A PRAYER FOR GUIDANCE.

Father, be pleased to hear my prayer.

Before me lies a troublesome state.

Long have I doubted and been in doubt.

I do not see that thou shouldst lighten

The cloud hanging o'er my way.

I only ask that thou wouldst brighten

Their darkness with one guiding ray.

I pray thee not to make waste weary

The waste through which my pathway lies.

I would but see that path, though dreary,

And feel 'tis leading to the skin.

Guide me, my Father! Before me

The Angel of Thy Presence go.

I will not shrink, though clouds are over me,

And round me gathered many a foe.

I seek thy aid— I seek direction—

I do not know where to cast thee.

I can be told, endure affliction,

Only thy leadings let me see.

Barren! thou art! what earth is dreary!

For thou hast trod thy earth alone!

Guide me through all its wanderings weary.

Keep me forever in thy ways.

O God, my God! make no delaying.

Haste then to help me when I cry;

O God, be near thy straggling

"This is the way," the guide is nigh!

Guidance and strength! For these informing

Jehovah! my Saviour appeases thy cries.

Lead me through life, that I advising,

May prove thee in eternity.

THE LAW OF GOD.

AN EXAMINATION OF THE TESTIMONY IN BOTH TESTAMENTS.

BY J. N. ANDREWS.

We come now to a consideration of the fourth commandment.

4. 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 do no work, neither 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 gate; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it.

This whole ceremonial, as this is solely a type, can bear toil, endure affliction, and can be traced to but one source, to wit: "The Lord blessed the Sabbath-day and hallowed it.

J. N. Andrews: quote the following appropriate remarks from Bro. S. N. Andrews:

"In the absence of direct testimony either way, because that observation was enforced by the direct word of the Lord, before that event. Ex. xvi. In verses 22, 23, we find that a double amount of manna was gathered on the sixth day, and on that day Moses said, "Tomorrow is the rest of the holy Sabbath unto the Lord." Again, in verses 24, "Six days shalt ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none." When some went out to gather on that day the Lord said—"How long refuseth ye to keep my commandments and my laws?" See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth-day the bread of two days." Verses 28, 29.

When the Lord expressed his intention of giving them the manna, he declared the object thus: "That may I prove them whether they will walk in my law or not, even that they may know my commandments, and keep them;" with verse 28 proves that the observance of the seventh day as the Sabbath was the law of God before it was proclaimed on Mount Sinai. It is so-called as "the rest of the holy Sabbath unto the Lord," verse 29; how it came to be the "rest of the holy Sabbath" the commandment informs us: "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day." Thus it is not the Jews' nor ours, but Jehovah's rest-day. He then blessed and hallowed this whole transaction took place before the fall of man. Gen. ii, 1-3; therefore, the Sabbath cannot be a type of anything in the plan of human redemption—"The types are shadows of good things to come." [Heb. xi, 1; but who will admit that man's rest is the substance, and God's rest a mere shadow? The commandment points back to creation—not forward to redemption. The separate commandments of God's law being previously known, this must be included among them, for by this precept he was to prove their obedience to his law. Ex. xvi, 4, 5, 6.

Notwithstanding this clear testimony from God's word, objections are urged because the observance of the Sabbath was not commanded when the tabernacle was made, but this objection may, also, be urged against the other precepts, which are acknowledged to be moral in their nature, and forever binding; and the tenth, which H. H. Dob- ney, in his admirable argument on the law, says might be used as "a key to the whole, by showing that they extend to the heart." [Rom. vii, 7] is not even mentioned as a known law, or its violation noticed before its declaration on Mount Sinai. And I must express my deep regret that Mr. Dob- ney, while examining the precepts on the second table, to show the necessity of all to the manifestation of our love to our neighbor, did not also severally examine the first four, and show the peer rank relation to the development of love to our neighbor, to God. As a whole, the case rests as follows: "As to the First part, it is not well to call on the creature to love, and reverence, and worship, and obey his all-wise and kind Creator, Preserver, and Benefactor, to whom he owes life and breath and all things, and on whom he entirely depends! Must it not be right to love perfect excellence and goodness—to submit to perfect wisdom—to manifest great gratitude for kindness! Must it not be right to worship God! and if so, right to worship him in the way which he may see fit to prescribe?—And if all this be right, is it not of course, by itself, to require it! And if so, would it not therefore be wrong to dispence with it? Then this first part of the law cannot be excepted against."—Future Jehovah, page 42.

