The Sabbath.

Dear Sir:—Having carefully weighed the testimony bearing on the present subject in this investigation, I am compelled to say that the great truths plainly stated, and clearly established.

1. God blessed and sanctified the Sabbath at Creation. Gen. ii, 2, 3; Ex. xx, 11.

2. He made it known to the Hebrews in the most solemn manner. Neh. ix, 13, 14.

3. The fourth commandment of the royal law embodies this sacred institution, and renders it as immutable as that of the law. Rom. x, 21; Luke xvi, 17; Ex. xx; James i, 16, 17.

4. "The Sabbath was made for man"—the entire human family; or, if you like it better with the ar- ticle translated, "for the man." Adam, the head of the human family, and consequently for all his posterity. Mark i, 27.

5. The entire family of the redeemed under the reign of "righteousness" in the kingdom of the second Adam shall assemble to worship before Jehovah, from Sabbath to Sabbath. Isa. lxi, 22, 23.

6. The Lord Jesus Christ kept the ten commandments. John xix, 10; I John viii, 4, 5; John vii, 29, 46.

7. Christ lays down the keeping of the commandments as the condition of entering eternal life. Matt. v, 17—19; xix, 16, 17; Rev. xxii, 14.

To this I may be permitted to add, that not the first particle of evidence (that can stand the test of investigation) ever has been, or ever can be presented to prove that Christ violated the fourth commandment.

Whether the book of Acts is in harmony with those great truths, (if I may be pardoned for allowing such a point to be questioned,) or whether the apostles violated the commandments and taught men, so is the question next in order, in continuing this investigation in the New Testament.

Your effort to prove that the fourth article of God's constitution was nothing more than a Jewish ordinance, which Christ relaxed, and which his disciples violated, being an entire failure, as the reverse of what you presented, shows that the excuse which you presented from the book of the Scriptures. Acts xvii, 2.—(4.) In the account of Peter's sojourn at Corinth, (the very place where you have attempted to show that the disciples were occasioned to meet on Sunday,) we read that he went up to his trade, and preached in the synagogues EVERY SABBATH; and this continued for the space of one year and six months, making in all 78 Sabbath observations. Acts xvii, 1—11.—To determine whether the apostles kept the fourth commandment out of respect to Jewish prejudice, as they did the fasts and ordinances of the Jews, two or three points come before us for consideration. (1.) While the apostles have distinctly recognized the perpetuity of the law. [I John iii; Rom. iii, and particularly if the ten commandments, [Rom. vii, 7—25; Eph. vi, 2.] James ii, 2—12.] They have as distinctly taught the abolition of the fasts, new moons, and sabbaths of the hand-writing of ordinances. Col. ii, 16—17; Tit. iii, 14—15; Rev. xxi, 24, 22; xvi, 18; xx, 20—22. (2.) The Sabbath of Jehovah is one of the ten commandments which form the constitution of his righteous government. —(5.) Christ kept the commandments.

Next we actually assume, to life eternal. Perhaps, however, you can explain away all this, as readily as you did the testimony of Luke, that the women who followed the Lord Jesus to his burial, and "kept the Sabbath day according to the commandment," merely did this from fear of the Jews. It is true that the fourth commandment is not repeated in the book of Acts; but it is also true that no one of the ten commandments is there repeated. (3.) We urge the obscurity of the holy Sabbath upon others because it is the unrecorded fourth commandment of Jehovah; and because that Christ has promised that those who do and teach the commandments shall be highly esteemed in the reign of heaven.
The commandment-keepers are the only ones who have any promise of admittance to the tree of life; if Christ and his apostles have made any such promise to them, how does he break them, and teach men so, please point it out.

4. In saying that we make Sabbath-breaking the climax of sins, you state a fact which is false. In Old Testament times, that was the climax, or the transgression of the law (..), and that the "wages of sin is death," and again that those who fall in one point (referring to the ten commandments) have become guilty of all. If you go to the word of God, and examine the literal meaning of the word of God, you will not be able to hide behind the apostles.

