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"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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BROTHER HALE'S ARTICLE.

[CONCLUDED.]

THE BRIDE.

That "the bride the Lamb's wife," denotes "that great city, the holy Jerusalem," is settled by the word of God. Rev. xxi, 9, 10. And if God designed that we should understand something else to be denoted, he certainly could have informed us, as easily as he has explained the seven stars—the seven candlesticks—the two witnesses—the waters—the woman, or the beast that carrieth her.

It is equally clear that "the marriage of the Lamb" is an event that is always placed in the future, among the events which close up the scenes of this world. It is also equally clear that the actual reception of the throne and kingdom by Christ, is placed among these events.

Again.—I think I may say that every Adventist, at least, will admit that it is the New Jerusalem which is to be called "the throne of the Lord," (Jer. iii, 17,) "the city of the great King," who shall "sit as a priest upon his throne," "a priest for ever after the order of Melchisedec," a "High priest over the house, or family of God." As old Jerusalem is doomed to perpetual desolations all these things can be true only of the New Jerusalem. Now, is there any authority for supposing the figure of a marriage to denote the reception of the throne and kingdom? Let us see. By turning to one of the oldest of the prophets, we read: "And it shall be at that day, saith the Lord, that thou shalt call me Ishi: i. e., *my husband*. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies: I will even betroth thee unto me in faithfulness, and thou shalt know the Lord." Hosea ii, 16—20.

But who is this that is to call "the Lord," "my husband," in that day? In the appointed symbolic action of the prophet, who represents "the Lord," he is commanded to "take a wife of whoredoms and children of whoredoms; for the land hath committed great whoredom, departing from the Lord." i, 2. The wife is "Gomer," the children are 1. "Jezebel, i. e. the seed of God," whose "blood" the Lord says "I will avenge." 2. "Lo-ruhama, i. e. not having obtained mercy;" and 3. "Loammii, i. e. not my people." The Lord disowns Gomer as his wife, (ii, 2,) and her children are rejected. (4.) She is punished for her conjugal infidelity, and at length returns to her "first husband." (7.) The wife, throughout this allegorical scene, is "the land," as we shall see to be fully settled in other portions, and the marriage, in this case, brings the land back to the Lord. The children are the different classes which constituted the people of the land. The relation of "the children of Israel" to "the Lord," their character and history, are exhibited by a similar allegorical scene, in the third chapter, but there is *no marriage* in the case.

Shall we turn to Isaiah? "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.—liv, 1.

Who is denoted by the "barren" and "the desolate," whom the prophet commands to "sing?" Paul has settled its application, Gal. iv, 26, 27. "But Jerusalem which is above is free, which is the

mother of us all. For it is written, Rejoice thou barren: break forth and cry thou that travailest not," &c. Is this city, which figures in the "allegory," as "the mother of us all," provided with a husband? O Yes. And do not be frightened, brethren, if he should be the same personage, who is called in *other forms of speech*, our brother; it certainly cannot be any more alarming than that our "elder brother" should be called our *husband*, as he certainly is, if the church is the bride. But if any complain, their complaints must be directed against the word of God, and not against us.

But who is the husband of "the mother of us all?" Answer. "For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." (Isa. liv, 5.) Surely this must be the Lord Jesus. The prophet adds, "this [Jerusalem above] is the heritage of the servants of the Lord." V. 17. Compare Isaiah liv, 11—15, and Rev. xxi, 11—21; xxii, 1—5.

Again.—The prophet speaks of Jerusalem which is to be made "a praise in the earth;" as follows: "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isaiah lxii, 4, 5. But are her sons to marry the same bride? Not if the bride is "the church." But as they are to receive the kingdom as joint heirs with Christ, the marriage may denote the same act in each case.

Omitting a great many mere allusions to this established "allegory," in the case, among the prophets generally, shall we hear Ezekiel? By him all the natural, and most affecting, as well as the most loathsome incidents, are thrown into the picture, by which he "causes Jerusalem to know her abominations."—xvi, 2. There is the love at first sight—the promise and the covenant (v, 8), the gifts and tokens of affection, and the admiration of her beauty (10—14). Then follows the wanton violation of all the holy ties of "wedlock,"—the withdrawal of gifts—the contempt and wretchedness of the outcast, and the final desolation. (15—43.) But the marriage under "an everlasting covenant," restores the wife—"Jerusalem"—to "the Lord" (60—62.) And as this takes place in connection with the restoration of her sisters, Samaria and Sodom, it must denote the act of receiving that Jerusalem, which is to be "his throne," when "the kingdom is the Lord's."

By tracing the figurative word through the Bible, so far, with this "meaning," all is perfectly clear—"it makes good sense." The figure, the "allegory," is this:—The Lord is the husband, "the land," or "Jerusalem" is the wife—the people are the children. (Ezek. xvi, 21, 36.) So it was understood in reference to the old "covenant." And the old prophets themselves teach us, with a clearness that can hardly be misunderstood, that a Jerusalem to be "called by a new name, which the mouth of the Lord shall name," is to be under the "new covenant," what its type was under the old. Isa. lxii, 2; lxx, 18, 19; Ezek. xvi, 61.

Without stopping to consider the "city which hath foundations," to which Abraham "looked"—whose wife, "the free woman," represented "Jerusalem above," in the "allegory," as his "bond-woman" did old Jerusalem, of which Melchisedec was the founder, (according to Josephus,) and king. Shall we pass to consider "the marriage of the Lamb?" Rev. xix, 7—9. This text has given rise to three questions. 1. Who is the Lamb's wife? 2. What is denoted by the marriage? 3. When,

in the order of events, does it take place? 1. Who is the Lamb's wife? The church?—the church and the city?—or the city itself? Let us see. Who are these that sing of the marriage? The command to which they respond is as follows: "And a voice came out of the throne saying, Praise our God, all ye his servants, and ye that fear him, both small and great." It is the same company that is brought to view, Rev. xi, 18. This must be the church. Hear their response. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." If the church is the "wife," why do they sing of another party as the wife? Will the church sing her own praise in this manner? It may be proper enough for "one of the elders" to say, "These are they which came out of great tribulation, &c. But when the church speaks for herself she says, "Salvation unto our God." "Thou hast redeemed us" If the church is the bride, who are the guests at the marriage supper? The church cannot figure here as the wife. It must be, as God says, "the holy city." But can a city make herself ready? is often asked. "Is Christ to be married to stone walls?" &c. &c.

It is necessary, here, to allude to the most obvious and familiar laws of language, and of interpretation, that our brethren may not be betrayed into a spirit of levity, which would better become the Ballou and Whittemore school, or our common enemies, than Adventists. It must be known to every one for whom it is proper to speak in the case, that in these figurative exhibitions of truth, allegories in particular, life, and thought, and feeling, and speech and action are given to the inanimate things personified, and that is said of them which could be literally true only of rational beings. Thistles and cedars talk and make contracts. (2 Kings xiv, 9.) Eagles have fields to plant. (Ezek. xvii, 5.) Cities come and go, weep and rejoice, rise up and sit down, eat, drink, are clothed or naked, sin, and are punished, &c. &c. In all these cases, the inanimate or irrational agent is personified and made, or supposed to perform what is ascribed to it. And every figure, simile, metaphor, parable, allegory, &c. must be interpreted by laws peculiar to themselves. This rule should not be forgotten here: "We must not explain one part *literally* and another part *figuratively*."—(Horne.)

Now I think any brother must see, that when he asks, "Is Christ married to stone walls?" "Can a city of stone and mortar make herself ready?" &c. &c., it does much more credit to his mirthfulness than to his veneration, conscientiousness or perceptive faculties.

We do not suppose that Christ is "married to stone walls," or anything else; but that the marriage of the Lamb denotes the inauguration of Christ, as King into his throne, which is just such a city as God has described in Rev. xxi: We do not suppose there is any bride to "make herself ready;" but that this figurative expression denotes some important preparatory work, in the case of the city, in connection with its becoming "the throne of the Lord." And what that work is it is not difficult to determine. The "holy city" is called also "the tabernacle of God."—Rev. xxi. Christ is "the minister of the true tabernacle which the Lord pitched and not man."—Heb. viii. 2. The typical tabernacle had to be "purified;" and Paul tells us the true tabernacle must also be purified:—"It was therefore necessary that the patterns of things in the heavens should be purified with these; (the blood of calves and of goats;) but

the heavenly things themselves with better sacrifices than these."—Heb. ix, 23. The typical work of "atonement for the holy sanctuary, and for the tabernacle of the congregation, and the altar," as well as for "the priests, and for all the people of the congregation," was on the tenth day of the seventh month.—Lev. xvi, 29, 33. And when that work of atonement for "the heavenly things themselves" shall have been accomplished by Christ, then we suppose that preparation denoted in the figure, will have been effected:—what had been hitherto the tabernacle of our Great High Priest is "ready" to become his throne.

"And to her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints." They "wash their robes and make them white in the blood of the Lamb." "By his own blood he entered in once, into the holy place." The holy city—the heavenly Jerusalem—is indebted to the same atoning blood for her purity, that the saints are indebted to for theirs.

When does the marriage take place? It is asserted that it must be *after* the destruction of the wicked, after the judgment, at least, of the "great whore." But why so? The fact that the account of it falls after the account of the judgment of that personage, is, of itself, no proof of it. The parts of this book in particular, must be arranged, not by the order in which they occur, but by the order of the events of which they speak. Is it not evident that verse 4th of chapter xix, closes the portion which begins with chapter xvii? and that the 5th verse begins a new portion? Compare Rev. iv, 5. And if the marriage be supposed to denote the union of Christ with his church, does not that take place till *after* the judgment? They certainly meet him, and appear with him in glory before that time. The union of Christ with his church must take place before the execution of judgment upon the wicked. But if it be contended that the marriage, here, denotes some event which takes place so long after they have found their way to the Lord, it is very doubtful whether that can be the event denoted by the marriage in the parable.

The song of the church, here, itself, appears to prove both the event which the marriage denotes, and the time in which it takes place. What is their theme? The same, evidently, of the four and twenty elders on the sounding of the seventh trumpet: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned!"—Say the elders. "Alleluia: for the Lord God omnipotent reigneth!" say the church. They both celebrate the introduction of the reign of Christ. And as Christ, together with his saints in their glorified state, are to execute judgment upon the wicked, the marriage, which denotes the placing Christ in his throne, must take place before, and not after the execution of judgment upon any of his enemies. We suppose the song celebrates an event that is already accomplished at the time it is sung.