We will now come directly to the consideration of the law of God as a whole, trusting that our examination will justify the declarations of the Psalmist, that God's 'righteousness is an everlasting righteousness,' and all his 'testimonies are forever founded." Ps. cvii, 142, 152.

With God's renewed, to Isaac, the promise of the land, [Gen. xxvii, 1] he said: I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. Verses 3-5. We have already shown that not only Abraham, but mankind in general, before and after his day, had a knowledge of covenants, which we now call moral law. But this testimony of God's own words, to Isaac, is more explicit, as the scriptures inform us that all God's holy commandments were observed by Abraham. In I Chron. vii, 14-18, it is said: "He is the Lord our God; his judg- ments are in all the earth. Be ye mindful always of his Covenant, the word which he commanded him, and generations; which we now call moral law. And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of thy fathers; and I will make thee greater than Abraham thy father. The land of Canaan cannot be the covenant commanded, or the law. A promise and a command are things essentially different. Both are embraced in the Abrahamic Covenant, according to this scripture, as is also shown in Gen. xxvi, 3-5, above quoted. Here the Lord says he will perform the oath which he sware unto Abraham via, give to him and his seed the land, because Abraham kept the commandments—his laws; which, as we have seen is a com- mercial commanded to a thousand generations, "con- firmed to Jacob for a law, and to Israel for an everlasting covenant."

We find in the Word of God many covenants as promises or mutual agreements; see Gen. ii, 15, 16; xxi, 7; Ex. xxiv, 8; Deut. v, 2; Sam. xii, 5; Ps. 105, 1; Jer. xxxii, 31-32; Heb. viii, 13; but only one covenant as a law or commandment; namely, that upon which the prom- ise to Abraham was based. Every promise of a blessing must be based upon some condition or command; for God's gracious purposes are toward the righteous, (doers of right, 1 John iii, 7,) and towards the wicked, (who are wicked, 1 John ii, 10.) We cannot determine who are righteous and who are wicked, unless we have a law for a standard of judgment. Rom. iii, 20; 1 John iii, 4—"All commandments are of the law commanded, the Word of God is safer and more satisfactory, and to this alone we appeal. In Deut. iv, 13, 15, Moses said to the children of Israel:
And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice. And he declared unto you his covenant which he commanded you to keep; [Deut. iv, 12-13] and he added no more; and he wrote them in tables of stone, and delivered them unto me. [Deut. iv, 13-18]

But many since that day have had indignation against the "holy covenant" and forsaken it. [Deut. xxx, 20] and to avoid its observance they endeavor to set aside the testimony of the holy men of old who have spoken in its favor. The writings of the Old Testament are a mere dead letter; they boast much of the New Testament without considering the relation it bears to the Old. [Acts vii, 2-8, 22; Heb. xi, 17-26; 2 Cor. iii, 14.]

For Christians have any law of which they are ignorant? [Acts vii, 2-8, 22; Heb. xi, 17-26; 2 Cor. iii, 14.] Do Christians have any law which was not revealed to Moses? 

Ps. xcvii, 17-19; 1 Cor. ix, 1-4. 8. Do Christians have any law of which Abraham was ignorant? 4. Did Abraham have any law which was not revealed to Moses? 

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Ps. xcvii, 17-19; 1 Cor. ix, 1-4. 8. Do Christians have any law of which Abraham was ignorant? 4. Did Abraham have any law which was not revealed to Moses?
God says, Remember the Sabbath-day, or the day of the Sabbath; keep holy the day of the Sabbath; the Lord blessed and hallowed the day of the Sabbath. He also says, The seventh day is the Sabbath day, which, to you, is blessed of the Lord; but to me it is not blessed. Therefore, he that is holy, should keep holy the day of the Sabbath, inasmuch as God had never kept, at that time, but one Sabbath, and that occupied only one day. There is only one day of American Independence; only one day of the Resurrection of Christ; only one day of the birth of any one man; and only one day of Judgment. And why? Because American Independence was declared on the first day; but one day; the same month cannot be born on two different days; and God had appointed only one day in which he will judge the world. Now you, therefore, there is no propriety, there can be no propriety, that God may hereafter keep; for that would be some Sabbath; but no one in particular. Not one Sabbath yet undetermined, that God may require man to observe; but no one in particular. Not some Sabbath yet undetermined, that God may require man to observe. As well might you say of a navigator, who was to exhibit in this chapter, and is my first reason, that the day of the Sabbath was the seventh day of the week, because it was commonly known that the day of the Sabbath was the seventh day of the week, because it was commonly known that the Sabbath was the seventh day of the week. But, farther; the first day of the week was not observed by any of the children of men as a Sabbath, for three hundred years after the birth of Christ. Do you ask proof? I refer you to the compiler of this History of the World, who says, that in attempting to refute the above reasoning, the main thing you have to show is, that the Sabbath-day, or the day of the Sabbath, is an indefinite or general expression, applicable alike to a day, and to a week, and to a year, and to a period of time. If it has been proved, that the day of the Sabbath refers, and can refer, only to the seventh day of the week, then it is true, and will remain forever true, that the original Sabbath law requires the sanctification of no other day. This is the truth which I undertook to exhibit in this chapter, and is my first reason for believing the proposition under consideration.

