SPIRIT OF JESUS.

G. not to crush with alphtaj fear.
The bended soul of man, 
Did ensue, and wherewith he was accursed.
And open heaven's high plese; 
He comes to us in fam reprize, 
And God be his Father law;
And thus with love and raise up those
Who once were bowed low.

O. not in coldness nor in pride
'Twas his delight to turn aside
And win the last to God;
And unto sorrowing guilt disclose
'Twas joy to him to heal their woes,
And heaven's sweet refuge show;
And to the skies those whose
That once were bowed low.

GEOM.

AN EXAMINATION OF THE TESTIMONY IN BOTH TESTAMENTS.

By H. WADDELL.

The acknowledged definition of law is, a rule of action. Law, or rule, is necessary to the development of character. We cannot form no definite idea of the character of any man except by comparing his life with a rule of right—something that will determine right from wrong. Hence by the law is the knowledge of sin. Rom. iii. 20. And character is not only determined by a comparison with, but it is formed in view of the very existence of such a rule or law; for sin is the transgression of the law, 1 John iii. 4. And in the entire absence of such a rule there is no moral character apparent: for where no law is there is no transgression. Rom. iv. 15. Whenever, therefore, we find the recognition of wrong, wickedness, sin, or transgression, it presupposes, of necessity, the existence of a law. Law being a rule of right action, every grandeur is right, and if indulged in with impudence, throws contempt on the author of the rule. To vindicate and maintain the principles of justice, after such wrong doing, penalties were adopted, as soon as man was created, and placed on probation. All things were created for God's pleasure, [Rev. iv. 11,] and as the transgression of giving him glory is bringing his power and authority into contempt, [Jude 8] it was determined of God that the soul that sinneth it shall die. Rom. viii. 4. Thus the fact is established, that justice must be approved, that the wages of sin is death. Rom. vi. 23. A rule or law, to be of any force, must be given by authority, and to secure obedience, the authority must be known to the individual amenable thereto. Then when we find any class of people spoken of as being wicked or sinners, [Gen. vi. 5; xviii. 20,] according to the above established facts, they must, be not only transgressors of God's rule of action, but have a knowledge of the author of law and understant the nature of the act committed.

It has been said by some, that the knowledge of God in patriarchal times was confined to a few, to whom he especially revealed himself; and that his law was not known by the inhabitants of the earth until it was given to Mount Sinai. To the first declaration we may say, that those of old who received a good report through faith were not the only ones who possessed a knowledge of God; but they were chosen; because they alone obeyed God. And the law which was established not only proved that God was known in patriarchal times, but the principles of his law were known and observed before the exode from Egypt, from right person. At this time the worthy ones were moved, not merely by a knowledge of the existence of God, (which knowledge was shared by Cain, and the wicked,) but by Ian. Thus Noah condemned the world, [Heb. xi. 7,] because he was righteous. Gen. vi. 1. The righteousness of Noah and Abraham was through faith in God's word; of course the righteousness, or sin of those who were destroyed by the flood and at Sodom, was their disbelief and disobedience of God's rule or law; for sin is not imputed when there is no law. Rom. v. 13.

In addition to the propositions above stated, positive evidence may be adduced from the book of Genesis, and that part of Exodus covering the time prior to the giving of the law on Mount Sinai, which makes it perfectly clear, that God has always had a revealed law as the rule of his creatures' actions. This was filled with his words, as to bear on the following points, viz.: 

I. Of the knowledge of God.

II. Of offerings to the Lord.

III. The knowledge of the principles of the Ten Commandments.

I. In the beginning God communicted with man in person. After the fall he continued to manifest his will to man, not only to the righteous, but to the wicked, as he conversed with Cain, both before and after the murder of Abel. He talked with Noah, commanding him to make an Ark, when he had determined to destroy the inhabitants of the earth for their wickedness. After the flood, God gave the promise to the only persons on the earth, the Lord spoke to them, [Gen. xi. 8] giving the bow in the cloud, as a token of the promise made to them, which at that time, and under theLeadership of Noah, must have been well understood for many generations. An idea of the extent to which this direct knowledge must of the things of God be assumed even from the fact that Shem, the son of Noah, lived more than two hundred years after the birth of Abraham. After Abraham had been called into the land of Canaan, God warned Abimelech, king of Gerar, concerning his wife. Gen. xxvi. 2-8. Some years after this, Abimelech desired to make a covenant with Abraham, because God was with him. Chap. xlii. 28. When Abimelech sent his servant to take a wife for Isaac, he found the knowledge of the Lord existing in the land wherein he came out. Chap. xxvii. 31. With Isaac, also, the king of Gerar desired to make a covenant because he saw that the Lord was with him. Chap. xxxi. 26-28. When Jacob wished to take his wives and return to his own country, Laban desired him to tarry for he had learned that the Lord had blessed him for Jacob's sake. Chap. xxxii. 25-27. And when Joseph advised the king of Egypt respecting the plagues which he was about to send, he was left in his covenant, I can find such a one as this, a man in whom the Spirit of God is! Chap. xlii. 34-36. But the evidence in proof of this is found in all the terms quoted under the other heads. Thus to show that an offering was made to the Lord, is to show that the one making the offering had a knowledge of the being whom they sought by such an act.

