The Advent Review, and Sabbath Herald.


No. 24.

“Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.”

I. THE PROPHETS PROPHESY FALSELY.

1. The Lord Jesus Christ, the faithful and true Witness, has taught us, in his own interpretation of the parable of the tares of the field, that the children of the wicked one, the tares, are to grow here until the harvest, which is the end of this world; when the angels, the reapers, shall gather the wicked as tares and cast them into the fire; and they shall be burned; and that then the righteous shall shine forth as the sun in the kingdom of their Father.

2. But the false prophets tell us that, before the Son of man shall come in the clouds of heaven to judge the world there shall be a thousand years, and some say “three hundred and sixty thousand, probably,” during which the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; a period of great duration, when “there shall be nothing to hurt or destroy in all God’s holy mountain.”

3. Hence the prophets prophesy falsely.

II. THE PEOPLE LOVE TO HAVE IT SO.

4. For God has marked each sorrowing day, and numbered every secret tear; and weary years.

5. A blessing for the eyes that weep.

6. Will give him to thy arms again.

7. For every dark and troubled night;

8. May hide an evening guest.

9. And numbered every secret tear.

10. And weary years.

11. Are promises of happy years.

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II. The priests bear rule by their means. 

In consequence of this fable of a glorious millenium to this world, which for almost six thousand years has been lying under the curse of God, and bringing upon its thorns and darts, is the apostles, the priests, and the false prophets. This fable, as it has been shown, is the appeal the people to hear. But it is not true. For the priests, and the false prophets, and the apostles, have taught them, that the Lord delayeth his coming. Some love the thought from a desire to gratify worldly lusts, and others because they are anxious to prophesy of a coming of the Lord, which they have not seen. But there are others who, believe, are the true children of God, who are still attempting to make it appear that their Lord will yet be long absent. The wick-ed, do show that their wickedness has been so much liked to rest when told that there are no good reasons for believing that their Lord will yet be long absent. Say, if you please, that the Lord is not at hand, since the Babylonian is distant, since they may be called any moment to die; but there is nothing in the

thought of death that can scarcely begin to be so effective in removing men to prepare for what is before them, as in the thought that Christ will soon appear in the clouds of heaven to judge and reward them according to their works. 

And what will ye do in the end thereof? I know that there are many who ask, what will be the result of saying the end of all things is at hand? But I read in my Bible, Isa. xvi. 5: 'For I am afraid of thy judgments.' I am afraid, when I read the Bible what is coming upon the wicked, and coming soon. For 'he that testifieth these things saith, surely I come quickly.' It was declared near eighteen hundred years ago, that the end of all things is at hand; and the Lord delayeth his coming. It was feared that the millennium, which shall never pass away, nor be left to all people, is all eclipsed from the minds of such, by the millennium which false prophets have thrown between them and their approaching Lord. It is alleged that this is the case. But it is not true. For the priests, and the false prophets, and the apostles, have taught them, that the Lord delayeth his coming. Some love the thought from a desire to gratify worldly lusts, and others because they are anxious to prophesy of a coming of the Lord, which they have not seen. But there are others who, believe, are the true children of God, who are still attempting to make it appear that their Lord will yet be long absent. The wick-ed, do show that their wickedness has been so much liked to rest when told that there are no good reasons for believing that their Lord will yet be long absent. Say, if you please, that the Lord is not at hand, since the Babylonian is distant, since they may be called any moment to die; but there is nothing in the
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nominating a flood of all that is base, which, for
the shorter version, and after a few years it had
abandoned; the word of God will be forgotten ;
the Sabbath day, &c., the Pope can de-
cree that the observance of the Sabbath shall con-
tinue only a few hours. On the commandment,
"Thou shalt not kill," Liguori says, "Those who
are confined in prisons may slay themselves, or com-
mit suicide for the purpose of avoiding the certain
sentence of death." On the commandment, "Thou
shall not steal," he says, "A servant can according
to his master's judgment compensate himself for his labors
if he thinks that he deserves more wages than he has re-
ceived." Thus the Papal power annuls the com-
mandments of God, and pronouncing that to be void.
Furthermore, the Lord has declared to be holy and un-
desecrated the day of the week which is called the
Sabbath.

