THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. II. 

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"For ye have need of patience, that after ye have done the will of God, ye might receive the desired inheritance, and be made strong unto the end, yea, and be established. 

... 

Israel; Ye have seen what I did to the Egyptians, and what I did to the red sea, and to Sihon and to Og, the king of the giants. 

... 

Let not fools despise knowledge, but the wise man will hear, and will increase wisdom more than gold. 

... 

The Lord made no craft with Horeb. The Lord made not this covenant with Horeb. The Lord made no commandment with the people, the Lord said unto Moses, go and sanctify the people, and be ready against the third day: for the third day the Lord will come down upon mount Sinai. This mount Sinai was situated in Horeb. 

... 

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud; so that all the people that came near the mount were filled with fear. 

... 

The Lord said unto Moses, go and sanctify the people, and be ready against the third day: for the third day the Lord will come down upon mount Sinai. But Moses said, the people will not hear thee: for they are a stiff-necked people. And the Lord said unto Moses, is the Lord's anger kindled against this people as against me? 

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Be patient, be patient, no longer despairing, that keep the commandments of God, and the testimonies of Jesus. 

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The Lord set before you this day a blessing and a curse. 

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fested towards us in giving us hearts willing to ward man. Gad said “I know him, that he will presents of God. May God bless them and enable my labors, and some of them have embraced the present truth, it is now keeping the commandments, which were then, as now, called, the ten commandments, that have kept the commandments of God, will be gathered out of all nations, tongues, and people. The last trump will soon sound, the sleeping multitude, that no man can number; and in a moment, in the twinkling of an eye, the contents of the city by a river side, where prayer was wont to be made; and we spoke unto the women which reckoned them.

The new covenant commenced with the mediation of Jesus in the holy place of the Heavenly Sanctuary, and that time was signified by the Holy Spirit on the Sabbath, according to the promise, God began to write his laws in the hearts of the true Israel with the Holy Spirit. This work will go on as long as Jesus is a mediator in the Sanctuary. There is no more earning; the man himself and every man his brother saying, know the Lord, for all will know him from the least to the greatest. He that is righteous will be righteous still, and he that is holy will be holy still.

The work of the High Priest in the Sanctuary is almost finished. The time will soon come when the house of God will be brought near to its completion, and the unconditional offering will be made. Then they will teach no more every ordinance, the law requires simply the observance of the seventh day of the week. I will not repeat what is there said. I now ask you, as candid inquirers after truth, to refrain from doing work on the seventh day, and to “touch men no.” Yet for this I am declared to be the least in the kingdom of heaven, and no longer worthy of a seat at the table of Him who said, “They that call me, ‘Master, Master,’ and do not the things that I say, shall be condemned.”

Brethren, if you produce one solitary apostasy, an example of unnecessary labor performed on the seventh day, I will at once give up the argument in its favor.

3. Neither Christ nor his Apostles intimated that the seventh day would cease to be the Sabbath. This being a negative assertion, I am not bound to prove it; but you assert that they did. I demand the proof of it.

4. Christ has very plainly intimated the contrary. Matthew xxiv, 20—"But ye say that your flight be not in the winter, neither on the Sabbath-day.”

The “flight” here spoken of was to take place on the Sabbath-day, according to the Saviour admonishes his disciples to pray that it might not happen on the Sabbath-day. Now, if he knew that the Sabbath-day would be changed into the Lord’s day, forty years before the event he held just a different idea from what might be in existence. May all the efforts that have been made to evade the force of the argument from this text; but they are all without avail.

Matthew v, 17—"Think not that I am to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall nullify one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

It is almost universally admitted, that the Sabbath, in these verses, refers principally to the tenth commandment, which was then, as now, called, the commandment “shall be called great in the kingdom of heaven.” This being a negative assertion, I am not bound from the law.

The commandment “shall be called great in the kingdom of heaven.” This being a negative assertion, I am not bound from the law. This fourth commandment enjoins the sanc- tification of the seventh day of the week, no man in his senses will deny. But it has been said that part of it has been taken away, so that he does not now bind us.

Now, in making this assertion, you either affirm that you have no light in doing the seventh day’s work, or that you are in error in doing it. If you are determined to go on, appropriating the seventh day of the week to work, you are the men to whom I refer. But you say that this seventh-day law has; therefore, much more than “one jot or one tittle” shall in no wise pass from the law. Blessed be God! it is a light thing to be judged of man’s judgment. But I confess that sometimes I have not been satisfied with the declarations of the scribes and Pharisees; the Lord and the Pharisees; and the Saviour, which was the word of God.”