Does the Law of the Sabbath Bind Us? It is evident that laws may cease to be of force; that is, they may cease to be laws. When this occurs, it must be in one of the following ways: The adoption of a new style of living, as to render their obedience to the law impracticable. In human governments such cases often arise, and the law, unless administered by tyrants, becomes a burden to the good government will inflict the penalty on the transgressor to whom obedience is impossible, even though the law remains on the statute-book. But the law of the Sabbath can as well be inoperative in some countries of the world. Indeed, when given from Mount Sinai, it was given to a people on a long journey, to whom were wanting many conveniences which we enjoy.
for its careful observance. If this law was in its nature ever practicable, it is so now. Some laws expire by limitation. Such are many of the laws of every country. Such were meant to be the laws given by Moses. They were in force until Christ, who was their end, came; and then they bound no longer. Thus the whole ceremonial law ceased to bind after the death of Christ. It was fixed in the observance of the fourth commandment, either when first given or afterwards.

A competent authority may repeal a law, and that pignificance may cease. Every free government affords numerous instances of the repeal of laws once useful, but no longer so. In a regular government, the repeal must, but, take no the other which enacts the law. The great Law-giver of the world is God. He ordained the law of the Sabbath, and he has never repealed it. If any evidence be found in Scripture to the contrary, if so where is the book, the chapter, the verse containing it? All admit that the law was in force until Christ. Christ did not repeal it, for he says so, Matt. vi. 17; nor did the apostles anywhere declare that it was repealed. If this law, therefore, has ceased to bind, it must be in some way utterly unknown to us. It is still present to us; it has not expired by limitation; it has not been repealed.

THE LAW IS A PART OF A CODE WHICH IS IN FORCE.

It may also be said that this law is in the middle of a code, all the rest of which is acknowledged to be binding; and why not this? Were the other precepts in this code not so very distinct, so isolated from amid blackness and darkness, and tempest and terror? So far was this. Were the persons written by the finger of God, on tables of stone? So far was this. Were the laws deposited in the ark of testimony, in the holy of holies, under the wings of the cherubim? So far this. No ceremonial or repealable law, given to the Jews, has these marks of the finger of God and Christ say, "I came not to destroy, but to fulfill the law." He said it as much of this as of any other precept. Did Christ's most devoted followers keep the other commandments? So did they keep this. Luke xxii. 46.

THE LAW ENACTED WITH GREAT CARE.

On the face of this law is found some things which prove that God, who gave it, regarded it as of great importance.

If we consider it, a more full explanation of its true intent is given than in any other commandment. It is enacted both positively and negatively: positively, "Remember the Sabbath-day to keep it holy." In it there is done that manner of work." No other protest of the deca-

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lance to the congregation assembled at the place where fire were buried with Christ in baptism by Bro. Frederick Wheeler. The sacred ordinance was evidently owned of Heaven. The brethren and sisters were blest, and the people looked on with wonder and solemnity. It was one of those sweet seasons, where peace reigns within, and Heaven shines all around. Second-day morning the mother of Bro. J. Stowell, at whose house the meeting was held, requested baptism. Her age is seventy-four years. She went to the lake near the house, where Bro. Wheeler baptized her. She went calmly and firmly forward, and was blest in discharging this duty. She has formerly been almost silent upon the subject of religion, and was not favorably impressed with the former messeeses; but the force of the truth in the third message has deeply affected her at this advanced age, and she is led to follow the Lord in the ordinances of the gospel.