5. You have no excuse for stating that I believe that the prophecies of the Old Testament are the greatest precept, as much as I have repeatedly used the words of Christ, in Matt. xxii, 35-40, to define this point. I leave you to settle these false statements with Him who shall soon judge the quick and the dead. Whether that law which once caused him to lay down his life for guilty man, was considered by him and his apostles as of no authority whatever, will be seen. Rom. iii. He is now by the axe of the testament (the ten commandments) pleading his blood before the mercy-seat—the top of the arks—but then there will be no one to stand between guilty man and the judgment and meet the law of God as its open witness.

6. After having misstated your position, you proceed to judge and condemn us, for no other crime than doing and teaching the ten commandments of Jehovah’s command. Therefore I think it is quite consistent for believing that those who violate them and teach men so, will be of no esteem in the reign of heaven.—Whether your words, or the words of Jesus Christ will stand, judge you, Matt. vi, 2.

7. In attempting to fasten the woe of Rev. xxi, 18, upon the commandment-keepers, you have made a sad mistake. For in verse 14 we learn that they will enter the city by the north gate; the apostle Paul had taken the place of the north gate. "The Sabbath!" We answer, no: for it had not: neither promised them that Sunday had taken the place of the Sabbath.' We answer, no: for it had not: neither promised them that Sunday had taken the place of the Sabbath. (Rev. xxi, 26.) But you think the marginal reading preferable to the text. Of this those must judge who for believing that those who violate them and teach men so, will be of no esteem in the reign of heaven—Whether your words, or the words of Jesus Christ will stand, judge you, Matt. vi, 2.

8. If they were abolished, or if the fourth one had ever relaxed or violated by the apostles, (for they had been more than doubled. And even then, there is no evidence that they might not have kept the fourth commandment about the water, as well as on the Lord's day, and by solemnly dedicating themselves to him."

9. To the above add, that when you cease to war against the fourth commandment, your acts will not, as now, contradict your profession. And when you shall have manifested your love to God by keeping all his commandments, your remarks respecting faithul reignition to his will, may be more appropriate.

10. You continue your remarks respecting the Review as follows:

"But it is a whole age behind the light, casting all its pungy strength to drag back the mighty car of Providence, which is driving the church to her never-to-be-imagined home at 'Mount Sinai which is in Arabia.' Come, Bro. Review, take a 'look' with us into the perfect law of liberty, and be not a forgetful hearer, but a doer of the words of Christ and his apostles, and you will then be blessed and bless in your doing. In your present position, you are certainly poisonous to the apostle's charge of having 'fallen from grace;' and if Paul was 'afraid of such,' how ought less instruct- ed christians to regard you?"

11. The following is what you call "everlasting bondage" in which I am trying to bind the church:

1. Thou shalt have no other gods before me. Thou shalt bow down to graven images, Thou shalt not take the name of the Lord thy God in vain. Remember the Sabbath-day to keep it holy. Honor thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false-witness. Thou shalt not covet.

12. God's care of Providence has never crushed these precepts in its onward progress; nor can it ever; for though men may be proved liars, God cannot deny himself.

13. But the church of Christ has never considered the holy, just and spiritual law of God, a yoke of bondage.—Never. It is the carnal mind that has done this.—Rom. vii, 7; viii, 1-7.

14. God that I printed his commandments above thousands of gold and silver, yea above my chief joy; and in keeping of them there is great reward. Nor do I except the Sabbath of Jehovah, which is infinite in blessing to men. For no creature was created by the Prophet of God, call this a DELIGHT, the angelic economy; for if it is not thus binding, nobody can tell a sovereign, which is not the case; for in one feature of consistency in the Review on this subject."

The above, like almost every quotation which you have made from the Review, is but a part of a sentence. The words of the Review are as follows:

"The Sabbath is not a church ordinance, but like the rest of the moral law, pertains to men as moral beings accountable to God's government. Hence it is not relaxed, amended, or abolished, by any change of dispensations. The feas of the Jews, the Passover and unleavened bread, the Pentecost etc. were embodied in the hand-writing of ordinances. The Sabbath is embodied in the fourth commandment of the royal law. The same is unamended.—Col. ii. The royal law is in full force. James ii."