II. Cain and Abel the first born on earth brought offerings to the Lord. Gen. iv. 3, 4. After the flood Noah built an altar and offered burnt offerings thereon. Chap. xvi. 20. When Abram came out from Ur, the Lord appeared to him, the place where the Lord appeared to him, the place that the Lord appeared to him, and he built an altar there to the Lord: going on, he pitched his tent between Bethel and Hai, and there he built an altar to the Lord and called upon the name of the Lord.—Chap. xii. 7, 8; xiii. 4, 18. When Jacob departed with his family from Shechem he went to Bethel and there built an altar. Gen. xxv. 33, 37. All the above passages furnish proof, also, on the next point, as no offerings (sacrifices) would have been made without a knowledge of sin.

III. When Cain was wronged because his sacrifice was not accepted, the Lord told him he should be accepted "if thou dost well, and if thou dost not well, sin lieth at the door." Gen. iv. 7. And Enoch acknowledged his guilt, and that it called for vengeance. Verses 23, 24. Chap. vi. is the strongest possible proof on this subject—And God said that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. Verse 5. As a consequence, God determined to destroy man and animals from the face of the earth. Verse 7. And be hold, I even do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven; and every thing that is in the earth shall die. Verse 17. Noah and his family were excepted. The Lord said, for them I have seen righteous before me in this generation. Chap. vii. 1; compare, 1 John iii. 1. In connection with these facts we learn that Noah was a preacher of righteousness. (right doing.) 2 Pet. ii. 5. It is clear from the above mentioned one hundred and twenty years before the flood, during which time Noah preached, and the Spirit of God strove with them. Gen. vi. 3; 1 John iii. 21. It appears that even in the time of wickedness and sinners before the Lord exceedingly, [Gen. xvi. 18] Because the cry of Sodom and Gomorrah is great and because their sin is very grievous. Chap. xvi. 20. Abraham interceded for the righteous, saying, With thee also destroy the righteous with the wicked! Verse 25. We notice here that the character of the wicked appeared in the same light to God and righteous man. Abraham knew that they were wicked and interceded only for the righteous. He knew that God would not regard the righteous as wicked, and inquire, shall not the judge of all the earth do right? Verse 25. How should it be known that the judge of all the earth judged rightly, unless the standard or rule (law) was known and approved as being in accordance with righteous principles. No one could approve the judgment of God without an acquaintance with his rule of judgment. See Rom. iii. 3-6. Also, regard them in the same light and reproved them for their wickedness. Gen. vii. 22. When Abraham denied his wife, and she was taken by Abimelech, God said he had withheld the king from sinning against him; and Abimelech told Abraham that he had not been wronged, and that the Lord was his great sin. Chap. xx. 2-7. These passages are sufficient to show that the knowledge of sin was general before the giving of the law to Israel.—Vol. IV. ROCHESTER, N. Y., THIRD-DAY, OCTOBER 18, 1853. No 15.

THE ADVENT REVIEW.

AND SABBATH HERALD.

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."
Lest they conceal the Tempter’s artful plan.

So rooted deep, wide-spread among mankind,
From ways of holiness to ways of sin;
He then, to crown his fraud, makes them believe,
Many his artful schemes, mankind to win

When sad success the Tempter’s efforts crowned;
Vivace, 86. As every individual is continually a transgressor who does not love God with all his heart, and has not chosen him as his chief good, every object of his passion is an idol preferred to God, whom he has rejected.

When Abraham’s servant came to the house of Laban, he remained a whole week, not speaking to Laban his master; but he said, I will do the thing which the Lord hath commanded me. Gen. xxiv, 31. Afterwards when Jacob had served his appointed time for his wives and desired to return to his own country, Laban requested him to remain with him; and Jacob consented. Gen. xxx, 29. But the Lord had blessed him for Jacob’s sake. Chap. xxxvii. Notwithstanding this acknowledgment of the goodness of God, and the command of his master, he left his master, and that he transgressed the first of God’s commands, and had other gods. When Jacob fled from Laban, he pursed him, but God appeared to him; and Jacob became afraid to tarry any longer at that place. Gen. xxxi, 12. He then intended to return to his father’s house. But the Lord had hindered him so that he transgressed the second commandment. Gen. xxxii, 10. This was not the only reason that Jacob had not been driven out of the country before he was about to change his residence. But the Lord had given him a command to remain there; and this was so clear, that one of the people might lightly have lain with his wife, and they should have had in their hands the money which they had found in the house of their lord. Gen. xxxi, 29, 32. The gods, also, that Jacob required his household to put away, were among them, and in their hands. Chap. xxxv, 1-10. The gods that Laban had were of this kind: “And Laban went to shear his sheep, and Rachel had taken her father’s gods, and put them under the oak that was in Bashan.” Gen. xxv, 13, 19, 34, 35. The gods, also, that Jacob required his household to put away, were among them, and in their hands. Chap. xxxv, 1-10.