By going "through the Bible," then, with the figure, guided by the established rules of interpretation, there is but one interpretation, one "meaning,"—which can be sustained throughout—of "the marriage," as an event to take place in connection with the end. And I can give that act of Christ denoted by the coming of the bridegroom to the marriage, no other *special* reference, but to the act of resigning his mediatorial work, in behalf the world, in order to his becoming king.

It is asked—"What is meant by the virgins going in *with him* to the marriage?" The difficulty exists only with those who interpret "one part of the figure *literally*, and the other *figuratively*."

But understanding this part of the figure as we do the other part, to denote something beyond itself, it must be understood in a sense which accords with the *nature of the event* which the marriage denotes. The coming of the bridegroom would point out some change of work or office, on the part of our Lord, in the invisible world; and the going in with him a corresponding change on the part of his true people. With him it is within the veil—where he has gone to prepare a place for us; with them it is outside the veil, where they are to wait

and keep themselves ready till he appears for their salvation.

Finally. What are the reasons for believing that the event, now supposed to be denoted by the coming of the bridegroom to the marriage, has taken place? Some of these reasons have been anticipated. 1. That event must precede the appearing of Christ.

2. All the power of "the typical argument," though it may have misconceived the precise bearing of the type upon events, bears upon the last seventh month, as the date of that change. Those who have not fully abandoned the position then taken, will admit, that it is too early, at present, to attach no special importance to that argument, or to the events of that time.

3. This view of the question given us as well-defined a position as we have ever had; while it explains what must otherwise be a perplexity in our history, and shows that we have taken a step, which we know must be taken, in the closing up of our mortal state.

4. The condition of things around us goes to confirm the supposition that this step has been taken; while the Adventists, as a body, are placed in circumstances evidently in accordance with those described in the word of God, as the lot of his people at the end. These will be noticed more at length, in considering the duties and trials of our position.

5. This interpretation harmonizes all those figurative portions of the word of God, which speak of the coming of Christ, in their special application, and that too, by referring them to facts plainly stated in other forms of speech, through the prophecies.

The entire picture is also remarkably in accordance with the history of the Adventists, while they have been as insensible that they were living it out, as the disciples of old were, that the oft-repeated prophecies of the crucifixion and resurrection of Christ were being fulfilled, though these events were passing before their eyes, till after they had passed.

I know it is doubted whether we have had any demonstrations which should lead us to such a conclusion. But where shall we look for demonstrations? "We know that whatsoever the law saith, it saith to them that are under the law:" what God has spoken of the state of things in connection with the coming of Christ, is applicable only to those who are responsible for the truth on that subject. The demonstrations of the old world's doom, before it came, were given only to the family of Noah. The demonstrations of Egypt's doom, to which the Egyptians would not take heed, were given only to the people of God. The demonstrations of the doom of Babylon, were unheeded, but by her captives, till God himself informed her proud and idolatrous monarch, that "God had numbered his kingdom and finished it!" The inhabitants of Jerusalem, excepting the little flock of her outcast children, "knew not" the demonstrations, "that the things which belonged to her peace" were hid from her eyes, till the wrath came upon them to the uttermost. And when I must admit, that the Adventists have had no demonstrations that the world's day is over, I must doubt that they have the truth of God, and that they are His people.

A. HALE.

Divine appointment of the Seventh Day.

BY J. W. MORTON.

CHAPTER I.

PROPOSITION.

That the seventh day of the week is the only weekly sabbath of God's appointment.

First Reason.—My first reason for believing this proposition is, That the original Sabbath law, referred to in Genesis ii, 2, 3, and embodied in Exodus xx, 8—11, requires the sanctification of no other day.

Genesis ii, 2, 3—"And on the seventh day (*on day the seventh*) God ended his work which he had made; and he rested on the seventh day (*on day the seventh*) from all his work which he had made. And God blessed the seventh day (*the day the seventh*), and sanctified it: because that in it he had rested from all his work which God created and made."

Exodus xx, 8, 11. "Remember the Sabbath-day, (*the day of the rest, or Sabbath*), to keep it holy. Six days shalt thou

labor, and do all thy work; but the seventh day (*day the seventh*) is the Sabbath (*rest*) of the Lord thy God: in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day (*on day the seventh*); wherefore the Lord blessed the Sabbath-day (*the day of the rest, or Sabbath*), and hallowed it."

The only object direct or indirect, of this commandment, is "*the day*." What are we commanded to remember? "The day." What are we required to keep holy? "The day." What did the Lord bless and hallow? "The day." In what are we forbidden to work? In "the day." Now let us inquire—

1. What day? Not the day of Adam's fall; nor the day Noah went into the ark; nor the day of the overthrow of Sodom; nor the day of the Exodus; nor the day of the Provocation; nor the day of the removal of the ark; nor the day of Christ's birth; nor the day of his crucifixion; nor the day of his resurrection; nor the day of his ascension; nor the day of judgment. It may be, and certainly is, proper, that we should remember all these; but we are not told to do so in this commandment.—Neither is it some one day of the week, but no one in particular; for how could we remember "*the day*," that is no day in particular?—how could we keep holy "*the day*" that has not been specified? and how could we say that God had blessed and hallowed "*the day*," that was no one day more than another? What day, then? God says, Remember the Sabbath-day, or the day of the Sabbath; Keep holy the day of the Sabbath; The Lord blessed and hallowed the day of the Sabbath. He also says, The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. This day, therefore, is "the seventh day," or "the day of the Sabbath."

2. What Sabbath? Not "a Sabbath," or any Sabbath that man may invent, or that God may hereafter keep; for that would be "some Sabbath," but no one in particular. Not some institution yet undetermined, that God may require man to observe weekly; for the command is not, "Remember the Sabbath institution," but "Remember the day of the Sabbath;" not, "Keep holy the Sabbath institution," but, "Keep holy the day of the Sabbath." The Lord did not bless and hallow "the Sabbath institution," but "the day of the Sabbath." We are not forbidden to do work in "the Sabbath institution," but in "the seventh day." In fact, the phrase "the Sabbath," in this commandment, means neither more nor less than "the rest." It is not here the name of any institution at all, though it is often thus used in other parts of the Bible. Hence, this Sabbath is "the Sabbath or rest of the Lord thy God."

3. Which day of the week is "the day of the Sabbath?" No other than that day on which the Lord rested; for the command refers to God's Sabbath. On which day of the week did he rest? "And he rested on the seventh day." Gen. ii, 2. Therefore, "the day of the Sabbath" is the same day of the week on which God rested from the work of creation; and as he rested on the seventh day of the first week, and on no other, the seventh and no other day of every other week must be the only "day of the Sabbath."

Let it be particularly observed, that God does not say, Remember the Sabbath, or, Remember the Sabbatic institution, though this is necessarily implied in the command; but, Remember "the day of the Sabbath"—the day on which I have ordained that the Sabbatic institution be observed. As if he had said, There is little danger, comparatively, that you will forget the fact of my having kept Sabbath; nor is it likely that you will altogether neglect to observe *some day* of rest from your arduous toils, for you will be driven to this by the ever returning demands of your exhausted bodies; but you are, and always will be, in especial danger of forgetting the proper day of the week for honoring me in my own institution. Satan, who takes infinite delight in all kinds of "will-worship," while he hates with a perfect hatred every act of strict obedience to my law, will do all he can to persuade you that some other day will do just as well, or even better. Remember, therefore, the day of my Sabbath, and keep the same day holy in every

week; for—mark the reason—I have myself rested on the seventh day, and on that account I have blessed and sanctified that and no other day of the week, that you may observe it, and keep it holy, not because it is in itself better than any other day, but because I have blessed and sanctified it.

But you say that the phrase, "the Sabbath-day," or "the day of the Sabbath," does not mean any particular day, but "one day in seven," or some one of the days of the week. You alledge that "the day of the Sabbath," like "the Pope of Rome," "the Emperor of Russia," or "the King of Denmark," is a generic term, alike applicable to all the member of the same class. The phrase, "the Emperor of Russia," you say, refers alike to Peter, to Alexander, and to Nicholas, though only one of them could be Emperor at any given time; so "the day of the Sabbath" refers alike to the seventh and to the first day of the week, though there never was but one Sabbath at any one time. This is a very ingenious and plausible method of evading the force of the Divine testimony; but, as the reasoning by which it is sustained appears to be entirely sophistical, I cannot but look upon the whole thing as a fabrication. I believe that any man, possessing the requisite qualifications, may become "Emperor of Russia," but deny that any day but one can be the day of God's Sabbath, inasmuch as God had never kept, at that time, but one Sabbath, and that occupied only one day. There is only one day of American Independence; only one day of the Resurrection of Christ; only one day of the birth of any one man; and only one day of Judgment. And why? Because American Independence was declared on but one day; Christ rose on but one day; the same man cannot be born on two different days; and God hath appointed only one day in which he will judge the world. Now, on the same principle, there can be but one "day of the Sabbath" of the Lord our God. If I should say that the day of Christ's Resurrection is not any particular day of the week, but only "one day in seven," you would not hesitate to call me a fool, while my ignorance would excite your deepest sympathy; but when you say that "the day of the Sabbath" does not mean that particular day on which the Lord's Sabbath occurred, but only "one day in seven," you expect me to receive your assertion as the infallible teaching of superior wisdom. I cannot, however, so receive it, for the following reasons:—

1. If God had meant "one day in seven," he would have said so. His first and great design, in writing his law on tables of stone, was to be understood by his creatures; but, for more than two thousand years after he gave the law, no human being ever suspected that "the day of the Sabbath" meant anything else than the seventh day of the week, because it was commonly known that that day alone was in reality "the day of the Sabbath." Indeed, this "one-day-in-seven" doctrine is known to have been invented within a few hundred years, with the pious design of accounting for a change of Sabbath, without the necessity of repealing a portion of the moral law. It is matter of great surprise, that those pious theologians, who first substituted "one day in seven" for "the day of the Sabbath," did not shudder at the thought of presuming to mend the language of the Holy Ghost. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. xii, 6. Brethren are you prepared to enter into judgment, and answer for the liberties you have taken with God's word? In substituting the vague and indefinite expression, "one day in seven," for the definite and unequivocal terms, "the Sabbath-day," and "the seventh day," you have as truly taken "away from the words of the prophecy of this book," as if you had blotted the fourth commandment from the Decalogue; while your leading object has been, to make way for the introduction of a new command that, for aught the Scriptures teach, it never entered into the heart of the Almighty to put into his law. "A faithful witness will not lie," and when the world asks, Which day of the seven hath God appointed to be the weekly Sabbath? God expects that you, as faithful witnesses, will not only "not lie," but that you will not equivocate, or give with the gospel trumpet "an uncertain sound." He does not expect that you will quote a text from the

Acts of the Apostles, that says not one word about Sabbath-keeping, to prove that the fourth commandment enjoins the keeping holy of "one day in seven," but of "no day in particular."