I am willing to abide by the above statements. The ordinances of the Jewish church are abolished. Wherever these words of the royal law, the union is severed. But this has not weakened the commandments of God. The commandment, "Thou shalt not kill" is not relaxed, amended, or abolished, by the fact that the slaying system in the hand-writing of ordinances is abolished. The same may be said of the precepts respecting idolatry, blasphemy, adultery, theft, false witness etc. The great penalty abide, the judgment of the law that once caused him to lay down his life for the first time would reach the Sabbath-school as it does the second. We keep the Sabbath as we did the people of the crucifixion, according to that commandment which says, "Remember the Sabbath-day to keep it holy." The apostles as of Christ, in Matt, xxii, 35-40, to define this point, I would read, judge you, Matt. vi, 2.

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LIBERTY, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in BONDAGE. For if after they have escaped the powers of the world through the knowledge of our Lord Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them."


The perfect law of liberty, to which ye invite my attention, is found in the 13th chapter of James. How! It says, "Whoever will be perfect, let him thereby obey the commandments of God in all things."

James says to do no more than take a look into that law. He says, [chapter 1, 19-25]. But who now looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

If we fear that merely to look into that mirror, and have gone away and forgotten what we saw therein. I see the commandments of God in it, and I am trying to do them. Shall I not be blessed in my deed?

But if that self-styled apostolic personage, who claims to be Paul's apostle, is the man called God, who is saying to whom I am answerable, I ought not to give up the Sabbath of Jehovah, and submit to the mandates of him who thinks himself able to change the ten commandments and the religious tenure in which we receive his mark. But as you intimate further that Paul was afraid of such as myself, I call on you to prove that the keeping of the fourth commandment ever altered that holy Jehovah, whom delighted in the law of God, [Rom. vii, 22, 23], or let him to think that those who did this, would fall from grace.

Your effort to impeach the moral character of Paul, consisted in the attempt to show that he broke the fourth commandment. You have relinquished this attempt as will be presently noticed; hence I shall not dwell on this point. We have no occasion to wrest the words of the Scripture quoted to show that Paul kept the Sabbath, and taught others to keep it. Very well, then, as you refer, a few words may be in place: "The words of the Scripture are as follows:"

"But as Paul, a long time after this, speaks directly on the point, he shall have liberty to defend himself against the people, or customs of our fathers."] Acts xxiv, 17.

And if even the Jews neither spoke nor showed any harm of him, [verse 23], we think the fact obvious which all men, and that which convince them, that they have laid to their charge, is, that I have kept the fourth commandment, True I have done so. I knew that thus doing, the hand-writing of ordinances which you refer, a few words may be in place: "With Paul's testimony, which you like so, is a direct proof of the period when "grievous wolves" had entered the sheep-fold, [Acts xvi, 3]."

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Acts xxiv, 17.
In our last we gave some reasons for believing that the nominal churches of the present day are the Babylon of Rev. xiv, 8, xvi, and xviii. We saw the changes and, in part, the cause of its final destruction. We now design to point out that failure, and show that Rev. xiv, 8 and xvi, 1-4, do not represent the same and the same message, but that Chap. xiv, 8 applies to the time before, and that the message of Chap. xiv, 1-4 is yet to be given.

The second angel of Rev. xiv, merely announces the fall of Babylon, while the third announces great power, not only declares her fall, but also the fact of her becoming "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean spirit that is in the earth," after her fall.

The fact that she is thus filled with corruption, after her fall,—is sufficient proof that her fall is merely a penal change for man at Creation, (not the work of Holy Ghost. Many that were the most successful reformation preachers have given up preaching,—Prayer-meetings and soul meetings, and not, as the method of their labors, to the sects, and they were free to rejoice in the blessed result—Thus it is with all denominations.