The good cause in New Hampshire is slowly but firmly advancing. It is a hard field of labor, yet there are some very numerou8 colonies of truth in the land. The brethren are generally poor in this world's good, still they have done nobly in sustaining the cause.

Bro. Wheeler is a faithful, judicious laborer. About three years since he commenced preaching the present truth under the influence of the third message. He went out trusting in the Lord, and has had to labor with his hands but a small portion of the time since. His humble, careful, yet persevering course has secured the entire confidence of the church. Some others who have run much faster than Bro. Wheeler, and have in the opinion of some done much more, have run in vain, and in their haste have had a deeply influ-

ence on the cause. We heartily recommend Bro. Wheeler to the brethren in Maine, Massachusetts, or wherever he may travel. - Mr. White.

Who would not strive to hold fast their crown?

"Behold I come quickly," says our Saviour; "hold fast that which thou hast, that no man take thy crown." There is a crown of righteousness, which says the Lord, "Come unto me, all that labor and are heavy laden, and I will give you rest." Our meeting was indeed one of trial. There were strong words spoken, to the original purity in Eden; that is, by confining it to the pairs and rendering it indissoluble, the Christian religion has in communication, peace, and the heavenly institutions. By resting on the Sabbath, as near as possible, to its purity in Eden, that is, by the holy observance of all of it, man makes his nearest approach to primitive innocence and to future glory. The Sabbath is a day of rest, ing of man, and the Sabbath is the greatest mercy which of these institutions is the greatest mercy to our world, or which is the dearest to the heart of a good man, I will not undertake to say. One thing is certain: namely, if he is the enemy of virtue who would abolish the Sabbath-day because God kept it. Every free nation ever practicable, it is so now. And shall we not follow such an example as this? The resurrection was a great event, and yet it is said, "If the dead rise not, neither was Christ raised."

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Israel: be glad rejoicing with all thy heart, 0 daughter of Jerusalem. The Lord hath taken away thy judgment; he hath cast out thine enime: the King of Israel, even the Lord, is in the midst of thee: thou shalt see evil no more. Unto those that fear the Lord shall the land rise up in gladness, and they shall sing in the sun of righteousness: and shall be joyful, as when the happiest of years come to their end; and as the day when the happiest of all events to them was consummated—the Resurrection of Christ. It was in no way, either in its origin or in its mode of celebration, the celebration of the Holy-Day. Keep the Sabbath; (i. e., Saturday), says our old Book, (p. 76,) “and the Lord’s Day Festi val; because the former is the memorial of the Creation, and the latter of the Resurrection.” If any one pleads thus for the Lord’s Day, or for the Sabbath-Day, excluding one only, let him be deprive- ed; but if he be one of the Laity, let him be suspend- ed.” P. 117. “Let the Serrants work five days, (p. 94;) but the Sabbath and the Lord’s Day let them have leisure for the Church, that they may be taught Piety in the service of God. On the Sabbath the Lord rested from all the work of Creation, which he had finished; the Lord’s Day is a day of rest on account of the Resurrection of Christ. On the Sabbath day, the day of the Resurrection of the Lord, that is, the Lord’s Day, assemble yourselves together, without fail, giv- ing thanks to God, and praising him for these mercies he has bestowed upon us through Christ,” &c. &c. &c.—Sabbath Recorder.

Under the necessity of choosing.