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O sacred Truth! dark was for thee the hour,
When man first bowed to the Deciever's power;
When sin first came, thy gilded page to mar,
And on thy precepts wages unholy war;
To tear apart the sacred edifice thou
To shut men's vision to thy brightest beams,
Sin has not undermined thy structure, fair,
0, Error! hideous, dark, unholy thing,
Guarded by Heaven, upheld by God's own hand;
How bast thou spread o'er earth a moral blight,
A thousand crooked ways that lead to death;
And point us onward to eternal day;
Thy Father, Satan, shall receive his own.
Unsightly monster! hide thy hideous head
One fair, illustrious stands, and e'er has stood,
Six days for man's own work, did Heaven accord,
To show how error dims men's mental sight.
One mighty truth and to our purpose quite
Since, then, the mass of all the sons of men
That day is binding On his creatures still;
Observe a day God did not give us then,
Another day he ne'er has called his own.
Where he has changed the day to suit mankind;
One point, alone, we claim, and justly too,
He has not placed another in its stead.
Which we contend no one can prove untrue;
Many have sought the field and done their best;
And this to do, and set the thing at rest,
And most absurd the arguments they've brought.
Which do each other totally destroy.
This is the cleaver, keen, which, without ruth,
One only standard: God's unerring Word,
One shining lamp we have our feet to guide,
These various views, and see on what they rest;
'Mid all the darkness which around them lowers,
Hence if the First-day theory, which would make
Then straightway we shall hew it to the ground.
Baseless, decayed and rotten shall be found,
If the no-Sabbath views, which some pretend
Shall prove but empty chaff and brittle hay,
God's holy Sabbath sternly to oppose,
In short, if all the views that e'er arose,
That man has given, to try them by our test.
This be our aim, whoe'er the question moots
It is not ours, who battle for the right,
To treat them plainly as they best deserve.
All sugared over with nicest care refined
Nor from truth's bold position basely shrink,
And dig Tradition's everlasting grave.
Speaks them to all. Jesus Christ, who tells you he
besides. "Surely I come quickly." Rev. xxi, 1. 20. Jesus Christ speaks these words, and he
for your guide, are you ready to meet your Judge?
Love his appearing: [2 Tim. iv, 5, 8, 10, 1.]
Tim. ix, 8: those who
Tim. ix, 8: those who
28-30. Heb. ii, 10-18; iv, 15,
Certainly thinking about his coming; but the wicked,
come, because he will come to destroy them.
Wish Christ to come? Do you love him? If you
these days in which you live, are called in the Bi-
prove this. Wickedness abounds and increases
THE REVIEW AND HERALD. 115
By an English Author.
My friends, do you know how near you may be
the times. Perhaps not; but do not actions speak louder than
buying and selling, planting and building, as they
are asleep. Are you asleep—you are all asleep.
No record that he ever took away
The blessing which he gave the seventh day;
And surely none in any age or clime,
Where he has blessed might else as holy time;
Therefore, we say, according to God's will
What was the Sabbath then, is Sabbath still;
Firm is the pillar set, we cannot move it,
The world say it is changed, and they must prove it.
As we think this thing at rest,
Many have sought the field and done their best;
To prove this point, many have strenuously,
And most absurd the arguments they've brought.
But, bad, for the assertions which they make;
Scarcely two the same position take;
And so they find, last, unlucky elves,
The last of the living themselves.
Here only they agree: to prove, somehow,
The seventh day is not the Sabbath now;
And other days nor has ever will they be
Which do each other totally destroy.
Like some fair monument, with towering form,
The whole have been destroyed amidst the throng,
While round it force the noisy rabble crowd,
With tumult wild, and inscriptions loud;
Their mistles fit it with renewed spite,
them all would make this address too long, and because many books showing these signs have been written. The cry has already gone forth, "Behold the Bridegroom cometh. O go ye out to meet him." But be sure that all who believe in Christ do not let them do most deeply concern all of you. * * *

