It shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and with a strong noise. Sanction the Lord of hosts himself: and let him be your fear, and let him be your dread. The spirits testify that the object of their mission is to break up the divisions now existing in society, and to associate mankind in one common brotherhood. Mr. Tallmadge reports the speech of John C. Calhoun as addressing him thus:—

"My friend, the question is often put to you, 'What good can come out of these manifestations?' I will answer: It is to draw mankind together in harmony, and convince skeptics of the immortal power of the soul." Mr. Tallmadge also states that the question, "What do spirits propose to accomplish by these new manifestations," being put to the spirit of W. E. Channing, the answer was as follows:—

"To satiate mankind, and convince skeptical minds of the immortality of the soul." It is stated that the unclean spirits [Rev. xvi, 13, 14] among us, unto the earth, and of the whole world, to gather them to the battle of the great day of Almighty God.

We are of the opinion that the "association" and "confederacy," spoken of by the Prophet, refers to what the spirits propose to do. But they will be "broken in pieces." Their counsel "shall come to nought;" for God is with his people. The seven last plagues will break them in pieces; the hail shall sweep away the refuge of lies.

The people of God are told not to fear "their fear, nor be afraid." That is, they should have neither fear nor reverence for the spirits, which are feared and greatly reviled by Spiritualists. God's people are told in verses 15th to sanctify the Lord of hosts; to speak a word in his name, to set apart the spirits to be their teachers and guides, the living God himself must be known as your guide to immortality and eternal life. "Lest you desire your life, and not the word of the living God, to be your food and meat." Take the Sacred Book of God, and go to him in prayer, if you would learn the way to life eternal.

Verses 14, 15. "And he shall be for a sanctuary: but for a stone of stumbling and for a rock to them that stumble, and for a gin of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." The Jewish church and the Gentile church are evidently referred to here as "both the houses of Israel." The doctrine of the Advent was a stone of stumbling to the Jews; so is the doctrine of the second Advent to be restored, and the fourth precept of that law, "Remember the Sabbath day to keep it holy,"&c. Rev. vii, 2. The second angels, verses 6-8, in the past Advent movement. Thus they chain all three messages of the third angel. Those who are seeking to the living God will be sealed by the fourth precept of that law, "And I saw another bond of the Lord coming out of heaven."&c. Rev. xiii, 66. This makes them appear, in the eyes of the world, very odd. They are a "peculiar people." See Titus ii, 14. They are emphatically, "signs and wonders in Israel, from the Lord of hosts, which dwelleth in mount Zion." This, without doubt, refers to the disciples of Christ, at this day, after the law is sealed upon their hearts. The prophecy, at the very period when the injunction, "Seek the Lord, and his strength," is to be sealed, and the word is to be possessed of Christ is the law of the Gentile church in the eyes of the Gentile church. &c. Rev. vii, 2. The word law, as used here by the Prophet, certainly does not mean a part of the law; nine tenths of the commandments of God would not be the law itself. The people are to remember that the word is to be sealed among the disciples of Christ, at this day, after the law is sealed upon their hearts. The law, as used here, is that portion of the law which the Lord has long been trodden down by the professed disciples of Christ; but the time has come for it to be restored, and the fourth precept of that law, as well as the other nine, sealed among the disciples of Christ.

The word, "And shall go down to you, Seek unto them that have familiar spirits," &c. From a brief examination of a portion of this chapter thus far, we see that it was spoken in reference to the present time, and that verses 19, 20, do refer to Spiritualism. And, according to this prophecy, at the very period when the injunction, "Seek the Lord, and his strength,"&c. Rev. vii, 2, is to be sealed, and the word is to be possessed of Christ is the law of the Gentile church in the eyes of the Gentile church. &c. Rev. vii, 2. The word law, as used here by the Prophet, certainly does not mean a part of the law; nine tenths of the commandments of God would not be the law itself. The people are to remember that the word is to be sealed among the disciples of Christ, at this day, after the law is sealed upon their hearts. The law, as used here, is that portion of the law which the Lord has long been trodden down by the professed disciples of Christ; but the time has come for it to be restored, and the fourth precept of that law, as well as the other nine, sealed among the disciples of Christ.

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and curse their king and their God, and look up-
ward. And they shall pour themselves unto the earth; and 
behold trouble and darkness, dimness of anguish; and 
blackness of darkness.

On the other hand, John saw the sealed dis-
ciples of Christ, standing on the Mount Zion with 
the Lamb. "And they sung the song of Moses the 
prophet, and the song of the Lamb." 

