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The text appears to be a page from a historical newspaper, possibly discussing religious topics and historical events. The text is not legible enough to transcribe accurately. The page contains multiple paragraphs that seem to discuss religious matters, historical events, and possibly legal or political issues of the time. The text mentions references to historical documents and religious texts, indicating a scholarly or historical context. The page also includes advertisements and the date and location of the publication, which are not legible in the provided image.
in Ex. xvi., before any express precept for its observance is named. The fourth commandment itself points us back to the beginning for the origin of God's Rest-day; and we may add that although one only of the others of the ten commandments contains the reproof of Jehovah given to certain of his children, thirty days after the Hebrews came to Sinai. I have never shown any unwillingness to admit that.

If you had not attempted to make out that the Ten-commandments (not then in existence) was mentioned in the wilderness of Sin even more familiarly than the Sabbath, I should not have had reason to conclude that you wished to darken as far as possible the fact that it then existed. If you can assign any other reason for that attempt, please do so.

In answer to your inquiry why the Review contains the reproof of Jehovah given to certain of his children immediately after the redemption from Egypt, we refer you to the only passage which contains any "plain obvious teaching" that God could say to the people at Sinai, [Ex. v, 15, 16]—"Thou shalt remember that thou wast a bondslave in the land of Egypt;" and enjoined it upon them, a month previous, and the means thereof. Before noticing my argument respecting Deut. v, 12—15, you refer to one of its concluding remarks which reads thus: "He had brought them out of the house of bondage to keep the Sabbath. [Proof Ex. i, 13, 14; iii, 7; v, 1—10; v, 9, v,] and placed them in a situation where every thing was adjusted with reference to the Sabbath, that he might prove what was the benefit of the Sabbath to them, in the wilderness of Sin?" Ex. xvi. After stating that these texts make no allusion to the Sabbath, you say:

"This is the kind of proof the Review relies on in this matter! I am not sure, if such proof, it can prove anything it pleases to assert with its own accustomed assurance. It daren't enforce, as positive and necessary, that the plain divine inferences, which contain not the first ray of evidence! O that it and its readers might see the futility of such a course, and hold no authority from it._

"It is very true that the Sabbath is not spoken of in these texts, but the situation of the people, (the point before us) is a great truth plainly stated." The truth of your statement that "The plain, obvious teaching of the 'sublime nonsense' Review!" may be judged from reading the language of the Review. It is as follows:

"Is it not sublime nonsense to say that the Sabbath was made as a memorial of the departure from Egypt, or as a type of man's future redemption and rest after the Second Advent, when as yet he had not fallen?"

Now I beg your attention while I inquire, Is it "the plain, obvious teaching of Heb. iv,? that the Sabbath was made as a memorial of the departure from Egypt? Does it contain even an intimation that there is any Sabbath institution in the wilderness of Sin? The reviewer is in a curious position if he knows that there is another kind therein recorded, I now inquire whether Heb. iv. contains any "plain obvious teaching" that God specified the day of his rest as a type of the final rest of the saints? Failing to find such statements, I remark that I did not refer to "the plain obvious teaching of" the apostle Paul but to certain unwarrantable inferences of your own. You wish me to do so, but the attempt is quite beyond the chapter. In hidden meaning I shall leave to yourself, but will notice some of the plain obvious statements of that portion of Scripture, and its connection. The works of God were done on the seventh day of the week. For his spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. The Great Creator then entered his rest. After that he spake to the earth and the heavens and all the earth, and the seven elements of all things, and all things were created. Now the question then arises, Did God rest one day after the creation of the heavens and the earth, to prove that it was instituted after Israel left Egypt.