The last sign which is intended to notice here, is this: We are told that the Gospel shall be preach- ed to all nations, and then shall be the end. Matt. xxv., 14. Now in the last thirty years the Gospel has been sent into almost every part of the world. It was to be preached for a nationless people that we are all a little flock; to gather out of the nations. Then will "the king- doms of this world become the kingdoms of our Lord and of his Christ." Rev. xi, 15. Then shall the world be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi, 9. Then will be literally and completely fulfilled all the glor- ious promises concerning Christ's happy kingdom on earth, his millennial reign of blessing—

Then will Christ raise his dead saints to live and reign with him, and this is that glorious first resur- rection, as so often mentioned in Scripture. Matt. xx., 4–6; 1 Cor. xv., 23, 51–54; Luke xx., 33, 36; Phil. iii., 11; 1 Thess. iv., 14–18.

My dear Christian friends,—for I speak now to those who are called "Christians," so do I pray, that you might be—

Are those the things you think of with in- difference? Are these the things you refuse to consider? Surely you cannot have considered their immensely important consequences. Not speculations, not opinions of man. The Bible leaves no question. Ask him what your unbelief and scoff- ing of this world passeth away. Shall we be 

"Just think what you like best. You may know by this whether you are deceiving yourselves, whether you are in the broad or narrow road in the right road or the wrong. And you know that if you go on ever so long in the wrong road, you are only going further out of your way, and you must know that you are sinful and helpless before you will go to Christ, that your sins may be blotted out by his blood and your hearts changed by his Spirit to hate sin, and to love holiness; and you will never perish,"—to this, to this hope, to this longing for, life, and glory, and happiness in his kingdom.

You have been told that the time may be very near when you will have to consider for, to give up this glorious kingdom, and what will be the consequences of that coming. If you never heard these things before, you have heard them now.—

That which is true in the Bible is true. The Bible covers all you have made of what you have been told now. But if you would desire to be found ready, do not forget that in your own strength you can do nothing. You must be united to Christ, the living vine, if you would bear fruit to his glo- ry. See John xv. Your own righteousness will not save you. You are sinners, sinners without excuse. You must be made righteous, or else you will not know this, unless by his Spirit, has shown you your sin, because you are by nature dead, and live in the sins of your hearts, and you know not what wickedness is in your hearts. A man must know that he is sick before he will go to a physician to cure him, and you must know that you are sinful and helpless before you will go to Christ, the good Physician, to cure you. My dear fellow-sinners, ask the God of love to show you the evil of your hearts, for Christ's sake, that you may see the necessity of your repentance, and of coming to Christ, and then you will see the 

"the second coming," "unto salvation," "unto salvation, through faith that is in Christ Jesus." Do I speak to poor parents? Is the opportuni- ty by making no use of it? Can you tell how your chil- dren taught? Will you throw away this opportuni- ty by making no use of it? Can you tell how long it may please God to grant you, either this or some other favor? If you do wish to save your children, you must be united to Christ, to his grace, the fullness of his ready love, by unbe- lieving. He will save you now if you are willing 

"unto salvation;"—

The blood of Jesus Christ cleanseth from all sin—

You know and feel that you cannot save yourselves, and the salvation of the world, is to be obtained by the blood and righteousness of Jesus the" without mon- ey and without price;" and "him that cometh he will in no wise cast out." It is an everlasting sal- vation. When such a salvation, such mercy, is offered to you, will you refuse it? "Will you that upon your own destruction, and go on in your sins, with God's curse upon you, refusing Christ, rejecting the only way of salvation, till it is too late? You cannot reject Christ, and yet reach you; for "there is no other name under heav- en given among men, whereby they must be sav- ed, but only the name of our Lord Jesus Christ." 1 Thess. iv., 13. It may very soon come to pass that you will look to yourselves. You cannot be going the wrong road and the right one at the same mo- ment; for "the second coming," "unto salvation," "unto salvation, through faith that is in Christ Jesus." Do I speak to poor parents? Is the opportuni- ty by making no use of it? Can you tell how long it may please God to grant you, either this or some other favor? If you do wish to save your children, you must be united to Christ, to his grace, the fullness of his ready love, by unbe- lieving. He will save you now if you are willing 

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You know and feel that you cannot save yourselves, and the salvation of the world, is to be obtained by the blood and righteousness of Jesus the" without mon-
scholars, because you think they will make their
way in the world better; but then, this is all you
think about. Now, if you think that this world is
to all that signifies, or if you think it is the great
matter of your life, you have not that faith in the
good life and in the life everlasting, which is the
true thing you can do for your children and yourselves.
I want to show you, by God's help, before it is too
late, that these are mistaken; dreadfully
wrongly mistaken — and if you do still put your
hearts on this world instead of on the next, I must
tell you that you will fare no better than the wicked
men and generations of the world, given to the
wrong road too. O, it is sad to see you toiling so
hard only for "the meat that perisheth," which in
a short time, perhaps in a very short time, can do
you no good, while you are neglecting to toil
for that meat which endureth unto everlasting life,
which the Son of man, Jesus the bread of life, will

