the water and buried them in baptism. There are more inquiring for truth. To God be all the praise. Amen.

Bro. Peter Gibson of London, (C. W.) writes,—If any of my Brethren of the Philadelphia Church are going to the West this summer, I wish them to give me a call. The “Review and Herald” is a great comfort to me, as I am alone in this part of the world.”

CONFERENCEs.

Providence permitting there will be a Conference of the brethren at Camden, Oneida Co. N. Y., to commence Friday, June the 20th, at 9 o'clock, A. M., at the house of Bro. Chandler B. Preston. Brethren from all parts of the State are invited to attend. Camden is situated 18 miles north of Rome. Cars come Rome every morning and evening for Camden.

By request of the brethren.

Geo. W. HOLT.

There will be a General Conference at West Milton, (N. Y.) half a mile west of Milton Centre, on the road from Saratoga to Johnstown, and four and a half miles northwest of Ballston Spa, to commence Friday, June 27, at 2 o'clock, P. M., and hold over the Sabbath and First-Day. In behalf of the Bro. Horace Cushman.

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We have 1000 extra copies of this No. Those who wish them should send in their orders immediately.

LETTERS RECEIVED SINCE MAY 5.—Horace Cushman, $2; A. E. Randall; F. Wheeler; Osa Nichols, $2; S. Howard; S. W. Rhodes; L. Horr.

RECEIPTS.—Princes Strong, Albert Belden, $5 each ; Ira Abbey, C. B. Preston, $3 each; A. Hambly, C. M. Coburn, C. H. Bercher, $1 each; W. Jarvis and Joseph Bunting; 50 each; Peter Gibson $4, (one for Bro. Thompson, and two for a Chart, which will be sent as soon as convenient.) R. Moran and Bro. Gould, $1.