2. God never blessed "one day in seven," without blessing a particular day. He either blessed some definite object, or nothing. You may say, indeed, without falsehood, that God blessed "one day in seven;" but if you mean that this act of blessing did not terminate on any particular day, you ought to know, that you are asserting what is naturally impossible. As well might you say of a band of robbers, that they had killed "one man in seven," while in reality they had killed no man in particular. No, brethren, yourselves know very well, that God had not blessed and sanctified any day but *the seventh of the seven*, prior to the giving of the written law. You know, that if God blessed any day of the week at all, it was a definite day, distinct from all the other days of the week. But this commandment says, that "the Lord blessed the Sabbath-day." Therefore the Sabbath-day must be a particular day of the week. Therefore "the Sabbath-day" is not "one day in seven," or an indefinite seventh part of time. Therefore it is not "one day in seven" that we are required to remember, and keep holy, and in which we are forbidden to do any work; but "the seventh day" of the week, which was then, is now, and will be till the end of time, "the day of the Sabbath" of the Lord our God.

3. No day of the week but the seventh was ever called "the day of the Sabbath," either by God or man, till long since the death of the last inspired writer. Search both Testaments through and through, and you will find no other day called "the Sabbath," or even "a Sabbath," except the ceremonial Sabbaths, with which, of course, we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day, and no other, was still called "the Sabbath." If you can prove that any one man, among the millions of Adam's children, from the beginning of the world till the rise of Anti-Christ, ever called the first day of the week "the Sabbath," you will shed a light upon this controversy, for which a host of able writers have searched in vain.

But, farther; the first day of the week was not observed by any of the children of men, as a Sabbath, for three hundred years after the birth of Christ. Do you ask proof? I refer you to Theodore de Beza, who plainly say so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?

I infer, therefore, that "the day of the Sabbath," or "the Sabbath-day," is the proper name of the seventh day of the week, as much so as "the day of Saturn;" and that to attach this proper name *now* to some other day of the week, and to affirm that God meant that other day, as much as he did the seventh, when he wrote the law on tables of stone, is as unreasonable as it is impious. If you say, that when God speaks of "the Sabbath-day," he means "one day in seven, but no day in particular," you are as far from the truth as if you said that, when he speaks of Moses, he does not mean any particular man, but "some one of the Israelites." Moses was one of the Israelites, just as the Sabbath-day is one day in seven. But when God says Moses, he means Moses the son of Amram; and when he says "the Sabbath-day," he means the seventh day of the week. You may give different names to the same object, without interfering with its identity; but to apply the same name to two different objects, and then to affirm that these two objects are identically the same, so that what is predicated of the one must be true of the other, is as though a navigator should discover an island in the Southern Ocean, and call it "England," and then affirm that the late work of Mr. Macaulay, entitled "The History of England," is a veritable and authentic history of his newly-discovered empire. Which would you wonder at most, the stupidity or effrontery of that navigator?

I cannot close this chapter without reminding you that, in attempting to refute the above reasoning, the main thing you will have to show is, that "the Sabbath-day," or "the day of the Sabbath," is an indefinite or general expression, applicable alike to at least two different days of the week, and that

it is used indefinitely in this commandment. If it has been proved, that "the day of the Sabbath" refers, and can refer, *only* to the seventh day of the week, then it is true, and will remain forever true, that the original Sabbath law requires the sanctification of no other day. This is the truth which I undertook to exhibit in this chapter, and is my first reason for believing the proposition under consideration.

Counterfeit Coin.

Being the substance of a recent Conversation between an eminent Counselor at Law and a Sabbatarian.

The Lawyer contended that although the first day of the week had no divine authority for its sanctity or observance as a Sabbath, yet if it be kept as scrupulously and conscientiously as the seventh day demanded, *it could not but be* as acceptable to God.

In answer to such sophistry, the Sabbatarian submitted the following legal case to him:—

"I am told that I can purchase, in the State of Connecticut, one hundred copper cents, bearing the impress and superscription of the United States Mint, and equal in every respect in value to the mint coin, for sixty-five cents, payable in gold or silver. But I admit them to be counterfeit. I admit, also, that I circulate this spurious coin. Now, will you undertake, for a fee of \$10,000, to defend my cause against a prosecution for passing such false coin, and exonerate me from conviction in the United States' Courts?"

The honest lawyer's answer unhesitatingly was, "I cannot argue your cause in the very teeth of so unquestionable a law as appears to exist on the Statute Books."

The Sabbatarian replied:—"Then, as you admit your first day Sabbath a counterfeit, allow me to answer you as the celebrated Mr. Whiston did Chancellor King of England upon a similar question: 'If God Almighty should be as consistent, as just, and as jealous of his laws in the Court of Heaven, as my Lord Chancellor is in his, where are we then?'"

THE INFERENCE.—If, then, I cannot obtain an advocate on earth, (for no one of repute would undertake it,) to plead my cause with the offer of a fee of \$10,000, for the violation of a law of man's making, what ground have I to expect that the only advocate to be obtained in the Court of Heaven, i. e. the Lord Jesus Christ, will defend my cause against a breach of that law which his father ever made punishable with DEATH, temporal and eternal?—and who himself, when on earth, in his comment on that law, averred that not one jot or tittle could in any wise pass from it? (Matt. v, 18, 19).—[Sabb. Tract No. 7.

Letter from Brother Bates.

Dear Bro. White: I returned home yesterday from a tour through some of our principal cities and large towns, where I went to seek out those who have an ear to hear relative to the "present truth."

By appointment I lectured in the Temperance Hall in Fall River, Mass., August 12th. As this was the first time that a portion of the present truth had been presented there, some of my hearers were somewhat excited with respect to their present and future relation, with the two-horned beast of Rev. xiii, 11—18. There were a few, however, who became interested to know the whole truth, and gladly received the books I handed them; and wished the paper directed to them. From thence I went to Springfield, Mass., where I lectured in Bro. Samuel Currier's hall on the 14th. Here are some who I believe will embrace the whole truth, and stand in the battle in the day of the Lord. I here got Bro. Daniel's name, but not before it was too late to visit him. I was glad to learn, through the paper, shortly afterwards, that he had embraced the whole truth. I left here the 15th, to meet with the brethren in Connecticut. Our meeting with them on the Sabbath and first-day, at Bro. North's, in Berlin, proved a strengthening and reviving season. Their interest is still increasing, (just as it should with all true Sabbath-keepers,) as they see the great and dreadful day of God is now at hand. I baptized three who were much strengthened and blessed of the Lord. I spent a great part of the 18th, in company with Bro. Chamberlain, in Mid-

dletown, visiting, and explaining our position, in private dwellings, to those that were willing to hear. New-York city was my next stopping place. I found the brethren in trial here. I remained with them until August 25, visiting and holding meetings. Our last meeting was a social, heavenly, melting season. Truth triumphed, freedom prevailed, and God was honored. Satan's purposes for that time defeated. May the Lord help them to flee from all his destructive snares. * * *

August 28th, I arrived in Baltimore, Md. There I spent five days visiting from house to house; where I could find Advent believers. I was invited to hold one public meeting on first-day, and some others in dwelling houses. The scriptural view of the Sanctuary, connected with the end of the days in the fall of 1844, and the third angel's message, was new, and seemed to affect some of them deeply. Some confessed the Sabbath, others were examining, and reading the books and papers I furnished them with. Some of them were from Massachusetts, Maine and New Hampshire. Five of them send for the paper. May the Lord bless and prosper these dear brethren in the clear light of the third angel's message.

JOSEPH BATES.

Fairhaven, Sept. 9th, 1851.

THE REVIEW AND HERALD.

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

SARATOGA SPRINGS, TUESDAY, OCTOBER 7, 1851.

THE PAPER.

We made arrangements to have this number out earlier. But on our return from Vermont last evening, we learned that articles, which we wrote at Sutton, for this number, were lost on the way; therefore it has been delayed a number of days longer than we expected it would be. We intend to publish regularly. But if we do not, and if the paper is to be delayed at any time, we will endeavor to notify the readers of the probable time of the delay, so as to prevent disappointment.

VERMONT CONFERENCE.

We can only say that this was a deeply interesting meeting. Perfect union existed through the entire meeting. The Holy Spirit was gloriously poured out, and all were blest, strengthened, and cheered on their way to the Golden City, the Heavenly Jerusalem. The distracting, unprofitable views relative to Old Jerusalem and the Jews, &c., that are afloat at the present time, were not mentioned during the meeting. No one present, to our knowledge, has anything to do with them. The Jerusalem "above" and "free," is that which interests us. On that we dwell with pleasure, unity of sentiments, and profit. "Blessed," says the True Witness, Jesus, "are they that do his [the Father's ten] commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Rev. xxii, 14.

We wish here to state that we as a people have no confidence in the strange notions, that some have run into, that the saints have yet to go to Old Jerusalem, &c., &c. Brethren beware of such heresies.

We have this moment received a letter from Bro. M. L. Bauder of Cleveland, Ohio, stating that some there held views relative to what is termed "spiritual union." We did suppose that all people of common sense, who profess any regard for bible religion, would condemn at once all such "damnable heresies," as Peter would call them, after seeing the awful effects of spiritualizing notions.

We hesitate not to say that these foolish notions relative to being in the Eden state, &c., are all of the Devil. This we have believed and taught from the time such views arose. It is a source of grief to us that any should embrace the Sabbath before they get rid of such notions. We are sure that we speak the minds of the brethren everywhere, when we say that we are sorry that any holding any such notions, ever embraced the present truth, without first dropping them forever. May God deliver us from such people, unless they immediately renounce such heresies.

There will be a Conference at West Medford (Mass.) at the house of P. Folsom, to commence Friday, Oct. 24th, at 6 o'clock P. M., and hold two days. Advent brethren are invited to attend. Bro. G. W. Holt and J. Bates are expected to be present. Bro. and Sister White are invited to attend. Those who come in the cars should stop at West Medford Depot, on the Boston and Lowell Railroad.

In behalf of the brethren. OTIS NICHOLS.

Bro. Rhodes, Chapin, and many others, are very anxious that Bro. J. Bates should come to western N. Y. Many in the wide field call for help. Will he visit them?