"We would have healed Babylon," says the Prophet, but she would not be healed.
death, almost universally complained of. We have never witnessed such a general declaration of religion as at the present time. Truly the church should awake and seek to ease the coming of the last plagues. Every one must view it. When we call to mind how few and for what cause, there is necessarily a true conversion, and is the almost universal complaint of disease, to which man is naturally元宝, "has God forgotten to be gracious?" Or, is it because the door of mercy is closed?

2. "Look again, and behold the spirit of the world, how it proceeds! A day is coming when the door of men's souls will be thrown wide open to the messages of Babylon, which will be filled with all the glad news of the great plagues, until it can no longer contain them."

3. "The angel of Rev. xiv, is said to have come from heaven having GREAT POWER, and the EARTH WAS LIGHTENED with him."

4. "This message that calls God's people from Babylon is an urgent appeal. With pleasure they should accept this angel in the future, having great power, enlightening the earth with his glory."

5. "If God has manifested himself to his people through the angel of Rev. xiv, and that their messages apply to different periods of time.

6. "The second angel of Rev. xiv, only announces the fall of Babylon, which was true in 1844, at the time that the message was given, which was the means of bringing the while Advent heat out of the churches. But the angel of Chap. xiv, 1-4, refers to two distinct events; first, the fall of Babylon, and second, her being filled with false spirits, etc., after her fall."

7. "If God's people are not exhorted to a deportment that will make them acceptable to God, they will be left to bear the fruits of their own choice."

8. "This time of the fierce anger of the Lord can be no other, than that period when there shall be no "Intoxicators.""

9. "And God would have healed Babylon, but she chose her own way, and so God's people are exhorted to not be "unequally yoked together with unbelievers.""

10. "It is evident that the second plague is not understood, consequently could not give the warning to escape."

11. "We would say to God's people, wherever they may be in Babylon, as a follower and as a Christ-believer, or what part have they that believe with their heart, and confess with their mouth, that Jesus is the Christ with faith? or what part have they that believe with their heart, and confess with their mouth, that Jesus is the Christ with faith?"


13. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For truly I say unto you, that till heaven and earth shall pass, one jot or one tittle of the law shall not pass from the law, till all be fulfilled.

14. "It is also true that the laws of God of none effect by your tradition."

15. "That the above is from his Father's law, as seen in Isa. 21, 27, 33.

16. "Why do ye also transgress the commandments of God, by your tradition? For God commanded, Thou shalt love the Lord thy God, and thou shalt love thy neighbor as thyself."

17. "Master, which is the great commandment in the law?"

18. "Even as I have kept my Father's commandments, and abide in his love; you also should abide in my love."

19. "Here his Father's commandments are named fourteen times, and his law nine times. That commandment and law are given, which is the great commandment."

20. "Master which is the great commandment in the law?"

21. "That on the commandments, the law of God, and love your neighbor as yourself."

22. "And God's people are exhorted to not be "unequally yoked together with unbelievers.""

23. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For truly I say unto you, that till heaven and earth shall pass, one jot or one tittle of the law shall not pass from the law, till all be fulfilled."

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26. "Master which is the great commandment in the law?"
abolished, taken out of the way, and nailed to the cross, and the Sabbath being a part or parcel of that law of works, it was abolished as a matter of course. And so far as any person is justified by the keeping of that law, he is just taken from grace."

Then there is other testimony of the Saviour's, that will make a clean sweep of all the refuse of lies that has ever appeared to invalidate any testimony given above.

"And behold I come quickly, * * * I am Alpha and Omega, the beginning and the end, the first and the last: I shall be coming to the teaching of the Harbinger, and pay no attention to what Jesus has taught us here, relative to the ten commandments of God. See Chap. xiv, 12, and xvi, 17, where the priests are persecuted for keeping them while they are in their patient waiting for the manifestation of the Lord."

Taking in this book."

"And ye shall know the truth, and the truth shall make you free."