Rich and poor — you are all equally
cornered — as you would desire to escape that
dreadful sentence, "depart, ye cursed, into everlasting
fire" as you would wish to escape eternal misery, and
live in peace and happiness. You must, therefore,
teach your children to pray, that you and they may
be alike taught of God, and born again of his
Spirit. I love that Sabbath which the Lord has
blessed, and died for, you who rose again, and
went to heaven to intercede for all his own, and
who will come again to live and reign with all his
children forever. — Second Advent Library, No. 2.

Eastern Tour.
Our Meeting at Boston, Sept. 17th and 18th, was
small, but as few of the friends of the Sabbath
came in from abroad. We had decided that several
meetings would accomplish more good, with much
less expense, than one large one; we therefore ap-
pointed three in Massachusetts, and one at Washing-
ton, N. H.

We were indeed glad to meet with old, tried
friends, who were among the first in the Sabbath
cause with Advent believers, also several who have
embraced the Sabbath the past year. Our meeting
on the Sabbath was one of labor. It was a season of
sacrifice and faith. On first-day the word was
spoken out in measure to gather many souls in the
vicinity of Boston. Quite a number embraced the
Sabbath. But about that time, injudicious movements of
some who visited them, whom the Lord never sent, caused
confusion and trials among them, from which they
could be expected.

But about that time, injudicious movements of some
friends, who were among the first in the Sabbath
meetings, had some effect, and their influence was
to move in gospel order, and kept at the feet of Jesus,
much good was accomplished — with much clari-
ty and success — and a larger number were con-
verted — as you would desire to escape that dread-
ful doom. O God help thy people to plainly speak the truth in love; to weep
over those who err from the truth, and with faithful-
ness point out their wretched condition.

The present state of things in Boston and vicinity
is much better than it has been. The brethren
seemed much encouraged, and we are sure that if a
persecuting, judicious course is taken, the cause may
advance as well as in other portions of the field.

We had the pleasure of staying several days with
Bro. Otis Nichols and family, of Rochester, whose
house has for several years been our home when we
were in the vicinity. May God bless them, and other dear friends, for their continued labors of love to us.

James White.

Gorham, Me., Oct. 6th, 1853.

Note of warning. — "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. xiv, 9, 10.

When God created the heaven and the earth, he
blessed and sanctified the seventh day, and made the
Sabbath or Rest-day for man; and he gave it as a
sign, mark or token, that we might know that he is
the Lord our God, the Creator of the heaven and the
earth. Verily my sabbath ye shall keep: for it
is a sign between me and the children of Israel
for ever: for in six days the Lord made heaven and earth, and on the
seventh day he rested, and was refreshed. Ex. xxxi, 17, 13.

Moreover also I gave them my sabbaths, to be a
sign between me and them, that they might know that I am the Lord that sanctify them. And
inEmbed myself; and they shall be a sign be-
tween me and them — that is, Papacy. This
sabbath, now is understood to mean the first day
of the week, as the Sabbath (which God never commanded, but which the beast did command, Dan. vii, 25.), then the people of such
emperors and Popes of Rome, in keeping their Sun-
day laws. This is a plain fact, and you cannot sub-
vert the same through the trash, the wind of error,
which is poured out without mixture into the cup of the beast. Let there be such a religious establish-
ment as the Sabbath, but let there be a religious establish-
ment which is the Sabbath, which he says was made for man. But these several beasts are lord of the First-day sabbath —
even to the stopping of the people's mails. Some pre-
tend to worship Christ by keeping this Roman sabb-
ath, falsely supposing that he is pleased with such
worship. But he says, "But in vain they do wor-
ship me, teaching for doctrines the commandments of men." Matt. xv, 9. For laying aside the command-
ments of God, ye hold the tradition of men.

This two-horned beast would have power to do miracles, and deceive them that dwell on the earth, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. Rev. xiii, 14. That is, the people of this country who are continu-
ously saying, Let there be an image to the Roman beast. Let there be such a religious establishment in the church as there is in Rome, where the Pope is the absurd, cruel, and prisons rule the conscience of the Roman — the people are required to honor, respect and worship the
emperors and Popes of Rome, in keeping their Sun-
day laws. This is a plain fact, and you cannot sub-
vert the same through the trash, the wind of error,
which is poured out without mixture into the cup of the beast. Let there be such a religious establish-
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ments of God, ye hold the tradition of men.