THE TWO LAWS.

The Moral and Ceremonial; their origin, and the distinction between them; the object and design of each; the perpetuity of the moral law, and the limitation of the ceremonial law.

First, the moral law is the divine government of God which existed before the fall of man, and was the rule by which his life and acts were to be governed. Man's first voluntary act of disobedience, which involved him and his posterity in sin and death, was a violation of the first precept growing out of the first principle of the divine law, viz. "Thou shalt have no other Gods before me." The motive and object of partaking of the forbidden fruit was to become as gods. This was the very stepping-stone to all the idolatry that has corrupted and doomed this fallen and wicked world.

Every candid and reflecting mind must admit that the holy, just and righteous principles, which require created intelligent beings to love the Lord their God with all their heart, and with all their soul, and with all their mind, and their neighbor or brother as themselves, naturally and justly grow out of the relation which created intelligent beings sustain to their Creator, and one another. And a strict conformity to these principles is indispensable to the happiness and well being of all who are embraced under the moral or divine government of God. And these two principles are so intimately connected, that a violation of one of them involves the transgression of both, for he that fails in one point is guilty of all. James ii, 10. That is, he becomes an offender against the divine government of God. There is no respect of persons with God, whether they be angels or men. No one can violate these holy, just and righteous principles of God's divine government, and be innocent. Angels, which kept not their first estate, but left their own habitation, certainly violated these principles of the divine government; and to this agrees the word of inspiration.

It is written, [1 John iii, 8,] "He that committeth sin is of the devil, for the devil sinneth from the beginning." Inspiration has defined sin to be the transgression of the law. It may be seen from the face of the text that sin, whether committed by the devil or men, is alike a violation of the divine law; for he that committeth sin is of the devil; for the devil sinneth from the beginning. It is written again of the devil, [John viii, 44,] that "he was a murderer from the beginning." Then he of course violated the sixth commandment, which says, "Thou shalt not kill." The text further says that he abode not in the truth. It is written, thy law is the truth. Then Satan abode not in the divine law of truth. Once more. In 2 Pet. ii, 4, we read, "For if God spared not the angels that sinned, but cast them down to hell." From the above it is clear that the sins of angels and men are alike the transgression of the law, and also that the fall of angels was in consequence of their sin, which is defined to be the transgression of the law. Hence the law existed before angels sinned and fell. How vain then the assertion of our opponents that the divine law never existed before God delivered it from Mount Sinai. Truly, such wisdom is of this world and is foolishness with God.

The law of supreme love to God and love to our neighbor, has existed from the beginning, from the time that intelligent beings existed to be governed, and will exist while angels and redeemed saints continue to be governed. In 1 John iv, 21, we read, "And this commandment have we from him, [God the Father, see verse above,] that he who loveth God, love his brother also." 2 John i, 5, "Not as though I wrote a new commandment unto thee, but that which we have had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it." 1 John iii, 11. "For this is the message [or commandment, margin] that ye heard from the beginning, that we should love one another, not as Cain," &c. Chap. ii, 7. "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: The old commandment is the word [or law] which ye have heard from the beginning." John, in these texts, has been talking of the law of love to God and one another, the law spoken of by Christ in Matt. xxii, 36—40. Commandment, word, and law are synonymous terms in these texts. They express one and the same meaning; for John is talking of the law of love to God and one another. It is also clear from Ex. xxiv, 12. "And the Lord said unto Moses, come up to me in the mount, and be thou there: and I will give thee tables of stone, and a LAW, and COMMANDMENTS, which I have written." Also in Matt. v, 17—19; xxii, 36, law and commandment are synonymously used. And John says, [chap. v, 2, 3,] by this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his command-

ments; and his commandments are not grievous," except to the carnal mind which cannot be subject to the law of God. It is in vain then to talk of loving God, or the children of God, understandingly, and at the same time be violating either one of the commandments. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Chap. ii, 3, 4.

The old commandment is the word [or law] which ye have heard from the beginning. John's gospel i, 1. "In the beginning was the word, and the word was with God, and the word was God." "God is love." 1 John iv, 8. Thus we learn that God's holy law of love is but a transcript of his own being, and the divine attributes of his own holiness and perfection. Hence it was from this consideration that Christ has said, [Luke xvi, 17,] "And it is easier for heaven and earth to pass, than ONE TITTLE of the law to fail.

The doctrine of these scriptures is, that it would be more consistent with the moral character and righteousness of God, to strike out of existence, and annihilate the planetary heavens, and the earth, and all his great and mighty work of creation, than to suffer one tittle of his holy law to fail. Should he do this, he would suffer one of the righteous attributes of his own holiness and moral perfection to fail. This he never can, and never will do. Hence it would be easier, and more consistent for creation to pass away, than for the Creator to suffer any portion, even one tittle, of his own holiness and moral perfection to fail. And to this agree the words of the Prophet. Isa. li, 6, 7. Lift up your eyes to the heavens, and look upon the earth: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: But my salvation shall be for ever, and my righteousness shall NOT BE ABOLISHED. To abolish God's divine law, would be to abolish his own holiness. Ps. cxix, 142. Thy righteousness is an everlasting righteousness, and thy law is the truth. Isa. xlii, 21. "The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honorable." Law and righteousness are synonymous terms in these texts. From these texts we learn that the attributes of God's holiness and moral perfection and righteousness, are revealed to us in his divine law, which he has said shall NEVER be abolished. The words of this law are the words of the covenant of which he has said, "My covenant will I not break, nor ALTER the thing that is gone out of my lips."

The worlds were framed by the word of God. Heb. xi, 3. They were made by his Son. Chap. i, 2; Col. i, 14—17. "And his name is called the word of God." Rev. xix, 3. "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "And the word [or law which was from the beginning,] was made flesh and dwelt among us." Again, [1 John i, 1,] "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; For the life was manifested, and we have seen it, and bear witness." Said Jesus, "I am that bread of life, I am the living bread which came down from heaven." And "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life."

Surely, none but such as are under the law of sin and death, having the carnal mind which is enmity against God, and is not subject to the law of God, neither indeed can be, can talk of the divine law, the transcript of God's own holiness, the word which was God and was made flesh and dwelt among us, being abolished. This is spiritualism in the highest degree. It denies both the Father and the Son. How vain then to talk of the righteousness and holiness, and moral perfection of Jehovah being relaxed, revised, improved, and amended. Surely, such wisdom is of this world, and is indeed foolishness with God, and oh, how insulting to the Majesty of heaven, whose law is the transcript of his own holiness, and is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. Said Paul, do we then make void the law through faith? God forbid. Yea, we ESTABLISH THE LAW. Said David, "It is time for thee Lord to work; for they have made void thy law." "Thou hast magnified thy word ABOVE ALL THY NAME." God is more jealous for his moral law of truth, the attributes of his own righteousness, than he is for the name of his person.

Joseph Marsh said, a few days since, Christ fulfilled the law. He was asked if that made it void, and released us from the obligation to obey it. He replied, that Christ fulfilling the law was like fulfill-

ing, or filling full a certain number of pitchers. When they were filled full, they could hold no more, and no more could be done to fulfil them, or fill them full, so Christ had fulfilled the law, and he was the end of the law, and we were not under the law but under grace. To this we will let Paul reply. "Do we then make void the law through faith? God forbid, yea we ESTABLISH THE LAW." What then, shall we sin? Sin is the transgression of the law, so we will read it thus: What then, shall we transgress the law because we are not under the law, but under grace? *God forbid*; know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of the transgression of the law unto death, or of obedience to the law unto righteousness. Whosoever sinneth transgresseth also the law, for sin is the transgression of the law. He that committeth sin is of the devil. John.

Because Jesus has said the Sabbath was made for man, and not man for the Sabbath, and that the Son of man is Lord also of the Sabbath, some say that man is at liberty to regard, or disregard, to cherish, or put away, the Sabbath. To this we reply, that the woman was made for the man, and not man for the woman. The husband is lord also of the wife. If we disregard and put away the Sabbath on the above principle, the marriage covenant might be disregarded on the same principle. But it is strange reasoning, to take the facts of the thing existent, to prove its none existence. Heb. iv, 4—9, is also taken to prove the Sabbath of the moral law to be ceremonial, a shadow of the seventh thousand years. Mr. Marsh, in his Age to come, says, "we invite criticism on this point," "it is invulnerable." To this we reply, that every substance casts its own shadow. A shadow cannot be the primary cause of the body. The Sabbath was made for man in paradise, before the fall of man, before man needed a shadow to point him forward to the restitution. In the ceremonial law, [Lev. xxv, 3—5,] is the shadow of the seventh thousand years, and not in the moral law, neither in Heb. iv, 4—9. If the Sabbath is made a type or shadow from the sense it is used in Heb. iv, then on the same principle, the marriage covenant is made a shadow from the sense it is used in Eph. v, 22—32. And if the Sabbath be disregarded, and put away on this principle, then the marriage covenant may be on the same principle. But Paul, in these texts, speaks of these institutions in a figurative sense, and not as shadows, for a shadow ceases when it reaches its body. But the Sabbath will never cease so long as the new heavens and new earth remain. See Isa. lxvi, 22, 23. Hence the Sabbath is no shadow. Again, in order to avoid the fourth commandment it is said that Christ resolved the ten commandments into two. Matt. xxii, 36—39. But such err, not knowing the scriptures. Christ, in this text, quotes from Deut. vi, 5, and Lev. xix, 13. He left the two great principles standing on their original basis, and further said, on these hang ALL THE LAW and the prophets.

Christ and his apostles always speak of, and quote from the moral law, as standing on its original basis. See Matt. iv, 17—19; Mark xii, 29—31; Luke x, 25—33; Rom. xiii, 8, 9; Gal. 5, 14; James ii, 8—12; Rom. ii, 13, 21—23. Jesus said, think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. To fulfil is not to destroy, or do away. James has said, If ye fulfil the royal law according to the scriptures, thou shalt love thy neighbor as thyself, ye do well. Mark it, James would have us do this ACCORDING to the scriptures; [Old Testament,] just as it stands on its original basis. If we do this, he says, we do well. He further teaches that whosoever [Jew or Gentile] shall keep the whole law, and yet offend in ONE POINT, he is guilty of ALL, for he [margin, that law] that said, do not commit adultery, said also do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. The argument of James is, that all the commandments of the law stand on their original basis, and all remain in full force, not one point excepted, not even the fourth point, or precept, which is the Sabbath commandment.