It is a fact not to be disguised, that the Advent people are now under the absolute necessity of yield- ing one of two long cherished positions. They must yield the view that the earth is the Sanctuary, or else they must deny the connection between the 70 weeks and the 2300 days. If Gabriel is right, and all the saints, both in the Old and New Testament, are frequently predicted on the Lord’s coming again, was rather considered as an event in itself so sorrowful, as to call for his repeated as- surances of coming again quickly, or in a little while. Then why should not the converted thief, and all oth- ers, happy, ready, and earnest, pray for the coming soon coming into full and everlasting possession of his promised kingdom, under the whole heaven; rather than for a bare remembrance at his ascension, or going into heaven to complete the work of his medi- a.
anything not promised, and specially at his then go-
ing to his intercessory work in heaven.—Signs of
thoughts on the two-horned beast. We once thought
and state; but on a more mature investigation of the
consistent to take a part of the beast to make an image
such as,
the second, or two-horned beast, be an independent
features about this beast, which make it quite
certain that it was designed to symbolize America;
horns are symbols of governments or powers, so
these two lamb-like horns, not crowned, would show
and souls of men, "[Rev. xviii, 13, j are under the
be found a more striking resemblance than in Ameri-
the earth by means of those miracles," &c. Dr.
'will ever pass a decree to kill them that will not wor-
dwell on the earth, (the voters,) that they should
age of the beast should both speak and cause that
dwelt on the earth had voted him that power,)
svrer, that we believe that a government which will
will not hesitate in the time of trouble, with its dra-
change later than the days of the apostles." 
subject was considered and the truth presented by
friends, presented the claims for Sunday as held by
social period of the time." He also claimed a change
explained our present position, and six embraced the
place a Baptist Minister, by request, of Sunday
Sabbath and became interested in all the truth. In
apostles, and added, "He that tells us that the Pope
he isian ignoramus, will say that history shows a
change later than the days of the apostles." 
Tort Byron, N. 1r,
HORACE W. LAWRENCE.

DEAR BRO. WHITE:—I write a few lines to let yon
Prom Bro. Harris.
From Bro. Pratice.
From Bro. Pratice. We wish to offer a few
thoughts on the two-horned beast. We once thought
it had reference to protestant England, in its church
and state; but on a more mature investigation of the
subject, we see that this cannot be; because England
is, no doubt, one of the horns of the ten-horned beast,
that rose "up out of the sea," or "waters," which
were, "peoples, and multitudes, and nations, and
worlds, and every tongue of every people." England
Therefore this image beast which came "up out of
the earth," where there were no multitudes of people
does most apply fit the United States of America, as
the earth, in contrast to that "hatred which is not only
called the sea.

If the first beast was an independent government
consisting of the Roman church and state, so must
the second, or two-horned beast, be an independent
government of church and state; or, the state pro-
tecting the churches by law. But there are other
discussions, they believe that a government which will
certain that it was designed to symbolize America,
such as,
1. Its two lamb-like horns not being crowned. As
horns are symbols of governments or powers, those
two lamb-like horns, not crowned, would show
them to be republican and not kingly.
2. He spoke as a dragon." The dragon-spirit is
a persecuting, warlike spirit. Rev. xii, 15, 17.
"Therefore "be free and bold," [Rev. xiii, 16], or "slave
and souls of men," [Rev. xviii, 13] are under the
power of the two-horned beast; and where can there
be found a more striking resemblance than in Ameri-
can history, where the power of Babylon and Rome,
were considered as being the two lamb-like horns of
the beast.
3. He maketh fire, (electricity or lightning),
come down from heaven, (the clots,.) on the earth
in the sight of men, and deceiveth them that dwell on
the earth by means of those miracles," &c. Dr.
Franklin, with his kite and key, first brought fire
from heaven; and that, in America. Many wonders
have been wrought by means of electricity, for the
few past years, sanctioned by law as a science; from
which science has sprung the telegraph and telephone,
thousands thought of hundreds of miles in a second.
This fifty years ago would have been thought impossible.
4. The two-horned beast, the leaders of protes-
tants and republicans, will say to them that
dwell on the earth, (the voters,) that they should
make an image to the Papal beast, which had the
wound by the sword and did live. Verse 14. And
he, (the two-horned beast,) had power, (after those
that dwell on the earth had a spirit given thempower,)
to give life unto the image of the beast, that the
image of the beast should both speak and cause that
as many as would not worship the image of the beast,
(to keep his institutions,) should be killed.
Can we believe that a free government, like this,
will ever pass a decree to kill them that will not wor-
sip or keep, an institution of Protestantism, or
rather of Popery, the beast? We unsatisfactorily
answer, we are sure that a government which will
keep in abeyance slavery three millions of human beings,
will not hesitate in the time of trouble, with its dra-
gon voice, to make a decree to put to death all that
will not worship, or obey, "Sunday laws," instead of
the Sabbath law, which shall neither buy nor sell who
will not receive his mark.
We will suggest the idea here, inasmuch as the
decree goes forth under the two-horned beast, which
is most clearly shown to be this government; and as
the Papal beast is a dragon, representing despica-
tress, and as this beast is spoken as a dragon, or
make war with the remnant, or last end of the church,
[Rev. xii, 17,] who are now being gathered under the
third angel's message, [Rev. xiv, 12,] that this
1840, the true Israel, which are to be redeemed from
the earth, from among men; [Rev. xiv, 3, 4] are to be
redeemed from America, mostly, the government
that has come up out of the earth.
The Papal beast has made war upon the saints 1260
years; and the number of days that the beast, and
saints, without the commandments. Rev. xiii, 7, 10.
The world had their day of persecuting the
saints; and now, here in America, Is to be the
patience of the saints, to endure the persecution of
those who will not worship them upon their own
the commandments of God. 
J. E. FOBRE.