The Review, as uttered by the voice of the King Eternal, gives us the reasons on which the Sabbath institution is based. Ex. xx, 1—13. These, as it has been already shown, are all against C. —Deut. v, does not contain any of these reasons. And we submit this point to you. Can you tell from Deut. v why the seventh day should have been preferred to the first, the second, or the fifth days as the Sabbath of the Lord? And does not your <cannot tell from Deut. v>, in your own words, entirely fail to answer the reasons of the Review, which reads thus: "He had brought them out of the house of bondage to keep the Sabbath..." Ex. xx, which explains the whole matter. For it is a rule (I think) to interpret that which is less particular, by that which is simple and clear. Deut. v, 12—15, is not the Decalogue as uttered by Jehovah. It is a rehearsal of it by Moses forty years afterward. Some things are added, and some things are omitted. Now look at its mention of the Sabbath. It begins [verse 12] as uttered by Jehovah, It is a rehearsal of it by Moses the Lord thy God hath commanded thee. Now where had he commanded this act? In Ex. xx, where 'God commanded the Hebrews to rest on the seventh day, that it was a day which the Lord had hallowed from Creation, and terminated the week, and the sabbath law, and Ex. xxviii, gives it, with reasons that base the institution on what was done at Creation. Nay, it even calls the seventh day the Sabbath, as we have before shown, prior to the departure.

Does Deut. v contradict the testimony of Ex. xx, and tell us that the Sabbath was made after the departure from Egypt? No! No! It is the day on which Jehovah rested from his work of creation.

The doctrine that in the above I charge Moses with corrupting the Decalogue, shall now be noticed. You take exceptions to three sentences, the first two of which read thus: "Deut. v, is not the Decalogue as uttered by Jehovah. It is a rehearsal of it by Moses forty years afterward." Now this is a statement the truth or falsity of which can easily be tested. If you will turn to Ex. xix, you will there read that God commanded the Hebrews to rest on the seventh day, that that day was the Sabbath-day. Is this the Sabbath day? Some day connected with their flight from Egypt? No! No! It is the day on which Jehovah rested from his work of creation.

You may be quite correct that in the above I charge Moses with corrupting the Decalogue. Now turn to Deut. 1, and you will find that the date of the book is the fortieth year after the departure from Egypt. Chapter 1, v, 1—5, purports (verses 1—5) to be a paraphrase of the words spoken on the occasion described in Ex. xix, xx. This is direct proof that Deut. v, is not the original version of the Decalogue. It is a rehearsal of it. As further proof on this point, notice the language of the fourth and fifth commandments as here given: "Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Honor thy father and thy mother as the Lord thy God hath commanded thee." Thus both of these, precepts contain direct evidence that they are not, the original commandments, as uttered by Jehovah, but a rehearse of it by Moses, forty years afterward.
Israel, viz: that they had been delivered out of the cruel and bitter bondage of Egypt, is alone by Moses in this rehearsal of the Decalogue. (And even this verse cites us elsewhere for the original precept.)

As the case in the character of every people who have suffered, you are at liberty either to withdraw your charges, or to stand in array against the plain statements of the Bible. However, if you wish to teach (in the most incontrovertible manner) the following doctrine, viz: that Deut. v. is the original version of the Decalogue, and that Ex. xx. is a rehearsal of it by Moses, then let me show you that the change of teaching is an unanswerable fact. For the Decalogue applies to Egypt, and makes the Sabbath equal to yourself. Your ex. xx. 10, 11, 12, 13, 14 is plain; and it is plain that it adds the whole of its eleventh verse, (the account of the institution of the Sabbath, at, and over the whole of Deut. v. 15, (the reference to the Egyptian bondage.) Is it not so? As I expressly stated that Deut. v does not contradict Ex. xx, I can see no excuse whatever for the charges which you make. You may read the following remarks as follows:

"Now the command is plainly stated in both places; and in nearly the same phraseology: but in Ex. xx. the reason assigned for enjoining the seventh day as a Sabbath in preference to any other, and in Deut. v. the reason assigned for enjoining the Sabbath to be kept: this latter is which I refine to be a matter of this discussion.—For by the question, 'When was the Sabbath made to be kept, it settles the point, and proves in the most satisfactory manner, that the seventh day was to be kept as the Sabbath, does very strongly prove that the seventh day became the Sabbath of the people of Israel: for Ex. xx gives the reason why the Sabbath was made to be kept, and proves in the most satisfactory manner, that it will be useless to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to adduce any other, it shall be unnecessary to ad...
That the Sabbath was a sign between God and Israel, simply shows that it designated them as the worships of the TRUE GOD in distinction from the nations around them who worshiped "the gods that were in heaven above, and the gods that were in the earth beneath." The Gentiles were answerable to the law of God or they were not. If they were not answerable to the law of God, then they must be regarded as moral beings, but accountable only to their immediate rulers, and not to that God whom they had chosen to be their own. Out of the words, "thou" and "thy" in the fourth precept, the holy Sabbath was made. One point of proof from this text is that the word "sabbath" means any thing more than a sneer. The words, "thou shalt remember the sabbath day to worship before Jehovah," are applicable to all the religious duties enjoined in the Decalogue. Jer. xlv. 19. "To your remark respecting the existence of the sabbath in the new earth, and your query whether weariness labor will then exist, I answer that inasmuch as the prophet Isaiah, in speaking of the new earth, says that all flesh shall come from Sabbath to Sabbath to worship before Jehovah, we are reasonably to imagine that it will exist in that holy state.—Nor does it imply weariness labor will then exist, any more than the statements of Ex. xxvii. 17, that the Great Creator rested on the seventh day and was refreshed, imply that that day was a mere idling and saltam morte. The institution of the Sabbath is not affected by the fact that there will be nothing of the character of servile labor in the kingdom. Before the time of our Saviour, the Sabbath was a day of rest and of religious devotion. The command as it is in the Hebrew, means to us•...
of the Most High, ALL FLESH shall come to worship before Jehovah from Sababath to Sabbath, and from new moon to new moon shall all nations come to worship before Jehovah, and every human family to observe the Sabbath throughout the whole globe!

Your second article continues as follows:

But finally on this point I appeal to Barrett’s Grammar. Does the passage: ‘The Sabbath was made for man.’ Mark ii, 27. The rule quoted reads: ‘A noun without article, except the grammatical rule, I remark that the rule being taken you will see a correct rendering of Rev. xxi, 1, 2? Yon will see a correct rendering of Rev. xxi, 1, 2? ’

THE ARK AND THE MERCY-SEAT

In the Sanctuary of the future, the ark and the mercy-seat were placed in the holiest of all, and were ornamented, the mercy-seat being placed on the ark: Heb. ix, 1–5: ‘And into the holy, to the second, and into the holy of holies.' The ark and the mercy-seat were placed in the holy of holies, of the heavenly sanctuary, of which Christ is a minister. Heb. viii, 1, 2; ‘most certainly both exist there. Now natural and reasonable people will say the view of the seventh day was the commandment of the seventh day. The Sabbath, which are the rule of man’s life, should be closely connected with the mercy-seat where mercy and judgment may be found throughout the whole of God’s law.

Christians have had much to say relative to the mercy-seat, as really existing in the present dispensation; but they have been almost silent about the ark on which it rests. The mercy-seat has been dwelt upon with pleasure. The servants of Jehovah have pointed to it as existing in heaven as really as God, and Christ, and saints have, in their prayers and songs of praise, mentioned the mercy-seat with great delight. And yet not preach, pray, and sing about the ark containing the ten commandments, and about its substance, which rests upon it? Those who will examine the subject will find as much evidence for the existence of the ark in this dispensation as for the mercy-seat.

The apostle Paul, in speaking of the first covenant—Sabbath [Heb. 8, 11—mentions the tabernacle, or holy place, and its furniture, also the tabernacle which is called the house of God, which is placed. Acts xxvii, 25. But there is no mention of the typical sanctuary. The tabernacle and furniture is given in Exodus.

1. A new or simply a mercy-seat in heaven, in this dispensation, obtained from the law of Moses and Paul’s commentary upon that law, contained in his epistle to the Hebrews. The apostle declares that the priest, the priest, when he entered into the earth filled with sin and error, and the presence of the Lord.

Speaking of the cleansing of the typical sanctuary, also the cleansing of that Sanctuary in heaven of which Christ is a minister, Paul says: ‘It was therefore of necessity that the copies of things in heaven should be purified with them, but the heavenly things themselves with better and more than those. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.’ Heb. x, 19, 23.