Happy, triumphant deliverance of the 
children of light, and the children of the day; for 
we are not of the night, nor of darkness.

Therefore let us not sleep, as do others; but let us watch and 
be sober." 1 Thess. v, 1-6. The seventh 
sign to which we call attention is this universal 
sign of peace and safety, mentioned by the Apostle.

Two distinct classes are here spoken of. One 
class, called brethren, have an understanding of the 
time, and know that the day of the Lord will come on 
as a thief in the night. For when they shall say, Peace 
and safety, then sudden destruction cometh upon them, 
and they shall be as they that were slain.

But ye, brethren, are not in darkness, that 
that day should overtake you as a thief. Ye are all 
the children of light, and of the day: we are not 
of the night, nor of darkness.

Cry of peace and safety. 

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, 
that the day of the Lord so cometh as a thief in 
the night. For when they shall say, Peace 
and safety, then sudden destruction cometh upon them, 
and they shall be as they that were slain.

And at once, To suit his views, the words of our Lord 
are: "And it came to pass, when the day of God's 
deliverance was come, and the sons of men 
iniquity abounds, the love of many shall wax cold, 
and that in the last days perilous times shall come; for men 
shall be lovers of their own selves, covetous, 
boastful, proud, haughteous, 
unthankful, unholy, without natural affection, 
truce-breakers, false accusers, incontinent, 
berserk, despisers of those that are good, 
traitors, heady, high-minded, 
rebELLERS, WITH ALL DEEDS OF 
uncleanliness for singleness of heart; but 
having a form of godliness, but denying the power thereof: 
from such turn away." 2 Tim. iii, 1-5.

This dreadful picture represents the main 
body of the churches of Christ, instead of 
a representation of that portion of community who 
make no profession of religion; but of those who 
are given to the worldliness of the church, 
which calls down the frowns of God, 
and the love of the body has grown cold. 
"From such turn away." This is in harmony with 
the statements of many ancient 
writers; among whom are 
Cromwell, who says: "It is not 
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was a well-known sign of the immediate coming of Christ; for the sign was then the chief subject of conversation. This was the period and the condition in which the courts and libraries were abandoned, and the whole people were busy in preparing for the Lord's return. Commandment-holders are therefore, a sign of the immediate coming of Christ; for the next event in the prophecy, is the Son of man coming in glory with a cloud and with great power and majesty, ready to reap the harvest of the earth. See verse 14.

And the dragon was warred with the woman, and her seed, who had the second commandment of God, and they smote the dragon not with sword, but with their mouth, because they are the seed of the woman, because they keep the commandments of God and the faith of Jesus.
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2. The rule of life as given by the apostles is the rule of Christian life.

1. The Sabbath is the rule of duty.
existing between man and his Maker! Is God changeable? Could be a better moral rule at the commencement of the gospel dispensation, than he could when he formed the first man? Can be improved on? Which he has pronounced "perfect," by abolishing one tenth part of it? And would he make known through the agency of man that he had changed that law which he spoke with his own mouth, in the hearing of all Israel, and the disciples ordained it, and given a new "rule of moral obligation" in its stead.

After stating your two "acts" you speak of the different ways by which men might "secure the favor of God" in different dispensations. To live in favor of God, is to be wiser since making his first attempt at a perfect rule of life. The Sabbath is a part of the original law. It was made for the purpose of setting God, as a cheerful rest after seven days of labor. And love was to be the foundation of the Sabbath. But if God rested upon it, and then blessed and sanctified it, because he had rested upon it. If you can show any other time and manner of making the Sabbath, you are requested to do so. In regard to the expre-

sion of our Saviour, that the Sabbath was made for man, the learned have informed us that in the Greek, the word man is qualified by an "untranslated" article. That article, when translated, is the definite article the. So, in the original language, the passage reads: "He that breaketh my commandments, and receiveth not the testimony, (margin, the law) is guilty of the same thing, and shall be cast out of the presence of the Lord." In the time when it was made, we cannot be at a loss in regard to the man for whom it was intended. This shows that the Sabbath was not a Jewish institution; and whether Adam should have been benefited by it, without observing it, you will, of course, enjoy your own opinion.

We have found a necessity for the two laws in the nature of things as they exist—man a sinner, and God willing to save him. Now if we can find the two laws in the Bible, the testimony, to me, will be sufficient. God spoke ten commandments with his own voice, and wrote them with his own finger in tables of stone. Moses wrote the ordinances of the Jewish church in a book. The first is called "the law of God"—the commandments of God! The second, "the law of Moses," and "the law of the Lord, given by the hand of Moses." The tables are called "the tablets of the covenant;" the book is called "the book of the covenant;" and the book of Moses:

**xxi, 33.**

The terms "commandment" in the New Testament sometimes mean one of these laws, and sometimes the other; the context always determining which is meant. Restating the idea of two laws, and claiming that the word law always means one and the same thing, will you show how to reconcile or harmonize the following scriptures.