Battle Creek, Mich., Oct 22nd, 1853.

From Bro. Lawrence.
DEAR BRO. WHITE:—The cause of present truth
is still rising in this section. Some in St. Lawrence
and Franklin county, had refused to vote for the
truth since the late conference in St. Lawrence Co. The
breath
in that region seems to realize the importance
of Gospel order in all the churches professing present
truth, and, I think, will, as a whole, more fully sub-
mit to all the testimony of Jesus Christ as necessary
for our prosperity as the peculiar people of the Lord.
I have recently spent some time with Bro. Edson
who has visited the scattered flock in several towns,
and spread the truth before the people in some new
places. In Brandon, near where I live, Bro. Edson
anywhere, explained the 49th and 60th chapters of the
Sabbath and became interested in all the truth. In
that place a Baptist Minister, by request of Sunday
friends, presented the claims for Sunday as held by
many, and attempted to enforce them by reference to
the fourth commandment, stating that, "The com-
mandment does not read that God blessed and sanc-
tified the seventh day;" and also added in his re-
marks that "God has not imparted a sanctity to a spe-
cial period of the time. He also claimed a change
from the seventh day to the first day of the week by the
pulpits, and added, "He who tells us that the Pope
changed the Sabbath will tell a lie. No man, except
be ignorant, will say that history shows a
change later than the days of the apostles."

Thus an appeal was made to make void the com-
mandment by mere assertions. However, the whole
subject was considered and the truth presented by
Bro. Edson the same day; as his appointment stood
for the same place that afternoon. As little reference
was had to the forenoon meeting as possible; yet
the object of the meeting was to stir up the people,
and objections answered to the satisfaction of friends,
and the advancement of the cause; as many of the con-
gregation admitted the arguments presented in the
last meeting.

I remain a friend to the whole truth,
HORACE W. LAWRENCE.

Wren, N. Y. Oct. 26th, 1853.

From Bro. Harris.
DEAR BRO. WHITE:—I write a few lines to let your
and the saints scattered abroad know how I get along.
I have just been reading the Review, and found so
much food that my soul is full. I don't know how
to express my feelings of gratitude. The spirit of
1845, begins to arise in my breast. The com-
mandments are so plainly written on God's claims are
so just, that I feel like exclaiming with David of old,
"O how love I thy law! it is my meditation all
the day." I believe it is the commandments of God
and the faith of Jesus that will draw the dividing
line; and already do we see the division taking place;
and the work will go on until every honest soul will
be where he should be, and the commandments of
God and the faith of Jesus.

I feel to praise God that the time is nearing, when
all who do keep the commandments of God and the
faith of Jesus, will enter through the purely gates in-
ge the holy city, and have right to the tree of life
which is in the midst of the Paradise of God. Add
to all this, that our heavenly Father shall himself
wipe away all tears from our eyes, and then there
will be no more sorrow nor crying, nor pain, nor
weeping, but God shall wipe every tear from our
eyes. I feel that there are no charms on earth,
so strong to bind me down; but I mean to be ready
when Christ comes.

Your Sister, striving for the Kingdom.
DELPHIA ATKIN.
Shiloh, Cumberland Co., N. J, Oct. 18th.

From Bro. & S. Ross.
DEAR BRO. WHITE:—We are still holding fast to
the truth, and endeavoring to learn the doctrines of
the Bible as fast as we can. We take great pleasure
in searching the Word of God, in which there are
such hidden stores of knowledge, and we rejoice in
the prospect of the soon coming of Christ; when
the saints' blessed hope will be realized. Our cen-
fidenee in the advancement of the cause; as many of the con-
gregations admitted the arguments presented in the
last meeting.