The first beast, who had the power of making
miracles, and deceiving them that dwell on the earth,
yielding itself to them through the trash, the wind of error,
which is poured out without mixture into the cup of the beast. Let there be such a religious establish-
ment as the Sabbath, but let there be a religious establish-
ment which is the Sabbath, which he says was made for man. But these several beasts are lord of the First-day sabbath —
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ments of God, ye hold the tradition of men.

And he causeth all, both small and great, rich and
poor, free and bond, to receive a mark in their right
hand, or in their foreheads. Rev. xiii, 16. As the
seventh-day Sabbath is a sign or mark of the true
worship and living God, so the first-day Sabbath is a sign or mark of the beast, which Daniel the prophet said would think to change times and laws. Indeed it is the most distinguished and universal sign of Popery—the most prominent mark that can be seen. This beast is required in the future to persecute the im-
portant religious impressions of the mind, that the first
day of the week is the Sabbath instead of the seventh
day, which God appointed.

Therefore, hear ye nations, and understand all ye
people! Let the earth hear, and all that dwell upon
it. And the third angel followed them, saying, with
a loud voice, if any man [whether Catholic, Protest-
ant, Papist, or Protasiast], whether anybody, or
believer, or unbelief, or heathen, or heathenist, or
receive his mark in his forehead, or in his hand,
the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and receive his mark.
mark of his name. Here are the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. Rev. xiv, 9-12. Not a part of the ten commandments of God, and a part of the commandments of men, but the commandments of God and the faith of Jesus. Here is the remnant which keep the commandments of God and have the testimony of Jesus. Rev. xi, 17. Here are those that delight in the law of God after the inward man. Here are they that call the seventh-day Sabbath a delight—the holy of the Lord, honorable. Here are those that cast out of the way the nominal Churches for teaching the very words of the fourth commandment of God, namely, that the seventh day is the Sabbath of the Lord thy God. Here are those that repaired the breach, (in the law of God, ) the restorers of paths to dwell in. Isa. viii, 12, 13.

Now the Creator of the heaven and the earth calls attention to his law. Once the earth did shak when he first talked to it, "when the voice of the trumpet sounded long, and waxed louder and louder." Ex. xix, 19. "Whose voice then shook the earth: but now he hath promised, saying, yet once more: I will shake not only the earth, but also heaven." Heb. xi, 5-7. Now his words are, "bind up the testimony, put it in its place, let it be between me and my people for ever." Deut. xxix, 29. Therefore, dear reader, if thou wilt enter into life inherit the commandments. Matt. xix, 20. Blessed are those that do the commandments, that have right to the tree of life, and may enter into the gates into the city. Rev. xxii, 14. Blessed are they that get the victory over the beast, and over his image, and over his mark, and over the number of his name. Rev. xiii, 14. You may at it and see if it does not cast this impression upon your heart and conscience, viz: "He that observeth the day, observeth it unto the Lord. Does he have any more Sabbath than that of his Creator? Does it not agree with his Creator's will? In the first instance, when he came up from Egypt. Now go to the example of the Creator of heaven and earth; for in six days the Lord made heaven and earth, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. But the people say it is just as well to keep the first day of the week if we only keep it unto the Lord, as the seventh if we only keep it for the Lord. We must have us to believe that we keep the fourth commandment by resting upon the first day of the week, instead of the seventh. If our object is only right, it is no matter if we do not keep the Sabbath. If our object is only right, it is no matter if we do not keep the seventh day. That is, inasmuch as the fourth commandment is based upon the example of the Creator of heaven and earth, and because it is one of the great precepts of the law which cannot be destroyed, but may be either kept or desecrated every day. What is it that he has no part there? Because he has not fit at all, and it is not so. Other commandments are intended to be a commandment to keep. It would be folly for him that it should be kept by them, annually. It does not fit at all, and it is not so. The fact that the Lord pronounces upon his people blessings if they would keep his Sabbath, is, in itself, proof that the day is holy. He never tells people to keep a commandment to keep it. It would be folly for him to tell his people to keep anything sacred to his memory, when there was nothing to keep. If the blessings of God do anything to further the Sabbath, or to propound the Sabbath, the Sabbath is kept at Mount Sinai—two months after they were delivered from Egypt, to commemorate that event right in the time of it, and commanded that it should be kept by them, annually. It does not fit at all, and it is not so.

In the government of these United States, there has to be certain fundamental principles by which to hold the laws and govern. There are also lesser laws attached, or formed, varying somewhat according to the circumstances under which the people live, called by, laws, and are limited, and subject to changes. But the constitution cannot be changed. The violation of them is deemed less serious than the violation of the principles of the Bible. He, according to the testimony of our Saviour, will be of no esteem in the reign of heaven. Matt. xix, 19, Campbell's translation. Why is it that he has no part there? Because he has broken the laws, thus disregarding the government of heaven.