In this manner the apostle states that the earthly Sanctuary, its holy places, and furniture were patterned of the true in heaven, consequently, the mercy-seat must be there. Hence it has been dwelt upon with great delight as really existing in heaven as much as the literal persons of Jesus. And thus they have sung: ‘There is a place where Jesus sits The oil of gladness on our heads; A place than all besides We are all such as we are, who write against the Holy Sabbath, and show up their weak self,--sent less been dwelt upon with pleasure. The servants of Jehovah have pointed to it as existing in heaven as really as God, and Christ, and saints have, in their prayers and songs of praise, mentioned the mercy-seat with great delight. And yet not preach, pray, and sing about the ark containing the ten commandments, and about its substance, which rests upon it? Those who will examine the subject will find as much evidence for the existence of the ark in this dispensation as for the mercy-seat.

The notion of a place where Jesus sits, The oil of gladness on our heads; A place than all besides, is the blood-bought mercy-seat. Ah! whither should we fly for all we, the sanctuary, or the mercy-seat? Or how the hosts of hell defeated, Had suffering saints no mercy-seat? Now, there is precisely the scene alluded to is in the law of types, and the epistle to the Hebrews, for the existence of the ark of the ten commandments in this dispensation, that there is for the mercy-seat. Let those who doubt, reach, and see— It would be considered infidelity to doubt the existence of the mercy-seat, and benevolence to believe that the rule of God is in the heavenly sanctuary. Let one dare teach that the mercy-seat has the ark, or that the ark, and only the ark, is called a tabernacle, and represented as fallen from grace if he keeps it. The rule quoted reads: ‘A noun without article, except the grammatical rule, I remark that the rule being taken you will see a correct rendering of Rev. xxi, 1, 2? Yon will see a correct rendering of Rev. xxi, 1, 2? ’

the temple of God was opened, and there was seen in his temple the ark of his testimony. Heb. x, 5.

And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven, with it the ark of his testimony. Heb. x, 5.

In the ark, mentioned here by John, enjoy? If it is, how? It would be difficult to imagine the ark of this dispensation being under the cross, and that it was there that with all the holy people, it must correspond with the state in the existence of a sea, as well as in other particulars.

Advent Herald, April 3, 1862.
Letter to the Scareman.

Dear Bro. White: The REVIEW AND HERALD and the Watchman, what of the night?—

The Review and Herald.

The letters from the brethren and sisters, to me are full of interest. I like to hear from those of like profession, who are longing to be me to know that others are willing to suffer reproach and persecution, for the sake of the truth, and a good conscience.

But deeds and sacrifices to the last of the people of God, and those that will live godly in Christ Jesus shall escape these things. The finger of God has been pointed at all those who believe and practice the truths of God’s Holy Word, instead of the commandments of men, that they may keep their own traditions. Yet when the Son of man cometh will find faith on the earth. He will find a remnant of the house of Israel, the true church of Christ, who will be keeping the commandments of God and the faith which was; who will be walking in all the laws and ordinances of God blameless.

It is to be feared that the great mass of professors of religion will reject the counsel of God against themselves, and depart farther and farther from the faith of the gospel, and the spirit of truth, in the crooked and precious evils, and will at last drown themselves in destruction and perdition. Very strait is the gate and narrow is the way built up in truth and life and width; it is to be that find it. We are living in an awfully solemn period of time, when the servants of God are being scattered in the time of darkness, that saving truth do it to their everlasting destruction.

Yours in love,
M. L. Dean.

Upland, Penn., May 18, 1852.

From Bro. Waggoner.

Dear Bro. White: It may be interesting to the dear watchmen of the Saviour to have a few lines from the Wisconsin river. Last week Bro. Case and Phelps came to this place, and have ministered to the little flock of us in a way which we have been much comforted. A few have now heard this message, and I am afraid the time is near, and we hope the Lord will open their hearts, and bring them to full obedience to his commandments. Bro. Phelps left this afternoon for Paddockville, Marquette Co. where a few precious ones are patiently waiting for the coming of the Lord. Bro. Case will leave to-morrow, Lord willing, for Madison. We expect to meet them both at the conference in Middleton, Marquette Co. on the first Friday in June. We want the dear brethren and sisters to pray for us and work for the Lord to work in that conference, that this last warning may arouse the Laodiceans to take heed. For we are not alone; there is a band of saints in the northern part of the state who have been patient and diligent laborers, and we trust God will help them to do it in his own county, to the importance of this message. Yours in love,

J. H. Waggoner.

Harboc, Sauk Co., Wis., April 30th, 1852.