I remain a friend to the whole truth,
Wm. Harris.
Fort Myers, Fl., 24th, 1853.
truth. May the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us all perfect in every good work, to do his will, which is in knowledge and true assurance of faith. Amen. Heb. xii, 20, 21.

It is painful to witness the perfidiousness of the course taken by those who oppose the Sabbath of the Lord. We will here give you the outlines of a sermon delivered here in the evening following last First-day, on the subject of the Sabbath, by the Rev. John Patchin, graduate from Oberlin College, Ohio. His starting point was, "The will of God should be the great Rule of our lives." We think you may judge of the confidence he placed in the Bible, in pressing the change of the Sabbath from the seventh day to the first day of the week, from the fact that he brought much history, but forgot to bring his Bible. He went on to say that if the Sabbath has been changed, it is the will of God; and if we have satisfactory evidence that the First day is the Sabbath, no matter, said he, how we get the evidence, whether by revelation, or history; it is sufficient to prove that the Sabbath has been changed. He next proceeded to show the evidence of the New Testaments and of the Old. He pointed out the Refutation of the claims of Sunday-keeping! (for, that work had been handed to him some two months previous, by the writer) in concluding that the three principles there laid down, were all that was necessary to prove the change of the Sabbath. He volunteers to correct the error by adding a fourth principle, viz., (I will give his own words) "that it was necessary that God should give us evidence of it being his will to change the Sabbath. He now reviews the evidences عليه by the Sabbath, and quotes Col. ii, 16, and objects to the ground taken, "that it could not mean the seventh day on account of its being in the plural number," and quotes Matt. xvi, 1, 2, 5, 8, 10-13, and Luke vii, 2, to prove that both numbers are applied to the seventh day. This point established, he proceeds to show that a Sabbath day's work in the text must mean the seventh day, from the fact that the holy day there mentioned included all the Jewish feast days, and that the word, sabbath was a type of the Sabbath was a shadow of things to come, and that the Sabbath was necessary that he could have seen differently. We have for many years been a subscriber and reader of the Morning Star, but as it does not publish all the truth of God, respecting the coming kingdom, the kingdom of his spiritual people, and the present truth, I am induced to search the Review and Herald; and I can say that I find many things in it, comforting and reviving to my spirit. It rejoices me when I read the authors hope and the Hebrews and of the precious faith, who are trying to keep all the commandments of God, and the faith of Jews.

I commend keeping the seventh day as the Lord's Sabbath on the third of Sept. last. Truly, brethren and sisters, the Lord has opened my eyes to see that this is the Sabbath, and the only Sabbath of the Lord our God. How true it is that we ought to "obey God rather than man." One year ago I was only one who was keeping the seventh-day Sabbath, now our number is over fifteen. The Lord, who is our leader, has sent us help from Shobod. Bro. Frielt is now with us, and our souls are strengthened and encouraged while he deals out to us the plain, simple truths of the gospel. Our enemies are dealing out their vile and obscure epithets against the seventh-day advocates; but none of these things move us for to depart from the work, and the gates of hell shall not prevail against us. We need not wonder in the least that the devil rages and is mad; for his time is short. He hath but a little while to try and vex God's dear, sufferer, remnant. I believe we are living in the last days, and I mean, for one, to have my lamp trimmed and burning, that I may be ready to meet my blessed Master when he shall come. O may we all, who profess the present truth, live at the foot of the cross, in the vale of humility, breathing out the prayer of faith, so that if persecution await us, we may be prepared for it.

Yours in the faith of the Gospel,

Samuel B. Warren.

Battle Creek, Mich., Oct. 31st, 1853.

From Bro. Eden and Lawrence.

Dear Bro. White:—We spent last Sabbath in Copenhagen, and found a few, including Bro. Harvey Goodough, that love the present truth, and do not embrace the spiritual views of others in that vicinity. We visited Merlinsborg on First-day, in company with the friends from Copenhagen where the First-day friends gave us their chapel and appointment for the afternoon and evening, which was improved by showing our publications and the good accounts of our past Advent experience. We trust the friends there will soon lose their honest fears by the reading of our publications, and a close examination of the whole subject.

In our visit to Watson, the present week, we were gratified with a short acquaintance with some of the Seventh-day Baptist friends of that place. They manifested their willingness to hear the truth by coming out through mud and snow to attend our evening meetings. They desire a further acquaintance with our views of present truth.

Hiram Eshon.

Grace W. Lawrence.