From the above, I have been led to think of this subject in another light; and I find, I think, that the seven days of the week, as they are observed, have a Scriptural foundation.

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Vindication of the Seventh Sabbath.

By J. W. MORTON.

My third reason for believing this proposition is, that Christ and his Apostles honored this day; and did not intimate that it would ever come to be the Sabbath.

1. Christ honored this day.

Luke iv, 16—"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up to read.”

Luke iv, 30, 31; (See also Mark i, 29.)—"But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath-day.

Luke xii, 10—"And he was teaching in one of the syna- gogues on the Sabbath.”

Mark iii, 1, 2—And he entered again into the syna- gogue, and there was a man there which had a withered hand. And they watched him whether he would heal him on the Sabbath-day.

Mark vi, 1—"And when the Sabbath-day was come, he began to enter into the synagogue, and teach.”

The Apostles honored this day. Read carefully the following passages and their contexts.

Acts xii, 14—"But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and stood up and spoke unto the people..." Acts xiii, 41—"And the next Sabbath-day came almost the whole city together to hear the word of God.”

This is to show Paul and Barnabas preaching of God.” Acts xiv, 1—"And it came to pass in Iconium, that they went in and were received of the church, and spake unto the people the word of God.”

Acts xv, 3—"And Paul as his manner was, went in unto them, and stayed three Sabbath-days reasoned with them out of the Scriptures.”

Acts xv, 3—"And he (Paul) reasoned in the synagogue of the Jews. Two chapters ago, you say that the word was not of the Lord, because the Jews did not receive it. Yet you neglect the only day that God’s law requires you to remember, while Christ assures you, in the most solemn manner, that one jot or one tittle shall in no wise pass from the law, till heaven and earth pass,” or till men cease to be men.

There is a little commandment in that law that says, “The seventh day is the Sabbath of the Lord by God; in it thou shalt not do any work.” Christ said that whosoever doeth and teacheth this commandment shall be called great in the kingdom of heaven.” But this hath been my only crime. God knows, you know, that the only thing I have done, or attempted to do, is to keep the Sabbath, and work, but you tell me, ‘No, brethren, you are not ready for that awful judgment day! Nothing but God’s word will avail you there. If you are determined to go on, appropriating the Sabbath to work, and that which was intended to be holy, and consecrated as a day, to that which is called “Civil! Civil!—Ordinances!—Ordinances!”

From Brother Whitmer.

Dear Bro. Whitt: My heart was much touched by the receipt of your paper last night, and by the many and excellent testimonies to the truth, which it contained. I have read many of my own thoughts and feelings in the letters from the brethren, and some of the scattered, lonely ones of the flock, whom his love overcame the world to witness, that, in regard to every reader of these pages, my skirts are hewnforth clear. On your own souls will rest the responsibility of re- ceiving and passing these communications—by whomsoever they are written or delivered. Who are you who are ministers—how will you answer for the querdings of those lambs of Christ’s fold, whom you are leading into strange pastures?”

EXPERIENCE.

In 1859 a book was published by Wm. Miller on the second coming of Christ. I was put in hands with a request that I would read it and give my opinion concerning it. I read it and I seemed to be harmonized with Scripture, and my heart was made glad. One of the leading members of the church informed the subject to some of the leading members of the church and to the ministers, I found that their views of it were far different, instead of re- ceiving, in prospect of the speedy appearing of their Lord in glory, they were putting it off, for putting it at a great distance, and pretended to regard it as dangerous error. This damped my joy greatly, but I could not help it; but I could not help it; I cannot help it; I am still a child of God, and I have been made to see that I am not ready for that event. I am still a child of God, and I have been made to see that I am not ready for that event.

From Brother Whitmer.

"Brother Miller, I thought of writing a brief history of the dealings of God with me for a few years past: perhaps it might help to cheer and strengthen, some of the scattered, lonely ones of the flock."

April, 1859, to Brother Miller.

I saw he had brought upon: and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up to read.”

"Lives! Fathers!"—"That your faith should not stand in the wisdom of men, but in the power of God,” says St. Paul.

Vindication of the Seventh Sabbath.

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Luke xii, 10—"And he was teaching in one of the syna- gogues on the Sabbath.”