"Now the Harbinger says that this law is abolished. How much better it would be for him to keep it, under the gospel as Paul teaches here, and not be found among that class of transgressors named in verses 9 and 10, who would continue to cry no more commandments, no law, will have more mohab-law than they will be able to get along with, after the third angel's message closes. There will be no danger of any one falling from grace then, for those that kept not the whole law of God, will have no grace.

"James' Testimony:—But when ye look into the perfect law of liberty, and continue therein, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James i, 25.

"If ye fulfill the royal law according to the scripture, thou shalt love thy neighbour as thyself, ye do well. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, do not commit adultery, said also, do not kill. Now, if thou commit adultery no adultery, yet if thou kill, thou art not guilty of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James i, 8, 10-12.

"James here presents a perfect royal law of liberty, by which we are to be judged, under the gospel:—Then it is not impossible for any law to be changed or abolished. Having "one law-giver, who is able to save and destroy." Chap. iv, 12. This testimony is 20 years after the Harbinger's "dead law." Which shall we believe?"

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"James here presents a perfect royal law of liberty, by which we are to be judged, under the gospel:—Then it is not impossible for any law to be changed or abolished. Having "one law-giver, who is able to save and destroy." Chap. iv, 12. This testimony is 20 years after the Harbinger's "dead law." Which shall we believe?"

"And a word among the dead and the living, who are fallen from grace." Then there is other testimony of the Saviour's, that will make a clean sweep of all the refuse of lies that has ever appeared to invalidate any testimony given above.

"And behold I come quickly, * * * I am Alpha and Omega, the beginning and the end, the first and the last: I shall be coming to the teaching of the Harbinger, and pay no attention to what Jesus has taught us here, relative to the ten commandments of God. See Chap. xiv, 12, and xvi, 17, where the priests are persecuted for keeping them while they are in their patient waiting for the manifestation of the Lord."

Taking in this book."

"And ye shall know the truth, and the truth shall make you free."

"Now the Harbinger says that this law is abolished. How much better it would be for him to keep it, under the gospel as Paul teaches here, and not be found among that class of transgressors named in verses 9 and 10, who would continue to cry no more commandments, no law, will have more mohab-law than they will be able to get along with, after the third angel's message closes. There will be no danger of any one falling from grace then, for those that kept not the whole law of God, will have no grace.

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"And a word among the dead and the living, who are fallen from grace." Then there is other testimony of the Saviour's, that will make a clean sweep of all the refuse of lies that has ever appeared to invalidate any testimony given above.
But there are another kind of professed disciples for which we thank God, and take courage, who are honest hearted; whose conscience is so far from being scared that they can "sigh and cry" for all the abominations that are done in the earth. Eze. iii. 4.—These are only to receive the impressions of the outward mind, but the light of testimony to their understanding, "the great things of God's law." They are not only willing to have it written in their forehead as the rule of their conduct, but they ask to have it written in the heart; every jot and little of it, aswell in the mind. Thrice hath the law of God the inward man; they love the law of God more than their own life; Dan. iii, 17; for they know by happy experience that "this is the love of God, that we keep His commandments, and His commandments are not grievous." And although Christ is "made unto us wisdom, righteousness, sanctification and redemption," yet it is said, "Blessed are they that do his [God's] commandments, that they may have right to receive the love of the truth [2 Thess. ii, 10] be sealed that they can "sigh and cry" for all the abominations of God and testimony of Jesus Christ." To their own life; Dan. iii, 17; for they know by hap-


But many passages of scripture were brought up to me, to prove that the Sabbath was done away in Christ, such as these: "Christ is the end of the law," Rom. x, 4. "Let no man therefore judge you in meat, or drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-days," He that regardeth the day regardeth it unto the Lord, and the day which the Lord hath appointed, he doth not regard it. And also, "I stand in doubt of you, ye observers of days, and months, and years," We that believe do enter into rest, and many others were quoted to prove the abolition of the Sabbath.

In fact, I have not kept any day, although I have not labored on Sunday; but I did not believe that Sunday was the Sabbath of the Lord our God. And I have always contended that if there was a Sabbath binding on us, the seventh-day brethren had the truth, and my heart has always been with them so far. But I did not feel content with my condition, and I have always supposed that the Sabbath commandment was done away.