Lorain, N. Y., Oct. 26th, 1853.

From Bro. Kellogg.

Dear Bro. White:—When I look at the past, and see God's dealings with me, in bringing me from the gross darkness that I was in, into the glorious light and liberty of the present truth, I feel to praise his holy name. I do indeed feel to rejoice in the present truth. It seems to me that if we really have the present truth in us, its sanctifying influence, will be seen in our lives. It will cause us to confess and forsake our errors, and make us pure. We read in I John iii, 2, 3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." I am resolved to purify myself, and striving to overcome, so that when he shall appear I may be like him. I mean to be holy in all manner of conversation, as required in 1 Pet. 1, 15—16: "Wherefore, holy brethren, obey not as to the will of man—" as he which hath called you is holy; so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.'

Yours in hope,

Merritt G. Kellogg.


Extracts of Letters.

A letter written from Locklanna, N. Y., Oct. 1853: "I have been thinking much of late of the words of the Saviour, in Luke xxii, 33—35: 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and carousing, and all the lusts of the flesh, and that day come upon you unawares; for as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man.'

My heart has been pained while I have looked around me, and seen some who profess the present truth laying up treasures on the earth, instead of obeying the injunction of Christ: 'Sell that ye have, and give alms.' Do we realize as we ought the fact that the gates of hell shall not prevail against us. We need not wonder in the least that the devil rages and is mad; for his time is short. He hath but a little while to try and vex God's dear, sufferer, remnant. I believe we are living in the last days, and I mean, for one, to have my lamp trimmed and burning, that I may be ready to meet my blessed Master when he shall come. O may we all, who profess the present truth, live at the foot of the cross, in the vale of humility, breathing out the prayer of faith, so that if persecution await us, we may be prepared for it.

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Grace W. Lawrence.

Lorain, N. Y., Oct. 26th, 1853.
be pleased to entertain any ministering brethren who may call on me not a very promising field of labor. Myself and wife are alone here, endeavoring to keep the commandments.

THE REVIEW AND HERALD

ROCHESTER, THIRD-DAY, NOV. 6, 1852.

Letter from Bro. Waggoner.

DEAR BRO. WAGGONER:—I received a letter from you a few days since, I had a conversation with Elder J. V. Himes, in which he stated that believers in the third angel's message did not keep the Sabbath according to their profession. I answered, that as far as I was acquainted with them they endeavored to keep it according to the commandment, and the statement of our Saviour thereon. He said that was not the case in the East, especially in Vermont. That on conference occasions, they traveled from twenty to forty miles on the Sabbath to attend the meetings; and when not absent from home, they took their wood, &c., on that day, and generally made a day of visiting, after the manner in which many nominal Sunday-keepers observe that day.

Now I have several reasons for laying this matter before you. 1. Elder Himes' position as a public man and minister gives importance to any statement he may make of this kind. 2. You have just been in Vermont and other Eastern States, and I know whether these things are so. 3. If these statements are true it is of importance that they be attended to immediately. I am truly surprised that an accusers of this kind should be brought against any of the brethren East, as I suppose they generally had the Spirit of the message, and if they had, their consciences would not allow them to desecrate the holy Sabbath in such a manner. As such statements may be made in many parts of the West, I wish you would write me as to what you know of the Sabbath is regarded in the East, and especially in Vermont. Information given soon, will reach me at Kingsbury, Laporte Co., Ind., as I shall probably go there in a few days.

Yours for truth, J. H. Waggoner.

J. Jackson, Oct 27th, 1852.

P. S. I went to Eld. Himes by Bro. Cornell that I considered it due to inquire into these things. He made no objection, nor offered any explanation, so far as I do not consider the above statements strictly private, though made in private conversations.

J. H. W.

Note to Brother Waggoner.

DEAR BROTHER:—For the sake of the cause of truth, which in many places suffers in consequence of false reports, repeated by such men as Elder J. V. Himes, we give this brief note. Having just returned from Vermont, as the Review is going to press, we have not time to answer your kind letter at length in this number; but at some future time it shall be more fully noticed.

We will, however, briefly state that Sabbath-keepers in Vermont and other eastern states usually commence their conferences on the Sabbath, that they settle as far as we can know how the Sabbath is regarded in the East, and especially in Vermont. Information given soon, will reach me at Kingsbury, Laporte Co., Ind., as I shall probably go there in a few days.

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