"Watchman, What of the Night?"

In the long dark night of time since man’s expulsion from Eden, how often has this solemn and thrilling question been anxiously addressed to those who have professed to be watching the signs of the times. And when every new occurrence has called attention to the fulfillment of the prophetic word, various have been the answers given to this question; but corresponding always to the question and character of the watchman addressed.

Those who have been sleeping at their post, and have been anxious rather to keep those quiet who have not professed to be watching than to present the facts of the state of the church in the face of her seeds to them, than to announce the true time of night, and to give the true note of warning, have endeavored to explain away, as a thing of common occurrence, the passing of events—of the fulfillment of the prophetic word may be clearly seen. But those who have been watching with no other object than to note the approach of that long expected morning, have been able with the Baptist and the Adventist to watch with the token’s of coming day, and to speak to all who are looking for redemption, and waiting the coming of the Lord.

"Looking forward!" and anxiously watching the dawn of day, and the restoration of the "children of promise" to the Paradise of God has been ever the position of those of whom the world has not been worthy.

But how greatly has this interest been increased, as the fulfillment of predicted events have shown in the clearest manner that "the great day of the Lord is near and hanging over, and there is no escape." When, but a few years since, the voice of warning was everywhere heard, and the message was borne upon the wings of the wind, "The hour of his judgment is come," it was yet not so clear that he might run who should read it, the expirations of the great prophetical chains, the termination of the prophetic periods, and the fulfillment of the signs promised by our Lord to his waiting people, to judge the quick and the dead; such was the mighty out-pouring of the Spirit of God, and such the evidence and conviction that the message was "from heaven," that with one voice the waiting people of God acknowledged the fulfillment of the first proclamation of Rev. xiv.

Those who rejected it, did it for the same reasons that the Jews rejected the message of John the Baptist, and with the same effect upon themselves. The counsel of God was rejected against their own souls.

Following this, and just preceding the greatangepost of the time of the third angel, exposing the corruption and wickedness of the religious bodies with which the people of God were connected, and holding up in its true light the purity of Christ’s church, and the spirit of the friendship of the world, which is enmity with God. These messages made the Advent people what they were, prior to their arrival in the time of distress, appointment and of patience, through which we have so long been passing. And by a large portion of them they have ever been cherished as the work of the Holy Spirit, and the voice of the God of heaven giving us the words of Eternal Life.

But as the voice of the third angel is beginning to be heard, calling our attention to the fearful oppression of the two-horned beast: yet before us [Rev. xil, 11, 18, 19, and presenting the commandments of God and the faith of Jesus, the most of those who would avoid the cross of keeping all the commandments of the Father, turn round and deny the first and second messages, in order to apply them elsewhere.

To do this the Advent Herald (which even now claims to be giving the first message) attempts to show that they were fulfilled many hundreds years in the past; the Advent Harbinger (which has notoriously proclaimed the first two messages) is equally certain that they are all to be fulfilled in a future dispensation, while the Adventist of DEC. 19, in his message of extravagance and folly. The advent was first proclaimed by the first angel, then the cry was heard, just as distinctly and extensively. 'Come out of her, my people,' Next, and equally distinct, was the message given to the children of God, and they were called to stand aloof from the world, "because the judgment of that great day of the Lord is come." The mystery—gospel—of God is finished. So, also, the message of vast importance is heard in heaven, after the third angel has made his circuit. But we will keep to the point. If the first angel’s message was the first proclamation of the advent (and this Sabbatarians and others admit) then the three messages were given before the Sabbatarians began their work of extravagance and folly.