Mark iii, 1, 2—And he entered again into the syna- gogue, and there was a man there which had a withered
of 44, hearing that a neighbor not far distant had the "Blessed Hope," I requested the privilege of reading it. Her husband had forbid coming into the house, and I was granted permission to enter after about three miles distant, and there I could not obtain them only one is in several weeks, but I had the reading of most of them through that year, and it was sufficient to establish me in the truth. I had never before been thus encouraged, and therefore kept aloof from the church. In the spring of 1845 we removed to the little village where we now reside. Here the "Bible Advocate" was sent me, and I read it with great delight, for what I desired, and I saw that darkness was coming over those who were once in the Light. I saw that the spirit of the paper was greatly changed; my soul mourned in secret for further light. In my despondency I cast my care upon the Lord, and I was enabled to go forward with Bro. Joseph Bates, that faithful servant of Jesus, from him I received my first light on the Sabbath truth. On a careful investigation of the subject, feeling that the Lord's work is now in full swing, I was enabled to go forward. The Blessed Hope was the seventh day; and therefore joyfully embraced it. Here also I got new light upon other truths I likewise was baptized by him. This was a new era in my experience. My relatives in that locality would have nothing to do with me. In the hands of some of those leading members, all scorners of the "Blessed Hope," and from them, my bitterest persecutions have come. The ministers in this town have been as ungracious as the people. But though they called me "savage," they treated me as tho' they believed me rational; frequently visiting me, leaving me no means unheard, toDeghind the Lord's work, I was enabled to go forward in the line of duty. But I noted that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and comportment. And the Lord said, "But as he hath called you into this holy congregation, ye shall be holy in all manner of conversation: because it is written, Ye shall be holy: for I am holy."

We saw from these passages, that it was necessary for us to be holy, and to live holy, in order to meet the Lord in peace, and to be worthy of the great things of God (if the first two are located right, then this third will be marked)."

And when I now review the wonderful manner in which God has hid and sustained me for five years past, while I have been living among the perverts and sinners of this wicked world, and taking part in the work of the God of my Salvation."

I see that the little remnant who are to be 'poured out upon the transgressors of his holy law, shall be the 'poured out upon the transgressors of his holy law, who shall cover thee, with his feathers, and under his wings shalt thou find refuge."

To one trial after another, I was enabled to go forward with fresh zeal and courage. I know it is all of God, and that I can depend upon him."

But shall we close them, with his fowlers, and under his wings shalt truth live, shall be thy shield and buckler."

"The day of the Lord is just upon them, and they shall be consumed as the stubble is consumed."

Whether he be a fall sacrifice! He will accept of nothing less."

"I have tried you, O thou Israel, full as the high mountains."

"I will give our experience since last spring."

"The meeting did much for us, and it was sufficient to establish us in the truth. I had about three miles distant, and therefore could not obtain thorn only one in several weeks, but I had reading it. Her husband had forbid its coming in the house."

"But in all my sore conflicts with the world and my enemies, I have noted that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and comportment."

"But as he hath called you into this holy congregation, ye shall be holy in all manner of conversation: because it is written, Ye shall be holy, for I am holy."

"And I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever believeth in me shall never die."

"For the Lord will be our sanctuary, and we shall be his people: every one that taketh refuge in him shall be called the children of the living God."

"The Lord is my helper, and under his wings will I trust: therefore will I not fear; what can man do unto me?"

"For he shall clothe thee with the garments of righteousness, and put an helmet of salvation upon thine head."

"He is a just judge, and a strong salvation to them that seek him."

"Saw, therefore, we should not be surprised at such things."

"For he shall give his angels charge over thee, to keep thee in all thy ways."

"I will give my heart to know thy commandments; even unto thy fear and unto thy judgments; I will meditate in thy commandments."

"Nor yet to be judged, howbeit in a good cause."

"And I will give you another sign:"

"For the wicked plot against me, to take away my life, but thou seest it not."

"Ye see therefore, that they which be of the church, and the commandments of God, and that we must love one another with a pure heart fervently, not using vain or unprofitable words, but giving faithful words of grace, which may serve in psalms, and hymns and spiritual songs, making melody in our hearts to the Lord."

"And Timothy was clothed in glasses, and had his body covered with worms and swellings."

"And the next time it was read, the bearded didn't have a duty of his servants; for Solomon says, "Fear God and keep his commandments, for this is the whole duty of man.""

"We will therefore come boldly unto the throne of grace, having a great high priest, Jesus the Son of God."
In this text properly apply to those days which are called 'Your Sabbath,' and are in the wilderness of Sin, is a perversion of the plain word of God.

It is true that Moses told Aaron to 'Take a pot, and pot, and put an omer full of manna, and lay it up before the Lord.' But when did he lay it up before the Testimony? He could not do this until after the stones of the Testimony were given at Sinai, more than a month later.

This is a simple relation of facts relative to Israel in the wilderness, and affords the same proof that the children of Israel ate manna forty years in the wilderness of Sin, that they really existed, as much as the Sabbath, in the mind of the Hebrew nation.

The time of year when the manna was disposed of, is given in verse 17. It is probable that the Testimony was given at Sinai, more than a month later.