As I was noticing the strictness with which the transgression, even of the by-laws, was marked in the days of Saul, I would inquire, What less may we expect if we are found in transgression of the fundamental principles, which are the foundation of all others, throughout all ages and dispensations, and are subject to no change—being a perfect standard of right and wrong? Then coming down to the law, and the commandments of God, and the Holy Spirit to judge us at the last day. Will not such persons be weighed in the balance, and found wanting? Dan. v, 27. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii, 10.

Now we will see if people do not act worse, and more dishonest with the fourth commandment, which is one of the lively oracles, [Acts vii, 36,] than Saul did in the matter above mentioned, which might have been considered, perhaps, as one of the lesser laws. God says,—Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates. For six days the Lord made heaven and earth, the sea, and all that is in them; and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. But the people say it is just as well to keep the first day of the week if we only keep it unto the Lord, as the seventh if we only keep it for the Lord. We must have us to believe that we keep the fourth commandment by resting upon the first day of the week, instead of the seventh. But the expression, "Remember the seventh day," and the reason assigned for their rejecting it being because it was on the first day, is sufficient for any candid person to see where it was given, and that it was for man to observe in memory of his Creator. It might, if possible be considered as doubly binding upon Israel insomuch as God had wrought such mighty signs for their deliverance from Egyptian bondage. He brought them out and led them in the wilderness for that very purpose—that he might know what was in their heart, and whether they were obedient to his word. Dan. vii, 8, 21. Is not this the correct understanding of the expression used in Exod. xv, 19, at which so many are willing to catch, and claim as evidence that the Sabbath was there instituted for the Jews only.—And remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee thence, through a mighty hand and a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day. All that any one can make of this text, to prove that the Sabbath was there instituted; for the institution of it is founded upon a different reason, and for a memorial of a different event. What consistence can there be in supposing the Sabbath insti- tuted at Mount Sinai—two months after they were delivered from Egypt, to commemorate that event, when the Lord gave them a fit memorial to commemorate that event right in the time of it, and commanded that it should be kept by them, annually. It does not fit at all, and it is not so.

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In creating a structure, the first business of a wise man is to lay a good foundation; then he can safely build upon it. But says one, we will take away the foundation as soon as the building is raised, and it won’t effect the building any; the building is just as good if it is built on the foundation or not. According to the testimony of our Saviour, there is a foundation on which the Bible rests. “On these two commandments hang all the law and the prophets.”

A person who thinks that these commandments are all abolished and the promises with what the prophets have written are all sure and not affected, is just as consistent as the man who should think his house is safe and without a foundation. The commandments are all inseparably connected with these two; and if they are abolished we may as well throw away our Bible first as last, and base our hopes for immortality and eternal life on “Fancy’s wild and reason’s ray,” for we have nothing better. If it is so in a pity that those who profess Christianity have not found it out, and not been these eight hundred years fighting as one beheading the other. “If this message is true, what a destruction shall the righteous do?” Ps. xi. 3.

(Te continued)

COMMUNICATIONS.

From Bro. Frisbie.

DEAR BRO. WHITE:—We have been traveling and preaching most of the time since I was at Rochester. I have made two tours as far West as Grand Rapids’ City. The message is firmly rising in Michigan, as far as I have heard. The work is already in almost every direction to spread the present truth. My first trip West was not very encouraging; our labor has been bestowed; but I have come to the knowledge of the truth, and put my life on the line. There is not much interest in his immediate neighborhood. I gave them to understand that the so-called Christian Sabbath was nothing more nor less than the Sabbath of the Lord. And I believe that it is the day of rest of the Lord; for I can truly say, “Jesus is my cross have taken them.”

About six or seven years since I had a deep impression on my mind that the seventh day of the week was the day sanctified and commanded to be kept holy unto the Lord. From that time I have kept the Sabbath, and I believe that it is the day designed to be the day of rest for the laborer and his family. I cannot find any commandment or writing of any kind to warrant the keeping of the Sabbath of the world. The ten commandments are all abolished and the promises with what the world cannot give or take away.—If it causes love like a river to flow into my soul, and our hearts unite like two drops of water, it gives me pain and distress of mind when I look at the professed church of Christ, and see what a multitude of darkness is drawn over them in respect to the signs of the times. I rejoice to see what God is doing in the hands of his people to these things. I shall try and do what I can in this cause.

Yours, trying to keep all the commandments, 

CLARK TRUMAN.

From Bro. and Sister Campbell.