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From Bro. Daniels.

DEAR BROTHER: Once more I feel as though my heart beat in union with the true church of God, but I feel almost ashamed to write, yet I must, for I feel it my duty so to do. I am heartily sorry that I ever said so as to give head to the foolish slander of others. I was left to believe that if these things were true, which kept the Sabbath were not right.—But it came to me again, What if these are true, what has this to do with the truth? Truly thought that I, that we are not supposed to know the Sabbath commandment is done away.

My no-Sabbath doctrine was swept away, and I found myself in a snare that was set for me by the Devil. Some voice seemed to say to me, "Let things be as they are, or what might have been again, this way, the Devil is here, walk ye in it," I knew there was no such thing, and I must turn from the ten commandments, for Christ says, "Whoe
ever, shall do and teach them, shall be called great in the kingdom of heaven." And I have been thinking who upon the earth are teaching the commandments of God. Are the Baptists? No. Are the Methodists? No. Are the Congregationalists? No. Who are then? Does the Advent Herald? Now, it does not seem to be as Harington said. Do not the Advent Watchmen teach them? No, it does not. It has never told us to keep the commandments. Then who does teach them? O, I have found them now. Who are they? I despise the seventh-day people. With them I will go, if they will forgive me, and except of my company. These who keep the Sabbath are precious to me; Neither do I condemn them, go and sin no more." O, praise the Lord, I do believe that you have the Ark of God safe, O, praise the Lord! That Jordan stop her course before the Ark of God! See what destruction it made among the Philistines while it was among them; and they were glad to send it back to its place. Yes, it is a thing with us, we shall chase our king and two part ten thousand to flight.

From Bro. Rhodes.

DEAR BRO. WHYTE: Since I left Rochester I have visited Oswego, Cananda, Lorain, (spent two Sabbaths in Lorain,) Albion, Volsey, Conneaut, McDow-rough, and Concord. Many, many of our people, two or three in the truth, and find that the work of the Lord under the third angel is progressing, and such as shall be saved are coming into the unity of the faith by embracing the whole word of truth of God.

We have no reason to fear or risk our all on the present truth. If we are called to pass through the fire, and the water to our neck, yet we shall not be scorched or drowned while we trust in God, and "feci
the Lamb whithersoever he goeth." I have thought of you much of late, and have earnestly de
desired that God would sustain you in perfect liberty, in your constant work of darkness. I am sure that God will yet work mightily for Israel.—For myself, I can say that I feel strong, bold and free in the truth and liberty of Christ, and with Pat, I am free. Thank be to God who gave us the victory through our Lord Jesus Christ, and made manifest unto the savor of his knowledge in every place, in them that perish as well as in them that are saved.

The Lord signally wrought for us the two Sabbaths that are past, which I spent in Pletcher. I baptized five, and administered the ordinance of the Lord's supper, and left the saints free, and well united in all the truth and faith of Christ. I find many cart-fuls of love, as I have strength and time to talk to. I now expect to be in this region for a week or more, and shall hope to hear from you. Yours to share in the distribution without mur-

S. W. RHODES.

Sterling, N. Y., June 15th, 1862.
commandments, that they may have right to the tree of life and enter into the gates into the city."  

In Rev. we see that a door is opened by a writer's inspiration, and that sight and faith alone are the means of deliverance. Any other means does not satisfy the requirements of the commandments. "All the children of the people that deliverance is at hand."

When we look through the world, we must be in a cross-bearing, self-denying way; but it is enough for us to know that God is with us, and we shall reign with him.

We shall be called great in the kingdom of heaven.” By faith in his law, will be driven to darkness, while those who honestly and worthily of the Lord, and shows us Jesus our Saviour's words, [Luke xvi, 17], “It is easier for heaven and earth to pass than one

Our journey through this world must be in a cross-bearing, self-denying way; but it is enough for us to know that God is with us, and we shall reign with him.

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