All have transgressed the law, and the sentence of condemnation and death, and the wrath of God, has been upon them. Christ has suffered, the just for the unjust, and offered pardon, and he that obtains pardon is delivered from the sentence of the law, and is brought under pardon or grace. But the law remains in full force. If he sins again by transgressing the law, he is again brought under bondage to the law, and must obtain a second pardon, and so on for every offence, or the law will finally take vengeance upon him.

This moral law is the basis of the Abrahamic covenant, which is the gospel covenant; and is called the EVERLASTING COVENANT, and by Luke and Daniel the HOLY COVENANT. Compare Gen. xxvi, 3—5; Gal. iii, 7—9, 16, 17; 1 Chron. xvi, 13—17; Deut. vii, 9; Ps. cv, 6—10; Isa. xxiv, 5;

Heb. xiii, 20; Luke i, 54, 55, 72, 73; Dan. xi, 29—33; see "Review and Herald" Vol. 1, No. 10, page 80, for a more full explanation on this point. The commandments, statutes and laws upon which the Abrahamic covenant was based, [Gen. xxvi, 4, 5,] were confirmed to Jacob for a LAW. 1 Chron. xvi, 16, 17; Ps. cv, 9, 10. It was confirmed to Jacob for a law in Horeb at Sinai. See Ex. xix, 3, 4; Deut. xxxii, 9—12; Ex. xxiv, 12; xiv, 5—8; Deut. v, 1—22; iv, 13. "And he declared unto you his COVENANT which he commanded you to perform, EVEN ten commandments, and he wrote them upon two tables of stone." Deut. v, 22. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he ADDED NO MORE, and he wrote them in two tables of stone, and delivered them unto me. This covenant, confirmed to Jacob for a law in Horeb, at Sinai, was unmixed with the ceremonial law of types and shadows. It was kept separate and distinct from it.

And let it be distinctly remembered that this covenant made with Abraham, and confirmed to Jacob for a law, the SAME is confirmed to Israel for an EVERLASTING COVENANT. The same is commanded to a thousand generations, which if multiplied by seventy years, the number of years allotted to man, [Ps. xc, 10,] would make seventy thousand years. This would reach very far into the eternal state. And to this agrees the word of the Lord, [Isa. li, 6,] saying, the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: The wicked be destroyed from off the earth. But my salvation shall be forever, and MY RIGHTEOUSNESS [OR LAW] SHALL NOT BE ABOLISHED. This law of righteousness will be written in, and remain in, the hearts and minds of his people. Then all will know him from the least to the greatest. Then his people will be all righteousness. Read Isa. lx, 19—21. John has said, [1 John iii, 7, 9,] "He that doeth not righteousness, is righteous, even as he is righteous. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." The seed of God is his divine law which is the attributes of his righteousness and moral perfection. This will be in, and remain in, the hearts and minds of all the redeemed family in heaven, through the eternal state, so that they cannot sin, for his seed remaineth in them. Hence his salvation shall be forever, and his righteousness SHALL NOT BE ABOLISHED. The Sabbath not excepted, "for as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Thus we have traced the moral law; from the BEGINNING of the creation, down through all dispensations, into the eternal state, where it will remain unaltered, never be abolished.

Man, by his transgression of the divine law, fell, and was brought under the dominion of "the carnal mind, which is enmity against God, for it is not subject to the law of God, neither indeed can be." God saw man in this lost condition, and, in his infinite wisdom and goodness, devised a plan of salvation, and redemption, through atonement for the forgiveness of sins, and thus deliver man from the bondage of the carnal mind, the law of sin and death, which reigned in, and over him, that he might again become subject to the law of God, and delight in and serve the same, as did Paul and David.

THE CEREMONIAL LAW.

God saw fit to reveal the plan of atonement and restitution by Christ, through the observance of a ceremonial law of types and shadows. Had man never violated the moral law, the ceremonial law of shadows, and carnal ordinances, would never have been imposed upon them. Nehemiah ix, 13. Thou camest down also upon mount Sinai, and speakest with them from heaven, and gavest them right judgments, and TRUE LAWS, GOOD STATUTES, and COMMANDMENTS. Ezekiel xx, 24, 25. Because they had NOT executed my judgments, but had despised my statutes, and had POLLUTED MY SABBATHS, and their eyes were after their father's idols. WHEREFORE, I gave THEM statutes that were not good, and judgments whereby they should not live. Peter calls these statutes last named a yoke which neither our fathers, nor we were able to bear. Acts xv, 10.

From these texts we learn that the statutes and the judgments of the ceremonial law of types and shadows, was given, and imposed, because man had not executed or obeyed the statutes, and judgments, and commandments of the moral law. The pollution of the Holy Sabbath, is not the least, but the greatest offence of all, inasmuch as it is especially named as one of the prominent reasons for giving the law of types and shadows. And inasmuch as this typical law is but the shadow of the plan of

atonement and restitution by Christ, it follows that man especially needs atonement for the sin of polluting God's Sabbath, and to restore him from such a dominion of the carnal mind, the law of sin and death, which leads him to pollute God's holy sanctified time.

When God spake the ten words of his moral law from mount Sinai, unto all the congregation of Israel, they feared greatly, and said to Moses, speak thou with us, and we will hear; but let not God speak with us, lest we die. God took them at their word, and gave to Moses on the mount patterns of the Sanctuary, and vessels of the ministry, and the work and service of the priests in the Sanctuary. The slaying of beasts, and making atonement for the forgiveness, and then for the blotting out and putting away sins, the feasts, new moons, holy convocation sabbaths, and the whole typical system, were shadows of good things to come.

But this typical system was not to take full effect, or come into full force, until they came into the land of Canaan; for God, in giving these shadows, said, When ye be come into the land, which I give unto you, ye shall keep this service. Lev. xxiii, 10; Ex. xii, 25; Num. xv, 2, 18; Lev. xxv, 2. These are the statutes and judgments, concerning which the Lord commanded Moses to make a covenant with the children of Israel. The law of this covenant is called the law of Moses, the book of the covenant, and the book of the law, given by the hand of Moses. See 2 Chron. xxxiv, 14, margin, also verse 30; Deut. xxxi, 9—11, 24—26; 2 Kings, xxiii, 2, 21; Neh. viii, 1; Heb. ix, 19; x, 7; Gal. iii, 10. But the moral law, to distinguish it from the law of Moses, is called the tables of the covenant, tables of the testimony; and the ark in which these tables were put, is called the ark of the covenant of the Lord our God, and the ark of his testament. Ex. xxiv, 12; xxxi, 18; xxxii, 15, 16; xxxiv, 28, 29; Deut. iv, 13; v, 22; ix, 9—11; Rev. xi, 19.

We will still trace the law, or covenant of Moses a little farther. Deut. i, 3, "And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them." Verse 5. On this side Jordan, in the land of Moab, began Moses to declare this law, saying, &c. Chap. xxix, 1. These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab. BESIDES the covenant which he made with them in HOREB. Mark the space of time, and the clear distinction between these two covenants. Verse 5, "And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Verse 10. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day." &c. Verses 20, 21. It is said of the violator of these requirements, that he shall receive of the "curses of the covenant that are written in this book of the law." Compare with these verses, Lev. xxiii, 27—30; xx, 2—5; Deut. xxxi, 24—26. And it came to pass, when Moses had made an end of writing the words of this law in a book until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. Verses 9—11. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the least of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. This law was required to be read, by the priests only, to the people, once in seven years. Not so with the moral law; the people were to teach the precepts of the moral law diligently. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. Deut. vi, 7—9; iv, 9, 10; x, 18—20.

God has taken good care to make the distinction very clear between the moral and ceremonial laws; and especial care to keep the distinction clear between the Sabbath of the moral law, and the sabbaths of the ceremonial law. The Sabbath which

was engraven in the tables of stone he claims to be "the Sabbath of the Lord thy God, and my Sabbaths, my Holy Day, the Sabbath, and the Lord's day. Read Ex. xx. 9—11; xxxi. 13—15; Ezr. xx. 21; Isa. lvi. 2, 4, 6; lviii. 13; Luke xxiii. 56; Matt. xxiv. 20; Rev. i. 10.

To make the distinction clear, in Lev. xxiii. 3, the Sabbath of the Lord is brought to view, then the sabbaths of the ceremonial law, such as the first, and the seventh days of the feast of the passover, the first, and the eighth days of the feast of tabernacles, and the tenth day of the seventh month, which, in verse 32, are called your sabbaths, and in Hosea ii. 11, they are called *her sabbaths*, which were to cease. And Paul in Col. ii. 14—17, shows how and when they ceased. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; * * * Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: [these are the sabbaths which are "BESIDES the Sabbaths of the Lord," Lev. xxiii. 23,] which are a shadow of things to come; but the body is of Christ." In Rom. xiv. Paul has direct reference to these same meats and bitter herbs, which were eaten with the unleavened bread of the passover. see Ex. xii. 8; Num. ix. 11, and feast-day sabbaths in the ceremonial law, as brought to view in Lev. xxiii. 32, 33; Hosea ii. 11; Col. ii. 14—17. In 2 Cor. iii. Paul draws the contrast between the two ministrations, viz. that of Moses under the typical dispensation, and the ministration of the Spirit under the gospel dispensation. The law of Moses, while in force, inflicted temporal death as a temporal punishment for the violation of the divine law. The great object of this part of the law of Moses was to prevent, or restrain, the people from the transgression of the moral or divine law. Dan. ix. 21. Seventy weeks are determined upon thy people and upon thy holy city, to RESTRAIN transgression and seal up sins, &c. See margin. This ministration of death to prevent or restrain transgression of the moral law ended within the seventieth week, and gave place to the better ministration of the Spirit, that giveth life. That is, it stays the sword of justice from executing the sentence against an evil work speedily, and gives pardon and life to such as repent and become reconciled to God, and subject again to his divine law, which remains the same and unaltered. For there is only a change of the ministration, for we learn, in verse 3d of this same chapter, that that which was written and engraven in stones is now, by the new ministration of the Spirit of the living God, written in the *fleshy tables of the heart*, in fulfillment of Jer. xxxi. 31—33; Heb. viii. 7—10. There is no more intimation in 2 Cor. iii. of the divine law or constitution being abolished, than there is of the constitution of these United States being abolished and done away every four years, because we have a new magistrate and a new administration every four years. The old constitution remains the same and unaltered in both cases.

By comparing Gal. v. 4, with Rom. ii. 13, the distinction between the two laws will be clearly seen. In Gal. v. 4, the ceremonial law is spoken of; but in Rom. ii. 13 the divine law is brought to view, else there would be a plain contradiction in Paul's teaching.