Such is the conclusion to which this position drives us. We have been the bearers of the last message of mercy. This "message of vast importance" was given several years since. "The latest messages of mercy to this fallen world."—This we believe to be truth.

One having written to the Editor for help on this subject, the following is what this "Watchman" says of the night: "By a careful analysis of the chapters up to xiv, it is very evident that the three angels (chap. xiv, 6—12) who in turn, fly through the midst of heaven, bear the last messages of mercy to this fallen world." It is also very clear that the angel, verse 6, is the same angel of chap. x, and that the sum total of the three messages, so far as contained in the angel’s message, in chap. x; for both terminate in the same word—"Seal," as pointed out by Sabbatarians, but by the great God. A careful study of the book will show that the angel of chap. x, is the seventh angel; that his message is the seventh and last message, that message, the mystery—gospel—of God is finished. So, also, the gospel drama is finished with all the messages in chap. xiv. From chap. x, to chap. xiv, the apostle unfolds the message of the third angel; or the formal march of the east and the west, the bearing of the third angel’s message to fallen men.—This we believe to be truth.

But the Watchman tells us that "a message of vast importance is heard in heaven after the third angel has made his circuit—that is, after the latest message of mercy." This message of vast importance has been given BEFORE the Sabbatarians begun their work of extravagance and folly.

Now look at these statements in a connected manner:

1. The three angels of Rev. xiv, 6—12, who in turn fly through the midst of heaven, bear the latest messages of mercy to this fallen world.

2. "These angels have been in succession as seen in the days of John," and "the three messages were given BEFORE the Sabbatarians began their work of extravagance and folly."

The answer, then, to the question, "What of the night?" from this "Watchman" is, "The latest message of mercy" was given several years since. Such is the conclusion to which this position drives us. Such has been the experience of many who have professed to be watching the signs of the times since the third angel’s message has been fulfilled in the past, in the face of the fact that no one is able to show how, or when.

But the "Watchman" tells us that "a message of vast importance is heard in heaven after the third angel has made his circuit—that is, after the latest message of mercy." This message of vast importance has been given BEFORE the Sabbatarians begun their work of extravagance and folly.

Indeed does not the word inform us that the papal beast was to continue but forty and two months. (See chap. xil, 12.) In the seventy years of the Mediator’s reign, the beast of heaven, the papal beast, has been since the fourth month, since the forty-two month expired more than forty years since. Yet the fact is, the days of the seven is to be the time, not the

DEAR BRO. WHITE: The REVIEW AND HERALD and the Watchman, what of the night?—

THE REVIEW AND HERALD.
The REVIEW AND HERALD.

1. The Scriptures of the prophets teach plainly that the dominion of the Papal beast over the nations of men has lasted for 1260 years, and that should live and make war upon them until the judgment.

2. Dan. vii, 19-20. And that the concluding career of the Papal beast will be in an eminent degree deceptive, for it will appear as if it were terribly foredoomed. That we see no reason to find fault. It is much more reasonable than to limit the future course of the beast.

3. The watchman claims that this beast which was to make war upon the nations for forty and two months, and which represents the deadly wound was the Papal beast, of which in the last paragraph it affirmed. Hence it further:

4. "The two-horned beast of chap. xiii, is the beast which came out of the bottomless pit."

5. "The Watchman" says that this beast, which received a deadly wound was the dragon itself. Rev. xvii, 3.

6. The "Watchman" says that the dragon was crushed and bound by the sword, but John says that he will be slain by an angel from heaven with a sword, but with the key of the bottomless pit and a great chain in his hand. Rev. xvii, 1-3.

7. It is true that the dragon was the symbol of civil government. The two-horned beast or the beast from the bottomless pit is the protestant civil government of the world, as opposed to the papacy, originating in the prophet of Hezekiah, which is now in alliance with governments of the world.

8. We offer a few reflections on this:

1. It is distinctly stated (Rev. xiii, 2) that the dragon gave his power and seat to this beast. But this "Watchman" says that this beast, which received a deadly wound was the dragon itself. Rev. xvi, 3.