The children of Israel did understand and observe it in the wilderness, more than a month before the Testimony was shown to them.  

This verse shows that they well understood the Sabbath, and kept no day in the wilderness. For if they had kept the Sabbath on the seventh day, they could not have done this.  

The Testimony was given at Sinai, at the time of the giving of the law, and this is the time to understand it.  

The second commandment of the Decalogue is, 'Thou shalt not make unto thee any graven image.  

It is true that Moses told Aaron to 'Take a pot, and put an omer full of manna, and lay it up before the Lord.' But when did he lay it up before the Testimony? He could not do this until after the stones of the Testimony were given at Sinai, more than a month later. But then he did not do it until after the stones of the Testimony were given at Sinai, more than a month later.

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I know not how to be thankful and humble enough for the unspeakably good grace of God in granting me the privilege of visiting the principal cities of the Union ... In the contents of the Lamb, as by which my soul loveth with an unyielding, and increasing love. How sweet to me is holy communion ... One was a day of ... God, his truth, and his people. ... The message is to be cast "alive" into the "lake of fire." Rev. 20:9; 14:14. Although Jacob may be small, yet soon the least of the saints will be as David, and the house of David as God. And that company seen by the Prophet to be as "living stones" and as "as fair as the moon, clear as the sun, and as terrible as the armies of heaven," is to have its seat, power and authority ... It receives its seat, power and authority ... 1260 years, [Dan. vii, 25, 26; Rev. xiii. 5, 10], then he was to have his dominion "taken away" in 1798, and his dominion "restored to him" in 1831, and the fourth beast comes in, and "his dominion is divided among the four beasts." Rev. 17:13.
then it is certain that their spirits are not sent into elements of deception were combined.”

indeed ‘the dead know not any thing,’ [Ecch ix, 5,]
greatest freedom, not with the pious alone, but with
with the spirits of the departed dead are now freely
For if they are conscious, the sixteenth chapter of Luke shows that
Dent. xviii, 11; Isa. viii, 19. Hence it is
rare in past ages, have become of every day occur-
traverse the mighty deep. Nahum ii. ‘The fire of the land, and with similar speed are men enabled to
dent in the world’s past history. We see the chariots
inspace of men; and deceiveth them that dwell on the earth
certainly future, and is the scene of trouble and dan-
and “the seal of the living God.” This mark is very
and “the seal of the living God.” This mark is very
In order for it to be an image of that beast, it must
their garments.

And it is evident
of Egypt, and will be as real and literal as those were.
From the article before mentioned:

And the third angel, we think, refers to the second death, of the worshipper: of the beast and his image.
The wonders of the present day, especially those
of men the subjects of satan’s deception. 2 Thess.
2300 days, pass within the second vail, into the “taber-
will be, when made, an image of the Papal beast.
Third angel, is the SEVEN LAST PLAGUES. These
The wonders of the present day, especially those
of men the subjects of satan’s deception. 2 Thess. 2 and severe penalties.

And it is not until the tabernacle, containing the ten commandments, of the Heavenly Sanctuary is opened, and the two witnesses, in their own way and pour out the vials of wrath. “And after that I looked, and beheld, the ‘temple of the tabernacle of the testimony in heaven was opened.’ Rev. x, 11.”

The presence of one angel, at the resurrection of Christ, caused the Roman guard to “shake,” and to

to the third angel, ‘the sound of the third angel’s voice was heard over all the earth,’ Rev. xvi, 15.

But is it another class of wonders which we re-

This exercise of power is certainly not just for the ben-
ger before us which are warned by the third angle.

But it is another class of wonders which we re-

It is well known by all who have read the Bible,
in the presence of the Lamb and the holy

This could not have been prior to the termination of

The wonders of the present day, especially those
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And the third angel’s voice was heard over all the earth, and on the sea, and on every

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great disappointment. The period since that disappointment may properly be called the time of the probation of the remnant. It has been an era of trials, and our waiting position since the time of confident expectation, the Apostle speaks as follows:

"But now is the judgment of this world: now shall the prince of this world be cast out."—John xii. 31.

"For our God is not a respecter of persons: He is not partial to the rich; nor is He attracted to the poor: He is no respecter of persons; but in the day of his visitation, He will visit the poor and the afflicted, for He will judge according to the work of every man."—Acts i. 29.

"Yet a little while, and he that delayeth will come, and will not tarry."—Heb. x. 37.

The truth of these words is just now being verified, and the "people who have not seen the will of God done, ye have now the word of God; ye might receive the promise." For yet a little while, and he that delayeth will come, and will not tarry.