Our opponents say that the fourth precept is not quoted in the New Testament, as given in the decalogue, therefore it is not obligatory upon us. This principle, if carried out, would release us from all obligation to God; for not one of the first four precepts, as given in the decalogue, which contain our duty to God, are quoted in the New Testament. But the whole ten are all embraced in very many instances in the New Testament.

By looking over the last six precepts of the decalogue it will be clearly seen to be impossible to violate either one of them, and at the same time "love thy neighbor as thyself." This is also true of the first four precepts in the decalogue, which contain our duty to God. No one can violate either one of the first four precepts in the decalogue, and at the same time understandingly love God with all the heart, and with all the soul, and with all the mind. All will admit this to be true of the first three. But those who reject the Sabbath, deny it to be true of the fourth. The obligation of the first four commandments naturally grow out of the relation man sustains to his Creator; and the obligation of the last six commandments as naturally grow out of the relation man sustains to his fellow man.

Those who reject the Sabbath, entirely reject all testimony from the prophets, and Old Testament on this point; but they themselves employ the testimony of the prophets and any portion of the Old Testament to prove any favorite theory, or point of doctrine they wish to promulgate. Such a course is unfair, and inconsistent. Some such are loud in

crying out against inferential testimony; but none employ it so freely as themselves.

But although the Sabbath is abundantly proved out of the New Testament scriptures, yet the testimony of the prophets, and the Old Testament scriptures, are just as valid, and as much to be received on this point, as the New. And as much to be received on this point as any other. When the prophets prophesied of things concerning the Jews in their day, they would avoid it by saying, the vision that he seeth is for many days to come, and he prophesieth of times that are afar off. They would throw it forward. And now the Gentiles, to avoid what the prophets have prophesied of them, especially concerning the Sabbath question, throw it all back on to the old Jews. Say they, the Sabbath was made for the Jews, and was obligatory upon the Jews only, and not on us Gentiles. To show the inconsistency of such a position, I will quote a few texts from the New Testament which prove the validity and sufficiency of the Old Testament scriptures. It was the manner and custom of the apostles, in preaching, and writing, to reason out of the Old Testament scriptures. Peter has said, If any man speak, let him speak as the ORACLES OF GOD. 1 Pet. iv. 11. And Stephen, in naming the very identical event of God's speaking his ten commandments with his own voice in mount Sinai unto the fathers, says of them, "Who received the lively oracles to give unto us." Compare 1 Pet. iv. 11, with Isa. viii. 20. Here we see a perfect agreement of the prophets and apostles. Paul has given us to understand [Acts xxvi. 22,] that in ALL his teachings, "witnessing both to small and great, saying *none other things*, than those which the prophets and Moses did say should come. He also said to Timothy, [2 Tim. iii. 15—17,] "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Rom. 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." See also 1 Cor. x. 6, 11, and 1 Pet. i. 9—12. Speaking of the benefit to us, of what was revealed to the prophets, Peter says, "unto whom it was revealed, that not unto themselves, but unto US they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven." Jesus said, "if thou wilt enter into life keep the commandments," having reference to the ten precepts in the decalogue, which naturally grow out of the first two great principles, the first requires love to God, the other love to our neighbor. Here is the foundation of the constitution of God's moral government, and the foundation of the constitution of the whole Bible; for "on these two hang all the law, the ten commandments, and the prophets." All the teachings of the prophets and apostles are as these oracles of God, according to the law, or to these oracles, else there is no light in them, and they are unconstitutional. In the constitution of God's government, there are in the first place two great and sublime principles upon which the constitution is framed. The first and greatest is, to secure supreme love to God. And the second is, to secure love to one another. The constitution, framed from and based on these two grand principles, is composed of ten branches, or oracles, or statutes, which forbid ten different species or kinds of sin.

All the warnings, prohibitions, and denunciations, against every species of idolatry, in both the Old and New Testaments, grow out of, and hang upon, and have their origin, and authority from their own native branch, statute, or oracle, in the constitution, which forbids idolatry. This rule is universal with respect to each branch, statute or oracle in the entire constitution. Each kind of instruction and warning, and prohibition, against each kind of sin, grows out of, and hangs upon, its own native branch or oracle in the first constitution. If any man speak, he must speak as these oracles, otherwise his teaching is unconstitutional.

But the most important point of all, and that which carries the greatest weight of influence, in causing men to become subject to a law, is to understand who the law-giver is, and his authority for claiming obedience to his law. It is the signature, or sign, of the law-giver, that must accompany the statutes, of the constitution of his government. It is the signature that brings to view the true law-giver, and his authority. Without this, his laws would be powerless. It is the signature or sign of the law-giver that clothes his law with power. Without this, no law could be enforced, and no one could be compelled to yield obedience, or become subject to any such law. This brings us to examine the signature, or,

THE SIGN OF GOD.

And first let this important fact be clearly settled in the mind, that there are ten principal requirements in the constitution, and that the violation of them constitutes ten different species or kinds of sins and all kinds of requirements, in both the Old and New Testaments grow out of, and hang upon their own native branch or oracle in the constitution. This rule is universal, as above shown. And if either one of the ten oracles are blotted out, and abolished, then all of the requirements in the Bible, both by the prophets and apostles, which grew out of, and hung upon it, of necessity are become null and void; for if the foundation be gone, certainly that which was built on it, is gone with it.

Our opponents affirm that the fourth oracle was blotted out, abolished and done away at the crucifixion of Christ. Then, if it was, it is no longer, of course, a lively or living oracle of God, and no one of the apostles could any longer be authorized to speak according to this oracle after the crucifixion of Christ. Now suppose that we admit that the fourth oracle was then blotted out and abolished, and that all the teaching in the bible, which was borrowed from it, is done away with it, then certainly we have no authority to quote from the fourth oracle, nor any scripture which grew out of, and hung upon it, to prove or sustain any position or doctrine whatever.

Now, then, with this restriction upon us, we will suppose that I am called to go to some heathen nation, who are worshiping the sun, and have no knowledge of the true God, nor of his requirements of them; and I am required to teach them the true God, and the obligation of his divine law upon them. And I begin by saying, thou shalt have no other gods before me. The heathen, at once, begins to inquire of me, who is this "me" God? If I quote the second and third oracles, he gets no further light from them, on this point. This question is still unanswered, and he still remains in ignorance. But I have now gone the length of my chain. I cannot touch the fourth oracle, hence I can bring no further argument on this point. But the heathen is still left in darkness on this point, and might ask again, like one of old, who is the Lord that I should obey his voice, and still claim that the sun is the true God. Now then suppose a Catholic missionary, who is sent to counteract my efforts among the heathen, should at this time interfere, and say to the heathen, that the head of the Catholic church, his holiness, rightly claims the title and majesty of "Lord God the Pope." He it is that is able to "change times and laws," and to abase and put down kings, and set up whomsoever he will over the kingdoms of men. He can pardon sin. He can shut up the soul in purgatory, and deliver the soul out of the same, and as an incontrovertible evidence of the fact of his exaltation *above all that is called God, or that is worshiped*. We are able to point you to his mark, or sign and memorial, which he has instituted as a perpetual sign and memorial of himself; viz. that Sunday, the first day of the week, shall be observed as sanctified, holy time, a day of worship throughout his dominions, and all who worship him, and are subject unto him, observe this his *sign ante memorial*, and regard it as the most sacred of all his institutions. At this point the heathen turns, and says to me, the claims of this Catholic missionary are based on a far better foundation than your claims are; for he points me to the signature or sign and memorial of his God, which is a perpetual witness and evidence before me, which I am unable to evade. But your law bears no signature whereby I can learn who your true Law-giver is, you are unable to make that known to me. I must first understand who your Law-giver is, and his right of power and authority, before I can decide whether he has any right to subject me to his government. With the restrictions upon me, not being able to quote the fourth oracle, I am obliged to yield the point, and quit the field with shame and disgrace, and leave the Catholic missionary to triumph over me.

But, says one, you can teach them as Paul did the Athenians, who worshiped the "UNKNOWN GOD." He made known to them the true God, by declaring to them that God, that made the world and all things therein, seeing that he is Lord of heaven and earth. But Paul here quotes from the fourth oracle, and this is his only resort, in this and all other cases, where he, or any of the apostles, have occasion to make known the true God. Here we see clearly the importance of the fourth oracle. Paul could have done nothing without it. Here we see clearly that the perpetuity and validity of the fourth oracle is clearly taught in the New Testament, and also its necessity. Deny this who can.

But, some one may say that Paul took a different course. Rom. i. 20. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." The sentiment in this text is, that God's

eternal power and Godhead is clearly seen and understood by the things that are made. But how came man to know anything about the work of creation? By reading the two previous verses, it will be seen that God had revealed and made it known unto him, and verse 23 shows that they did not like to retain this knowledge of God, which had been revealed and made known unto them, and God gave them over to a reprobate mind. See also verse 21. *Because when they knew God, they glorified him not as God, * * * and their foolish heart was darkened.* See Job viii, 13; Ps. l. 22, and ix. 17. Man, after seeing and understanding God's eternal power and Godhead, may forget God. The wicked shall be turned into hell and all the nations that forget God. To forget God is a sin, and is the transgression of the law, viz. of the fourth commandment. Paul, in Rom. i, 20, borrows his instruction from the fourth oracle. He must speak as the oracles of God. To the law and the testimony, if they speak not according to this word, it is because there is no light in them. But some one may conclude that the testimony is something separate and aside from the law. To this I reply, that the testimony is the teachings of the prophets, and of Christ and his apostles, which are borrowed from, and grew out of, and are according to, and hang upon, the ten oracles or statutes in the law. All testimony must be according to these oracles. But to return. Paul, in Heb. xi. 3, informs us that "through faith we understand that the worlds were framed by the word of God." This also is according to the fourth oracle, and hangs upon it. Read chap. i, 2, and 2 Pet. iii, 5; John i, 3; Col. i, 16; Eph. iii, 9; Luke xxiii, 54, 56; Matt. xxiv, 20; Acts xvii, 2; Rev. i, 10. Let any unprejudiced mind read these texts, and see if these teachings of the apostles are not borrowed from, and hang upon their own native branch, the fourth statute in the law. Every candid mind will decide in the affirmative. Then let no one hereafter say that the fourth oracle or commandment is not taught in the New Testament, for it is clearly and abundantly taught therein, as the above texts and many others clearly show.