The law of a carnal commandment. Heb. vii, 16. There are many laws, and the former commandment which was uttered by angels in the presence of a multitude of witnesses, was at the time when God bore testimony to his covenant, which he has made with his people, and was confirmed with an oath.

The priesthood being changed, there is made of necessity a change also of the law. Heb. vii, 12. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Matt. v, 18.

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. Eph. ii, 15.

Whether any man be wise among you, let him become wise as the fool; and whether any man be mighty among you, let him become mighty as he that doth carry away straw. Eph. v, 10. Paul says, I delight in the law of God which is in my heart. Rom. vii, 22.

Christ is born, as to refuse to keep the fourth, or any other law, which he has given in his testament. Paul, is it not the case, or do you believe, that "whosoever shall keep the whole law, and yet offend in one, he is guilty of all." And lest any should mistake the law of which he speaks, he immediately quotes two of the ten commandments. James ii, 5.

The first law then is not changed: we must return to the second. The reason for this is, that the law of the Sabbath has been a symbol of the law, and is included in the first commandment. The Sabbath, in particular, is a sign of the knowledge of the true God. "Hallow my sab-

baths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Exo. xx, 20. So we see, that while the "remnant"
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COMMUNICATIONS.

FROM SISTER STRONG.

DEAR BRO. WHITE:—While reviewing our past experience, with our present condition, and the results we have truly can say, how unsearchable are his judgments, and his ways are past finding out; yet the Lord God will do nothing but he reveals his secret to his servants. I do not feel that I am conscious of a presch of righteousness, bringing in the fied up on the ungodly, being an ensemble to those who should live after, let us hold fast the rejoicing of our kingdom of God! Amen.

BEING accused that all I have said proceeds from the kindest feelings; and if you, or any one else, can profit thereby, my object in writing will be attained. Yours in hope of meeting all the saints in the kingdom.

R. F. CUTTRELL.

Mill Grove, N. Y., Aug. 18th, 1853.

FROM SISTER PRICE.

DEAR BRO. WHITE:—We are a lonely few in this place who keep the Sabbath, only four of us, and those of our own family. We know of none who may rise up and be prepared to give the loud and solemn cry of this last message of mercy; that we may cry aloud and spare not, but lift up our voice like a trumpet, and show the people their sins, and give them cause for mourning. I do love to talk about the truth, and explain it to those who are anxious to understand. I feel to bless the Lord for the light we receive through the Review. Yours in hope of immortality at the appearing of the lovely Jesus.

R. M. WITTEN.

Oakland, Wis., Aug. 26th, 1853.

FROM SISTER ELMER.

DEAR BRO. WHITE:—When I realize the great goodness of God to us, I feel to bless his holy name. I can explain with the Psalmist, “What shall I render to the Lord for all his mercies to me?” My heart swells with emotions I can scarcely express. I am not only thankful for all the kindness I have experienced, but also for the wonderful escapes from death to which I have been called. It is a great wonder to us that we did not see the truth and believe it before; but it was rather difficult to get rid of a tradition which we had bad for fifty years. But the Lord was able to bring us to the light and to reject our former belief.

We know how to prize the company of the saints, now we are so widely separated from them. The blessed hope chears us that the time is short, and that very soon we shall all meet no more to be parted for ever.

Yours, hoping soon to be gathered with all the saints.

CENTRINEL ELMER.

Buckhorn, Mass., Aug. 6th, 1853.
DEAR BRO. WHITE:—We feel very thankful that we, in this secluded place, were ever favored with the privilege of hearing the truth. We feel to adore and magnify God for the everlasting truth and Jeorusalem, the bride, who brought salvation within the reach of so fallen, depraved and sinful worms as we are.—We feel to ascribe all the praise and glory unto him who is opposing God, their own interest and the truth. We feel to adore and serve him acceptably and unreservedly, and give up our old notions of prejudice and error: I want to know him aright, serve him acceptably and truly, and give up our old notions of prejudice and error: I want to give place for the truth; and the tears began to fall, and I would Bee enabled to eradicate every root of bitterness.—We became convinced that I was not keeping the Sabbath of the Lord. I became convinced that I was not keeping the Sabbath of the Lord. I believed, as I could see, was trying to live out the Bible; although my minister said there were books in the Bible that I ought not to read, and I did not know that such was the case; but I was so taught, that I ought not to read so much of the Bible as I ought to read the plain and simple truths of the gospel, and give up our carnal mind, which is not subject to the law of God, neither indeed can be. O, that they might have the mind of Christ. Christ said that he kept all his Father's commandments, and the Apostles said he kept all the commandments in you which was in Christ. O that they might, with my School-mates receive the love of the truth. Although a child, I am in my 12th year; yet I hope that I love God, and love his truth, and want the whole truth. And as Christ said, as ye would that men should do unto you, do ye even so unto them, I do not know that I may scatter the truth. Pray that I may keep all the commandments of God, and the faith of Jesus, that I may be able to stand. I subscribe myself your unworthy brother, believing in the soon coming of Christ.