The violation of the second commandment is a
sin probably much more prevalent and of much
greater consequence than those which seem at first
more heinous. The entire pagan world which is more than three-
fourths of the inhabitants of the globe; the Rö
nish church dominant throughout the greater part
of Europe and powerful in the remaining portions
of Europe and America; and all those of the
Protestant world who pervert the truth of the Bible
in reference to God's character and attributes are idol-
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of the inhabited earth.

There were religious observances enjoined upon
the Jewish people, which have no authority over us.
The Sabbath was not made for the Jews—not
for a nation, but for the race; that the New Tes-
ament chiefly depend upon it; that the New Tes-
minal is upon the earth. Whatever portions of the judi-
cial laws of Moses may have been abrogated, what-
ever ceremonies of the church may have been voided
of the heavenly things—a schoolmaster to bring us
unto Christ may have given place to the good things
which He has promised. Nay, yet the ten com-
mmandments remain unchangeable—unchallenged.

The Sabbath day shall reign universal in society. But re-
ject this by the Papal power, and the Babylonian image
will rise once more to the front, and give itself over
for the representation of something else. It is not
merely or chiefly because it secures more
peace, more happiness, more freedom, more
wealth, than any other system; but because it
promotes the spiritual growth, because it tends to
preserve the moral and social life of the community, and
because of the sanctifying influence upon the race of
the moral and social welfare of society also cer-

The fourteenth of March, 1839, Lignori, a Roman Catholic theo-

We confess that the most holy Pontiff ought to
be honored by all, with divine honor, with more
than even what is due to Christ himself. And
that this article is not improperly included in the
kindling of a fire in the gates of Jerusalem, to this
end, let us hearst and obey the voice of the Lord our God,
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take heed unto thyself, and unto the-give thyself wholly to them; that thy profiting may

doctrine; continue in them: for in doing this thou-wait six months, or even one day, to see whether they

watch-care of the flock, and administer the ordinan-
ted with teaching. "Teach all nations, baptizing

those who go out into a cold world to-teach the Word, and may know that they have the-approbation and sympathy of ministering breth-

produce and secure union in the church. The-laying on of hands is to break down the prejudice caused

of their labor is to break down the prejudice caused

in the presentation of it. They will testify that much

lies are made against Sabbela-keepers, and some

will heal the breach already made, and prevent these

Brethren, shall we still mourn over these things, and

have power to their preaching. Those who lead out the flock of Christ

will, as Paul left the copper-smith with the Lord.

God never sent, than in any other thing. In sending

has suffered more in consequence of those who have

has the gospel suffered so much as by the influence of

and, also, the importance of the work, and may shun

domestic vineyard with their prayers.

And the whole church in this thing would certainly have a tendency

should ever have the sacredness of the ordinance set

same night he believed. But candidates for baptism

We have seen that this ordinance is closely connec-
ted with teaching. Those who go forth

ordained to the work of the

ministry by the laying on of my hands." 2 Tim. i, 6.

THE REVIEW AND HERALD.
your part he is glorified. But if ye suffer for righteousness’ sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer unto him that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience: that, whereas they speak evil of you as of evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

Bible, Hebrews 13:7-8

The elders among you are to exhort, who is also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. "Heb. xii. 17. "Obey them that have authority over you, and submit yourselves: for they have exercised authority over you by the will of God; therefore commit your souls to him who is able to do good and restore life." Heb. xi. 17.

Provide for God's true servants, who have spoken to you the word of God: whose faith follow, considering the end of their conversation.

A WORD FOR THE SABBATH.

CHAPTER VI.

VAIN PHILOSOPHY.

It is a fact, and not to be concealed, that First-day leaders have themselves revealed, that their point is that "is no ground whatever they take, provided they can some objection make against the seventh; to prove that that is not right, what is labor for with all their might. To gain this end, so zealous do they grow, that all their aims and efforts are bent to the end of procuring the closest silence and prohibition.

The duties of the gospel minister are also plainly stated. The apostle Paul, in his first epistle to Timothy, says, "Let the word of Christ dwell in you richly, teaching and exhorting one another with all wisdom, sing psalms, and hymns, and spiritual songs, praising the Lord with Psalms."

A WORD FOR THE SABBATH.
Fight the stern precepts of the King of kings! Did men but know it, in their rebellious strifes, they're laboring hard to lose eternal life. 

And be, the wise Man, says, in truth and beauty; "Fear God and keep his law, is man's whole duty." Let man's indulgence, be dawdled up.