But if the fourth oracle is abolished, then none of the above texts, which all hang upon it, can be brought to bear against the heathen, or Catholic missionary above named. But take off my restriction, and let me have the fourth oracle, which is the signature that reveals our Law-giver, and his power and authority, then we can keep the field, and be assured of victory. For an experiment we will quote from the fourth oracle, and from the testimony borrowed from it, and which hangs upon it. "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of THE LORD THY GOD. FOR in six days the Lord made heaven and earth, the sea and all that in them is." Here, and here alone, in the fourth oracle, and the testimony or teaching which is borrowed from it, is brought to view the true Law-giver, and his eternal power and Godhead, as the Creator and Maker of all that the eye can behold, or the mind conceive of, both of matter, animate and inanimate. And his right to claim the obedience of all his own creation, most of necessity be at once admitted, and thus we have the victory. Every candid mind must admit that the fourth oracle is what clothes the divine law with majesty, power and authority. The Sabbath of the Lord our God is the signature, or sign and memorial, which brings to view and makes known to us our true Law-giver, the Lord our God. And to this also, agrees the testimony of the prophets, which hang upon this oracle. Eze. xx, 20. "And hallow my Sabbaths; and they shall be a SIGN between me and you. THAT YE MAY KNOW THAT I AM THE LORD YOUR GOD." Who can fail of seeing the great object and importance of the Sabbath, so clearly revealed in this text? If we observe it to hallow or keep it, it will be a sign or monument. A memorial whereby we may KNOW that he is the Lord our God; whom to know is life everlasting. Amen.

Blessed are they that DO his commandments, that they may have right to the tree of life. "Moreover also I gave them MY Sabbaths, to be a sign between me and them, THAT THEY MIGHT KNOW THAT I AM THE LORD that sanctify them." Said Jesus, "sanctify them through thy truth, thy word is truth." "Thy law," as David has said, "is the truth." Read also Ex. xxxi, 13-17. Verily my Sabbath, ye shall keep; for it is a SIGN between me and you, throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, THEREFORE, for it is holy unto you. * * * Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a SIGN between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh he rested and was refreshed."

From the above we think no candid mind can fail

of seeing clearly the great object and importance of the Sabbath, and that it is the fourth oracle or commandment which clothes the divine law with majesty, power and authority. Without it the divine law would be powerless; for the whole law, and its majesty, power and authority, all hang on, and depend upon the fact of the existence of the Law-giver, and his right of power and authority. These are all brought to view in the fourth oracle of the divine law, and hang upon it. From these premises it is clear that the whole Bible borrows its authority and power from, and hangs upon the fourth oracle or statute in the divine law. Amen.

Thus we can clearly see a halo of glory shed around the Sabbath commandment, above all the other oracles or statutes in the divine law.

And God has been more particular in guarding the Holy Sabbath, than any other precept in the divine constitution. The most awful denunciations of the divine displeasure, indignation and wrath are threatened against such as violate, defile and pollute his Holy Sabbath. And the greatest blessings, promised in the Bible, are to such as REMEMBER the Sabbath-day, to keep it holy. Read Jer. xvii, 19-27; Ex. xxxi, 13-17; Jer. vi, 16-19; Eze. xxii, 26, 30, 31; xiii, 4, 5; Isa. lviii, 12-14, and chap. lvi; Rev. xiv, 9-11. The promise of standing in the battle in the day of the Lord, when a thousand shall fall at thy side, and ten thousand at thy right hand. [Ps. xci.] and of finally riding upon the high places of the earth, and of being fed with the heritage of Jacob our father, is a condition of our keeping the Sabbath, the Holy of the Lord, and thus make up the gap or breach in the divine law. Eze. xiii, 4, 5; Isa. lviii, 12-14. The promise of being gathered to God's holy mountain, is upon the condition of keeping the Sabbath. Isa. lvi. And the awful threatenings of God through the third angel's message, [Rev. xiv, 9-11] is against those who reject the mark or SIGN of God, and receive the MARK or SIGN of the beast. Such are very soon to drink of the wine of God's wrath without mixture, [of mercy.] which is filled up in the seven vials of the seven last plagues.

To abolish the Sabbath would be to abolish the holy and the honorable of the Lord. Isa. lviii, 13. Farther, to abolish and put away from the Bible, the fourth oracle or statute, and that which is borrowed from, and hangs upon it, is to abolish and put away from the Bible, the God of the Bible, and leave the Bible shorn of its strength, majesty and power, and at the control of designing men to turn it into a mere machinery of priest-craft, and this is the very identical course the man of sin has pursued. And those who are trying to abolish the Sabbath are pursuing the very identical course pursued by the "first beast." In the beginning "God hath made man upright; but they have sought out many inventions" Eccl. vii, 29. The first invention of man was to become as gods, by partaking of the forbidden fruit. And the last crowning invention of man is to "exalt himself above all that is called God, or that is worshipped. So that he as God sitteth in the temple of God, SHOWING HIMSELF THAT HE IS GOD." Saying in his heart, I AM and NONE ELSE BESIDES ME. 2 Thess. ii, 3-7; Isa. xlvi, 8, 10. We will notice next in order in contrast with the mark or sign of God,

THE SIGN OR MARK OF THE BEAST.

He is the rival of God, the working of the mystery of iniquity. The man of sin, opposing and exalting himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, showing himself that he is God. Saying in his heart I AM and NONE ELSE BESIDES ME. Opening his mouth in blasphemy against God, blaspheming his name. Rev. xiii, 6. Thinking himself able to change the times and laws of God. See the Doway Bible. Casting down the truth to the ground, practicing and prospering with his heart and indignation against the holy covenant. Having intelligence with such as forsake and do wickedly against the holy covenant. Corrupting such by flatteries. While the people that do know their God, they know him by observing his sign or memorial. See Eze. xx, 20. Such were strong, doing exploits in holding up and maintaining the standard, bearing their King's sign. Such were "WISE instructing many." To rally around and maintain their standard, on which was inscribed the SIGN and MEMORIAL of their King, under whose banner they were fighting. And for so doing many had to fall (by the ruthless hand of the man of sin,) "by sword, and by flame, by captivity, and by spoil, many days." Dan. vii, 25; viii, 12; xi, 23-33. And thus the war was carried on between the man of sin, and the subjects of the kingdom of God.

In a war of conquest, when two opposing rivals are brought in battle array, each army has its own standard, bearing the sign of their king, for whom they are fighting. If one of these opposing powers succeeds in subjecting the other, he supplants the stand-

ard and sign of his subjected rival, and establishes his own standard and sign as the token of his power and authority over the subjected province, and thus shows himself exalted above his opposing rival.

And thus has the beast, the man of sin, practiced and prospered. The observance of the Holy Sabbath, which is the sign and memorial of God, and of his right to rule, the beast has cast down to the ground, and has instituted and established, in its stead, his own sign and memorial of himself to be observed as the token or sign of himself, and of his exaltation above God, and that he is, and none else besides him, and thereby showing that he is God, and able to change the times and laws of God. Inasmuch as God has shown himself to be the Lord our God by his sign and memorial; viz. the observance of the Sabbath as holy time. Therefore, there can in no wise be any other act of the beast whereby he can SHOW himself that he is God, but by another institution of his own, of holy time, to be observed as a sign to show thereby that he is God. This he has done, and enforced its observance upon the penalty and infliction of death. No other process or act of the beast, can in any wise answer the fulfillment of the prophecy of his SHOWING himself that he is God. And as a further proof of this fact, it must necessarily be an act of changing God's time and laws, and an institution like that of God's, calculated in itself to SHOW forth the same thing, viz. that he is God.

And thus the question is settled that the institution, and observance of Sunday, the first day of the week, as holy time, is the sign or the mark of the beast. And whereas the observance of the Sabbath of the Lord our God is a very special portion of the worship of God, and the most effectual acknowledgment on our part that he is the Lord our God; so also the observance of Sunday, the first day of the week, as holy time, is a very special portion of the worship of the beast, and the most effectual acknowledgment, on the part of those who observe it, that the beast is above God. Escape this conclusion who can. Whatever may be the pretence for observing the first day of the week, the real cause grows out of its first institution. Had the beast never instituted the observance of the first day of the week as holy time, none would be observing it.

Let the candid and unprejudiced mind seriously consider these things, and understand and know for themselves, that these conclusions are unavoidable. And then read in Rev. xiv, 9-11, the awful destiny of all who worship the beast, and his image, or receive his mark in his forehead, or in his hand. *Forehead* is the seat of the mind, which receives truth and principles of righteousness, or error and principles of unrighteousness. The right hand is the principle member of the body which is used in carrying into effect what the mind determines to be done. The mark is not a literal, external mark in the forehead; but a principle received in the mind and carried out in the acts of life. The term right hand is very extensively made use of in a figurative sense in the Bible, to denote the principal acts or doings of God and man. Read Ps. xxvi, 9, 10; xlviii, 10; lxxviii, 51; xcvi, 1; cxxiv, 3; cxxxvii, 5; Ex. xv, 6; Deut. xxxiii, 2; Job xl, 14; Eccl. x, 2; Isa. xlv, 21; lxiii, 12.

The beast has also changed, and cast down to the ground the memorials of salvation and redemption through Christ. We have redemption through his sufferings, or broken body and blood. The beast has changed the memorial of this, by withholding the bread and wine from the laity and substituting the wafer in its stead. Baptism is a memorial of the burial and resurrection of Christ, and of a surety or pledge of the resurrection of the just in the likeness of Christ. See Rom. vi, 3-5; 1 Cor. xv, 29; Col. ii, 12. This memorial he has changed to sprinkling which bears no resemblance of a burial or resurrection. In this he has changed the ordinance, besides breaking the everlasting covenant. Isa. xxiv. And by casting down these memorials, and taking upon himself the office of Christ, he has exalted himself above Christ, and so has exalted himself above all that is called God, or that is worshipped. And although he has practiced and prospered in this as also in casting down the sign and memorial of God, and exalted his own above it, while it was given him to make war with the saints, and to overcome them, through the dark reign of his power, keeping them in the dark wilderness and fog of error for 1260 years, being taught for doctrines the traditions and commandments of men, yet the time has now come when God has set his hand to recover the remnant of his people. And the Spirit now is lifting up again his own standard and sign against the man of sin. See Jer. iv, 6; Isa. lix, 19; xvii, 3; v, 26; xl, 12. And the remnant of his saints are rallying around it, and are destined to come forth for as the moon, clear as the sun, and terrible as an army with banners, prepared to stand in the battle in the day of the Lord. The final decisive conflict will come. The dragon will make war with the remnant which keep the com-

mandments of God and the faith or testimony of Jesus Christ. The beast, and the kings of the earth, and their armies will be gathered together to make war against him that sitteth upon the horse and against his army, (that came out of the wilderness.) Though the beast and kings of the earth, and their armies, make war with the Lamb and his army, the Lamb shall overcome them, for he is King of kings, and Lord of lords. And they that are with him are called and chosen, and faithful. Then he will, in his own time. **SHOW WHO IS the blessed, and ONLY POTENTATE, the King of kings and Lord of lords.**

Thus the saints of the Most High will take the kingdom and possess the kingdom under the whole heaven, and blessed will they be, who have kept the commandments of God, and have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name; for they will stand on the sea of glass, before the throne, with palms of victory in their hands. And on mount Zion with the Lamb, and sing the song of victory and triumph over the beast, and over his image, and over his mark, and over the number of his name. The song of Moses, the servant of God, and the song of the Lamb. Amen.