DEAR BRO. WHITE:—Being convinced as we are of our error, in justifying sister F. M. Shimper and Bro. W. Morse in traveling together to teach the third angel’s message, we heartily confess it before God, and our brethren. Being aware of their perfect integrity, and not knowing how to separate their going from the work accomplished, we verily thought the Lord, himself, justified them too. But we are now convinced that the manner of going, if continued by them, or practiced by others, is calculated to bring reproach upon the cause of Christ, and wound his dear people. Therefore, we all most heartily confess our error, and have ardently desired the voice of the church, and the teachings of the Lord, for which we were never more thankful than at the present time.

How infinite is the condescension of our Heavenly Father to teach us our errors, while Jesus, our great High Priest, is in the Sanctuary, that we may have the privilege of confessing them, that they may be blotted out when the times of refreshing shall come from heaven upon us. We hope our dear brethren will be able to forgive, and earnestly pray that we may henceforth be preserved from wounding the cause in any way, or holding the members of the church in unbelief.

Yours, looking for redemption, and hoping to “Overcome through the blood of the Lamb, and the word of our testimony.”

ISRAEL AND EMMA G. CAMP. East Bethel, Vt., Oct. 5th, 1853.
I will give thee. Ex. xxv, 21; xxvi, 34; xl, 20; Heb. 8, 5.

I have heard from them through the Review, at Tyrone, though the latest brother was not present, and their last Conference was held at New York. But the Lord has hitherto sustained me for which I would praise his holy name, and have a mind to try the truth as soon as I can. I have not seen any of the brethren since last Spring, at Conference, at Tyrone, though my health is not so good as it was before. The brethren in that neighborhood are not so active as they were. I am trying to keep the commandments of God, although it is through much opposition, but I trust that Christ will soon come to reward the faithful, who will be with the Lamb; and he shall have that confidence in him, when we fully get to the end. Who will abide the day of his coming, and help to bear the load which is upon the earth? For his power. Let us endure hardship as good soldiers, trusting in the Lord for comfort and support, and let us all, by the grace of God, be willing to live and die for his people."

FROM BRO. MYERS.

DEAR BRO. WHITE:—I feel that we are living in a solemn time—of an age on ages telling. Momentous consequences are depending soon to decide our everlasting destiny, or eternal death! Oh, who can bear the thought of hearing the sentence, depart! Who can bear the thought of being for ever excluded from the bright sources of glory that are reserved for the redeemed? But those that fear the Lord will have to strive to enter; for the way is strait, or difficult, and few there be that find it. Matt. vii, 14. Luke xxi, 24, 25. And what a solemn awaits the lost, when once the Master of the house has risen up and shut to the door? Then how can we think of this and feel hard towards our enemies? The brethren here are holding on, as firm as ever. Although our enemies are strong, we intend to go on. Amen.

FROM BRO. CURR.

DEAR BRO. WHITE:—I am trying to keep the commandments of God, although it is through much opposition. I have passed through severe conflicts since I saw you in our State. But the Lord has hitherto sustained me for which I would praise his holy name, and trust him for the future. I am yet alone in the place of keeping the Sabbath of our Lord. The drag' n power is very wroth with the remnant. Much is said of what shall be done to put down Sunday-breakers. I think that the time will soon come when the two-horned beast will make the images to draw the sacrifices of the church in Sunday-keeping. But I trust that Christ will soon come to defend the rights of his children, and give them the promised inheritance. I ask the prayers of them of like precious faith. I have not seen any of the brethren since last Spring, at Conference, at Tyrone, though I have heard from them through the Review, and I bid them God speed.

H. C. S. CURR.

From Bro. White.

DEAR BRO. WHITE:—We receive your valuable paper every week, and it is a source of great comfort to the poor and afflicted. I have heard Waggoner speak to the people here, yesterday, (Sabbath,) in the forenoon and evening, and also, first-fay forenoon, with great freedom and force. His discourse Sabbath was on the law of God, the fourth commandment in particular. First-day forenoon his subject was the seal of God, and the mark of the beast. His argument was deep, clear and forcible. There are a few here firmly established in the truth; and by the grace of God, I hope we shall be enabled to hold out to the end, keeping the commandments of God, and the faith of Jesus.

Your brother in Christ,
J. W. MILLE.

From Bro. Chester.

DEAR SIR:—Although we are strangers in the flesh, yet I trust we are not to be looked upon as the disciples of the Second Advent of our Lord and Saviour, and also, the Bible Sabbath—the seventh day, which I try to observe. I have formerly been a strict observer of First-day, and my wife also; but now we keep the Sabbath with all respect; and, I believe, it is the will of God that we should observe it.

The person that is addressing you was formerly a member and president of the Free-will Baptist Church; but when I turned to keep the Sabbath, they would not claim me any longer. But I can testify what some paper I behold your name as Editor of the Advent Watchman, and some others, even in Rochester, N. Y., and I wish to subscribe for this paper. Amen.

Yours with respect,
LEONEL CHESTER.