"Now the just shall live by faith: but if any man draw back, his soul shall have no pleasure in him."—Heb. x. 38.

The testimony of the Apostle speaks, first, that a people were to have great confidence in the law of commandments, that they would be disappointed, after doing "the will of God," and would need great patience to endure the trials of their position. But after they would have great confidence in the faith of Jesus Christ, they would live "by faith" in the just have the sure promises of God relative to the glorious inheritance of the remnant, after doing "the will of God," and would ask those who hold it, "What is the testimony of Jesus Christ?"

"And that people, we fully believe, are those who have been disappointed, and have passed through, and are still experiencing, severe trials arising from their waiting position. The precepts taught by Christ and his apostles, peculiar to his dispensation, and the ordinance of the seventh day, in which they were especially "illuminated," they would live "by faith" in their just have the sure promises of God relative to the glorious inheritance of the remnant, after doing "the will of God," and would ask those who hold it, "What is the testimony of Jesus Christ?"

"The testimony of Jesus Christ does not stand opposed to the commandments of God. Says the Son of God, "Think not that I came to destroy the law," &c. He shows by referring to the dispensation of the law of commandments, and then affirms that while heaven and earth should remain, one jot or tittle should in no wise be altered. See Matt. v. 17-19. For the faith of Jesus takes the place of the law of God, and abrogates it, one of the fables of the last days, [2 Tim. iv. 4] which, if acted upon, would give the enemy, "by his false words," [Rom. iv. 21] to this hævous when he says, "Do we then make void the law, through faith? God forbid: yea, we affirm that men are justified by faith apart from the works of the law."—Rom. iii. 28.

"And that people, we fully believe, are those who have been disappointed, and have passed through, and are still experiencing, severe trials arising from their waiting position. The precepts taught by Christ and his apostles, peculiar to his dispensation, and the ordinance of the seventh day, in which they were especially "illuminated," they would live "by faith" in their just have the sure promises of God relative to the glorious inheritance of the remnant, after doing "the will of God," and would ask those who hold it, "What is the testimony of Jesus Christ?"

"The testimony of Jesus Christ, as the third angel testifies, is the same as the faith of Jesus, named in chap. xiv. 12. Both texts apply to the same period. One to the living creatures, or last portion of the church of Christ, just before the Second Advent, the other is a portion of the last message of mercy to the scattered members of that church in the time of trials arising from their waiting position. Just before the pouring out of the wrath of God, some have supposed that the faith of Jesus was faith to heal the sick, &c. while others have thought that it was the testimony of Jesus Christ. But in order to enter the Golden City, and have right to sit on the throne of judgment, it was necessary that they have done "the will of God," and that they be able to say, "That your faith should not stand in the wisdom of men but in the power of God," says St. Paul.

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A BRIEF EXPOSITION OF THE ANGELS OF REVELATION

This is the title of a small tract of 22 pages just published, and contains one of the first three angels of that important chapter. It is designed for the friends of the cause to circulate. The cost of this little work, is about $2 per hundred. We hope the brethren will be interested in giving a judicious circulation. Let all be free to send for it, whether they have or have not the means to pay for it.

THE PAPER.—There are many to whom we send the "Review and Herald." that we have never heard from. We did suppose that all who receive it, and feel interested in the doctrines it advocates, would let us hear from them in return.

We wish to visit as many of the brethren as consistent, in the short period that we are to be from home, and have concerted views that must be helped, and we hope they will supply their wants. The "Review and Herald" should be supported by each, who can, paying for his own, and a poor brother's.

NOT SO.

"Weeping may endure for a night, but joy comes in the morrow." Ps. xxxi. 7.

Let these notes of music stealing
Softly on the night of time,
To the angels' holy dwelling
Future blessings and pleasure.

Scenes of glory yet to be,
Peace, in the reign of measure,
Light and joy and victory.

Long the shadows of night have bound thee,
Yet will the gates of day be opened;
Long the tempest ruffling round thee,
Uttered its angry arm around.

Yet their "word of peacekeeping"
Leaving their shining repute,
Watching for the day.
Still their earnest eyes appealing
To the Throne of light above,
Saying, "Here am I, for thy command, Lord, to do thy will.

Ye desping dark divinity;
Five the shades of grief and solitude,
Glory of glory shining bright.
Dry for eye the tears of sorrow.

All the night of weeping past,
Hail, the bright unending morrow,
In his cause to suffer, willing,
Visions of a happier clime.


Letters received since December 31, 1861.

Bro. B. Chapman, $2; Jenet Preston, $1.

For the Pamphlet entitled "Experience and Views." Joseph Jackson, $2; a friend, $2; J. H. Preston, $2.