HIRAM EDSON.

LETTERS.

[From Bro. Rhodes.]

DEAR BRO. WHITE: I write a few words to let you know that I am well, (quite well for me,) and am growing stronger and stronger, and hope through the abounding grace of our blessed God, to hold on my way, though I wade through deep waters, and am torn with briars and thorns by the way. I am at times buffeted by Satan and his agents, who go everywhere to catch away the good seed from the hearts of such as are honestly seeking after a knowledge of the truth, and the true God. I thank God that the Sabbath truth is so plain and clear, that the most ordinary mind established in the Sabbath, can easily with the word of God meet and vanquish all the foes of God's Holy Law. Those carnally minded men and women, who are not subject to the Law of God, neither indeed can be, (as Paul has said of them, Rom. viii, 7,) after speaking much evil of the things they understand not, [2 Pet. 11, 12,] when they can resist the light and truth no other way, they will resort to the sensual practice of slandering the character of those servants of God, who are proclaiming the message in Rev. xiv, 9—12, speaking all manner of evil against them falsely, because they keep God's holy truth. I choose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a little season. My heart and whole soul is with you in proclaiming aloud the last thrilling truths of God's word, to prepare the host of God on earth to stand in the battle of the great day of God Almighty. Since I parted with you in Oswego, I have visited Albion, Camden, Lorain, Oswego, Volney, Schroepke, Lincklaen, Pitcher and Elmira. I find the saints in all these places well united, speaking the same things and growing in grace and in the knowledge of the truth. The Lord is doing a good work for the people in Lorain and Boylston. Some precious souls whom I have loved since '43, have lately confessed the light of the Sabbath, and are now united with the few who have been in the way for some years past. The conference at Pitcher was well attended on Sabbath and first-day. We were some disappointed by not seeing our beloved Bro. Bates at this meeting, but the Lord met with us and disappointed us not of his presence and blessings. Brn. Edson and Holt attended with myself; and about thirty brethren and sisters who were not ashamed of "the law and the testimony." The testimonies of the saints to the truth were sweet and refreshing. A deeper interest in the present work of the church is being felt by all. That the blessings of the latter rain may soon refresh God's waiting saints is my earnest prayer.

S. W. RHODES.

Elmira, (N. Y.), Sept. 23, 1851.

[From Bro. Philbrick.]

DEAR BRO. WHITE: Through divine providence I have received the "Review and Herald," and it continues its periodical visits. I do bless God for the great mercy he has shown me, by sending his servants with the third angel's message to my dwelling, and for the favor they have shown me by send-

ing the "Review and Herald." O how sweet, and heavenly, are God's holy commandments. I do feel it a delight to meditate continually on the "Royal law," out of which grows all of the principles of the "pure and undefiled religion" of the Bible. Never did they look so good as now. I have endeavored to hold fast to past experience, and whereunto I have attained, "that no man take my crown." But, amid the giving up of the time as it has been written out, and a denying of the midnight cry in the past, I have been almost led to give it up myself. Yet at no time, when in private meditation, have I entirely lost the influence, and work of the tenth day of the seventh month, 1844. And while my brethren were led to give up the midnight cry in the past, I never have dared to commit myself with them with all my heart. For I did feel within my soul, that God would yet vindicate his holy truth, and justify the past movement. He has done it. Praise God, and all that is within me bless his holy name. For the third angel's message clears up the whole matter, and makes everything straight in the future. O, I feel that my poor heart is testifying to a holy work. The Sabbath, with the Advent experience draws a straight line, and I am glad that a work has begun that is going on in triumph, until the scattered remnant are brought together, and prepared to be presented before the Father, without spot or wrinkle, or any such thing. My wife has kept two Sabbaths with me, and my heart is made glad. We are alone in this place, but some are favorable and would no doubt have rejoiced in the truth ere this, had it not been for the influence of those who have cast away their confidence in the Advent movement. But God will take care of his people, and in his own good time will give them immortality. Yours in love, and in the blessed hope.

JOSHUA PHILBRICK.

Sutton, (N. H.), Sept. 15, 1851.

[From Bro. Howland.]

DEAR BRO. WHITE: I feel bad to see some Advent brethren and sisters having much visiting back and forward with the world's people. It shows a conformity to the world. I do not think we were too separate from the world in 1844; but some think we were. By their actions it would seem that they do. I want to be more and more separate from this ungodly world. I want to be more and more like the blessed Saviour. I want to be more and more separate from sin and sinners.

I wish to say a little concerning parents and children. It appears to me that some of our brethren and sisters are very stupid and heedless concerning the present and future welfare of their children. I think they do not bring them up in the nurture and admonition of the Lord. I never, since I started on pilgrimage, permitted my children to be deprived of what I believed to be the means of grace. I did what I thought was consecrating them to God, then talked with them by the way, and at home, and prayed for them, and with them constantly, sometimes taking one, then the other by the hand, and conducting them to my place of secret devotions. And then, and there I plead with God in their behalf. By so doing I found when I talked with them, it had an effect. I found my words had power in them, and the heart was touched. I thought much of what God said of Abraham, "I know him, that he will command his children, and his household after him." And what the wise man says "Train up a child in the way he should go, and when he is old he will not depart from it." Likewise all the promises God has made to his people concerning their children. But it appears to me, some do not understand that there is a condition to every promise. We must act our part, and that faithfully. I have spoken of my experience and labor for my children, because I feel that some have not been as faithful as they should be. But if they have not been as faithful as I have been, or more so, I do not see how they can be saved. If I slack my efforts, and think my children are safe, and lay down my agonizing prayers, I cannot expect them to be saved. But I feel every day my responsibility. It is our high privilege and duty many times in the day, to go to the throne of grace and plead with God to have mercy on our children, as ourselves. Some think little children

cannot understand, or cannot feel; but with the blessing of God they can understand and feel too, when very young.

When I take little Henry* with me in secret to pray I have an interesting time, and he does too, or appears to. Well, suppose he does not have a full sense of it, what of that? It does not prove that it is no use for us so to do. God sees all of our efforts and labors, and as sure as we have faith, living faith, we shall have works corresponding with it. Then when God sees we have that faith he will hear us pray for our children. But we must hold on to God with firm faith. He will not turn us away without the desired blessing. No, no, "Ask what ye will." O I want to see the little remnant come up to this part of the work in the conversion of their children. I want to see them laboring with earnestness. But some do not bring up their children at all as the Bible teaches. I have reason to fear some of the children of the brethren will not get into the kingdom.

There is a great responsibility resting on parents. They must be faithful, or I do not see how their children can be saved, or even themselves. Parents must carry a steady hand with their children. They must not lie to them. I mean, they should not make promises to them, and then break them. I hope that some of the servants of the Lord will be moved to write a pointed discourse on this subject. It must be pointed in order to reach the case.

In hope. STOCKBRIDGE HOWLAND.

Topsham, Me., Sept. 26th, 1851.

*The kind providence of God has placed our little Henry, four years old, in Bro. Howland's family, where he is trained as we believe a child should be. With our labor and care, in traveling and in publishing, it would not be possible for us to give the child that attention that he now receives. We hope the brethren will all wake up to the present and eternal interests of their children.

Mark of the Beast.

My former impression, that the mark of the beast is the counterfeit sabbath of Rome, has been strengthened of late by hearing a dealer say, that, if he should keep the Sabbath, he would beggar his family. Here we have it. No man might buy or sell save he that had the mark of the beast, or his image, or the number of his name. The mark of the beast, and the seal of the living God, will soon draw the dividing line between the servants of God, and those false and hypocritical professors of religion who will say, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works. Then will the King say to them, Depart from me ye workers of iniquity for I never knew you.

May truth prevail. Let us continue in the word of Christ, that we may know the truth, and the truth may make us free. I would not be found fighting against God, or any part of his truth. I wish to be prepared for every trial. Nothing but the truth can sanctify and prepare me. If it is the will of God to pour out his Spirit in the latter part of the last days, comparable to the latter rain, the will of the Lord be done. Let God be true.

ROSSELL F. COTTRELL.

Letters received since September 12th.

J. Bates 2, M. L. Bauder, C. S. Fox, O. Hewett 2, H. S. Case, J. C. Bowles, Daniel Kellogg, B. Clark, S. Childs, E. L. H. Chamberlain, R. G. Whitcomb, J. F. Hammond, B. L. Smith, Sarah Henly, O. Nichols, J. Philbrick, P. M. Bates, H. S. Gurney 2, Wm. Mayhew, S. W. Rhodes 4, P. D. Lawrence, J. Kellogg, Hiram Edson 2, Wm. Gould, Lucy W. Hall, S. C. Gilbert, Harriet Davis, Lois Richmond, A. Woodruff, R. F. Cottrell, J. Loake, R. R. Chapin.

Receipts.

Wm. Bryant, C. B. Miller, Obediah Davis, James Hall, D. Daniels, M. L. Bauder, A. Patchin, M. Burret, E. P. Below, Alonzo Lee, Caroline Harris, Charles Matherson, E. Scribner, \$1 each; Ira Ring, Edwin Lothrop, S. Howland, Wm. J. Hart, T. B. Mead, Alfred Wiley, E. L. H. Chamberlain, \$2 each; Daniel Beach, \$10; J. Jackson, \$5; J. W. Blake, Manly Wiles, 50 cents each.

For the Pamphlet entitled 'Experience and Views.'

Sarah Chase, \$3; Geo. Cobb, \$2; Mercy Curtis, M. Aderton, H. P. Stowell, \$1 each.