Philemon 4. 4. 1853.

From Sister Boyer.

To the Weary, Worn and Tried:—I praise the name of the Lord that he has ever called after me—Christ said that he kept all his Father's commandments, and I want to be meek that He will guide me during the meeting lived at a distance and would return home before night. In the evening quite a number came to hear. We therefore commenced again and had an interesting and very solemn meeting. The husband who bid his wife go on in the keeping of the Sabbath, and he would likely be with her, (mentioned in my last,) decided on the side of truth, and the people seemed much interested to hear the subject of the third angel's message. Papers and books are called for to compare our views with the Bible, otherwise the subject is clear, and decide to keep all the commandments of God.

From Sister Boyer.

DEAR BRO. WHITE:—Since my letter from this place, August 9th, I have visited and held meetings in Clearsville Hollow, Rochester, Seville, Akron, Cleveland, Parents, Norwalk, and just closed another series of meetings here. Some of these places have not been visited for years with the Advent doctrine. The people seemed much interested to hear on the subject of the third angel's message. Papers and books are called for to compare our views with the Bible, otherwise the subject is clear, and decide to keep all the commandments of God.

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As it will probably be interesting to our eastern friends to know how the Sabbath question is managed in this section of Wisconsin, we give them an inkling through the Recorder. To begin, I will say, that some three weeks ago I was invited to lecture on that subject at a place called Bluffton, some five miles from where I live. Notice was given at a corresponding; and Sunday, Aug. 7th, was the day. A large crouse of people assembled, many more (than the school-house would hold, and so we adjourned to the grove, where I had the pleasure of addressing an attentive audience for two hours, in which I reviewed the pretended claims of the first day, weighed them in the balances of the sanctuary, and found them wanting in every respect. Jehovah's Sabbath was also vindicated, and its claims enforced by a "than sall the Lord."

After my lecture was through, Mr. Cobb, a Wesleyan Methodist minister, rose, and read a paper which he had previously written, in which he attempted to show that the seventh day would be the Sabbath if we only knew which it is; but as time has been lost, the septenary cycle has been deranged, and we know nothing about it. In his closing remarks, however, which he made in support of his claims, he seemed to think that the seventh day now is four days from the original seventh day, whereas Sunday is only three days from it, so that Sunday-keepers are nearer to the seventh day than he is. Right this conclusion was, as he went up north and down south, where day and night are of six months duration; said that the earth was round, and turned on its axis every twenty-four hours; subjoined Gabriel's words (but he did not appear) challenged the world to confront him, and overturn his position; and then he said to Eld. Todd saying anything, and sat down.

Of course I paid little attention to his objection, but answered as follows: He brought down his wrath upon me, which he exhibited in a very becoming manner. I made no reply, and just as we were dismissed, notice was given that Rev. Mr. Bristol, of Dartford, would lecture on the subject in two weeks.

Yesterday being the day, I went over to hear him, but he did not appear, and Mr. Davis lectured on the subject. He took no new ground, but said that Christ arose on Sunday; that the day had been kept from the time of Christ; that when this was adopted, the church in keeping the first day, which he would not have done if it were wrong; and lastly, that the world was round, and therefore there can be no holy day. To give liberty, I had no choice but to put in a word, for he did not talk much. At the time was spent, and exhibited considerable of "Adonim the first"—so much so, that Mr. C. left the house, muttering as he went.

I confess the scene was somewhat amusing, and it reminded of two things. 1. What the man said when he saw the hawk and was engaged in conflict; and 2. What our Lord said about a house being divided asunder itself. Notice was given of another lecture in two weeks. Meanwhile, if you get this place in your paper, I shall keep you advertised of Sabbath proceedings in this section of the West.

Julius M. Todd.

Berlin, Wis, Aug. 15th, 1854.