2. This "Watchman" says that the dragon was crushed and bound by the sword; but John says that he will be slain by an angel from heaven with a sword, but with the key of the bottomless pit and a great chain in his hand. Rev. xvii, 1-3.

3. It is true that the dragon or the beast from the bottomless pit is the symbol of civil government. We must remain one of the horns of "the first beast" un-horned until the "third beast" has made his circuit. Rev. xiii, 11-18. The "Watchman" means, "the angel of chapter xiv, is the seventh angel, or the angel giving the message of vast importance to the "Watchman." Who that will compare to this beast."

4. But how does this view lessen down to a mere nothing the solemn realities of the third angel's message? To stand entirely aloof from all present forms of false religion, represented by that symbol, to the Roman church; the two-horned beast or the beast from the bottomless pit is the protestant civil government of the world, as opposed to the papacy, originating in the prophet of Hezekiah, which is now in alliance with governments of the world.

5. We call attention to the following points:

1. The Scriptures of the prophets teach plainly that though the condemnation of God's holy law, [Rom. iii, 19, 20] the law of Moses, in harmony with the gospel of the Messiah, is the law of Moses. Rom. viii, 1-7. The same schoolmaster brought Paul to the knowledge of the Messiah, but was under grace, the state of pardon and forgiveness. He was no longer under the law, but in the state of grace. Gal. iii, 13. "To stand entirely aloof from all present forms of false religion, represented by that symbol, to the Roman church; the two-horned beast or the beast from the bottomless pit is the protestant civil government of the world, as opposed to the papacy, originating in the prophet of Hezekiah, which is now in alliance with governments of the world.

6. But Jesus kept the law. So he did; but the law was all nailed to the cross, and the economy of Moses was then and there fulfilled. Gal. v, 10-21. But hear the words of the law itself on these points:

7. "You shall love the Lord your God, and with all thy soul, and with all thy might."

8. "You shall love thy neighbor as thyself."

9. "The law of the Lord is perfect, converting the soul: the testament of the Lord is sure, making wise the simple."

10. "He that keepeth his word keepeth the covenant of the Lord."

11. "The law was given by Moses."

12. "The commandments of God." which the "Watchman" pleased to call "the law of Moses."

2. Dan. vii, 9. When the commandments have left the "Watchman" please that the "watchman" will not have to do with the future course of the Papal beast, of which in the last paragraph it affirmed. Hence it further:

3. The commandments spoken by Jehovah's own voice:

4. They call "the commandments of God." which the "Watchman" pleased to call "the law of Moses."

5. The "works of the law" are the works of the flesh.

6. The "Watchman" means, "the angel of chapter xiv, is the seventh angel, or the angel giving the message of vast importance to the "Watchman." Who that will compare to this beast."

7. We call attention to the following points:

1. The Scriptures of the prophets teach plainly, that though the law of Moses, in harmony with the gospel of the Messiah, is the law of Moses. Rom. viii, 1-7. The same schoolmaster brought Paul to the knowledge of the Messiah, but was under grace, the state of pardon and forgiveness. He was no longer under the law, but in the state of grace. Gal. iii, 13. But it was "right for the young man to keep the law."

2. But how does this view lessen down to a mere nothing the solemn realities of the third angel's message? To stand entirely aloof from all present forms of false religion, represented by that symbol, to the Roman church; the two-horned beast or the beast from the bottomless pit is the protestant civil government of the world, as opposed to the papacy, originating in the prophet of Hezekiah, which is now in alliance with governments of the world.

3. We call attention to the following points:

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4. But Jesus kept the law. So he did; but this "great truth" though "plainly stated" [John xv, 10; 1 John iii, 4, 5] is often denied by those who wish to excuse themselves in violating the law of God. But if the "works of the law are the works of the flesh;" why does he that repenteth and believeth in the Messiah keep the law? This was the case of the young man who was justified, and the grace of God.

5. "The law was our schoolmaster to bring us to Christ." So says Paul to the Galatians, and the manner in which this school-master brought Paul to Christ, some years after it is said to have been abolished, may be read in Rom. vii, 7-25; viii, 1-7. He learned from this teacher his duty to his God, his inability to perform that duty, and the starting up of the spirit, which is justly condemned in the sight of God. He fled to the blood of Jesus for refuge, and found pardon, justification and forgiveness. He was no longer under the law, but was under grace, the state of pardon and forgiveness, and from the heart fulfilled the righteousness of the law. Rom. vii, 1-7. The same school-master (not an abolished law) brought the Galatians to Christ many years after this.
A PERSISTING ISSUE OF BIBLE ARGUMENT

It is seen in those who have heard the faults of individuals as arguments against the truth. For it is not only in any case of importance, a man will produce his best evidence when he speaks and live; disobey one jot or tittle, and be damned. Matt. v. 19. But the "Watchman" continues:

"The spirit and kindness of the gospel, by these who bear this holy Gospel, is to bring the people of God to a right knowledge of the law, which is still binding on the church for the same, and promise through grace to do no more for so, or have we forfeited the money of God in Christ—so we could only cut the Gordian knot, and have the works of grace do the same. Matt. ii, 5. And the "Watchman" says, that those who keep the law since the resurrection of Jesus commit adultery by putting back and taking away from the law of God instead of the gospel; they have forfeited the money of God in Christ, unless they repent—so certain as it is our law-given!"

To this we answer:

"We are not sufficiently Antinomian to believe that justifying faith makes "void the law" of God; or that the blood of Christ, when sprinkled upon the money-ear, (the top of the ark,) bore the holy law within that ark. Heb. xii. 4.

2. But look at the directions which this "Watchman" has given: (1.) We must be truly sorry, (penitent,) that we have kept the law, (in a legal sense,) in our writings and publications, for the same, and promise through grace to do no more for ever, or have we forfeited the money of God in Christ—so we could only cut the Gordian knot, and have the works of grace do the same. Matt. v. 19.

But the keepers of the commandments of God and the faith of Jesus. The morrow of deliverance to God's saints; the sight of trouble and destruction, (behold, the city is open,) and the salvation of the dead world.

If you rose to meet the Lord—
Ventured on his faithful word,
Faint not now, for your reward
Will be quickly given. J. N. A.

THE SEVENTH-DAY SABBATH.

PERPETUITY of the LAW of GOD.

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THE REVIEW AND HERALD.

BOOKSPER, THURSDAY, JULY 25, 1855.

PRESIDENT MILLER'S LECTURES

Now being published in the Review and Herald will be found, under the name of President Miller's Lectures. These are already known to many readers who will carefully examine them. We are pleased with the careful and thorough manner in which President Miller is treating the Bible questions, and we hope that those who have the truth can afford to be fair. They will be willing to let the strength of argument on both sides be seen, while those who are unlearned in the art of verse, or who have no acquaintance with the arguments, often show the weakness of their position by their unanswerable and their swallowing, unsoundly sound answers.

The importance of the subject of the Sabbath, when realized, will, we feel confident, be paid the careful attention it deserves. For we find, that, and you are filled with peace and joy, the reward of believing, and of obeying God.

We have noticed some months since, that we wished to publish a collection of appropriate Hymns, larger than our small Hymn Book now in use; but have not been able to economize the work until now. We intend to get it out as soon as circumstances will allow. Let those who are interested in the Hymn Book send in select or original Hymns immediately, applicable to our faith and hopes.

We do not design to get out a large book centered with Hymns of special interest, but a small collection of those only which are appropriate. We very much need more good Hymns on the Sabbath, and hope the friends will send in all those which may be applicable.

We can supply those who wish, with any of the Nos. of Vol. II. These have several hundred of Vol. II., containing Rev. Miller's illustrated articles, also of Nos. 11 and 12, containing his "Sabbath Defenders." Let those who can circulate them judiciously, send for them.

The entire cost of Printing Materials is $600, of which $200 are reported in this and the previous number. It is necessary that this sum should be received the present month, as we wish to publish a collection of appropriate Hymns, larger than our small Hymn Book now in use; but have not been able to economize the work until now. We intend to get it out as soon as circumstances will allow. Let those who are interested in the Hymn Book send in select or original Hymns immediately, applicable to our faith and hopes.

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