For here's their condemnation—light has come. Light which reveals the devious course they're in, and now have they no clew for further sin. Too many things, are foolish, though they be. 

Keep men from acting on what light they see. Too many, anxious honor to sustain, Will shun the truth to save their worldly gain. They who have filled their eyes, 

and hide from the views of the blind on high. And, too many, when before their eyes The narrow way and cross begin to rise, Though ample views of truth they once have got, Will shut their eyes, and say they see it not. 

Those, only, who are bold to bear the cross, To count earth's honor and its pleasure dross; Who to its lying songs will give no ear. Nor bow a traitor slave, to worldly fear; Who bravely stand, and battle for the right, 

"Mid all the darkness of earth's morbid night, Not Christ with an unsparking hand, against the sins of a degenerate land; Servants of God Most High, to him alone Pay their due homage, and allegiance own; And who still hold that the 2300 days of Dan. viii, are not ended, I would respectfully suggest to them a chance to meet the eye of any of my former Adventists, and see how it is going on in sin, and, looking for such things as are coming upon the earth, what manner of persons ought we to be in all holy lives and godliness. I believe that time is very short, and the deliverance is almost over; soon he will leave his mediatorial position, and take his seat on the great white cloud; and then, he that is filthy, will be filthy still; and he that is holy, will be holy still.

The little band here, seven in number, are still holding the promises of God, knowing that they are sure. We are still striving for the kingdom, amidst all the scoffs and opposition of this wicked world—The Lord has enabled us to stand, thus far, and will if we put our trust in him, I praise God that the world is not my home; that I have got almost through with the troubles and trials of this life, and soon, if faithful, I shall come off triumphant. Yes, glory to God! we shall soon be where the wicked ones will come at a trembling and the weak will waver. 

Your brother, striving for the Kingdom,

MARSHALL EDSON.

Ashfield, Mass., Dec. 18th, 1853.

From Bro. Servis.

DEAR BRO. WHITE:—I wish to say a few words, to let you and your readers know my present position. Some time in March last, a young brother by the name of M. G. Kellogg, called at my house, and propounded some time in presenting the subject of the seventh-day Sabbath. Through his instrumentality, also, I have been privileged with the reading of the Review, which has been to me, a source of great consolation. At that time, I was prejudiced against the advocates of the Bible Sabbath, as I now perceive it to be. Upon investigation, I am convinced that all the commandments of God are binding, the fourth not excepted. When first I arrived at the conclusion, from forible evidences founded upon the word of God, that the "seventh day is the Sabbath of the Lord our God," I felt that I had sinned against the Lord Most High, in trampling under foot his Holy day. But through ignorance I did it, as the Lord knoweth.

And now may I not join the many dear saints in ascribing praise to God, in that he has brought me to see the present truth. I consider it not enough to keep the faith, or testimony of Jesus alone, but the commandments of God are inseparably connected therewith, and ought to be kept by every professor of Christ. Truly, I delight in the law of God.

I began to be a little interested in the Sabbath, first of May last. I have been endeavoring to keep the commandments of God and the faith of Jesus. I see a harmony in God's Word that I never before saw; especially in the first, second and third angels' messages. O what an important crisis is the present! Jesus Christ about to leave the Sanctuary, having performed the work required therein, and to appear on the white cloud! Then the last notes of mercy will have been given, and the disobedient left without excuse. O may we who are of the day, watch, and be prepared for the coming struggle.

In conclusion, I would say, I am in such a situation, as one, or more, who is engaged in the spread of the truth who will come this way and deliver a series of lectures this present Winter? True, this is not a very promising field of labor, yet there are more who wish to hear the present truth. Myself and wife are all who are trying to help the Sabbath of the Bible. If any should see their way clear to come to so benighted a corner as this, they will find my place of residence in the town of Grand Blanc, seven and a half miles north-east of Flint, and nine miles from Owosso, where they will be kindly entertained during their stay among us.

Yours for the truth,

A. F. Servis.


COMMUNICATIONS.

Communication from Ed. A. Stone.

DEAR BRO. WHITE:—The little company of brethren and sisters in this place remain steadfast in the truth, and in love to all of the commandments of God.

This is a delight, the holy of the Lord, honorable, and we believe that all those who keep the commandments of God, and the faith of Jesus, though now lightly esteemed by the world, 

and this glorious truth I believe is drawing the separation of the Father's people once more; especially the Sanctuary and the city.

When I look back upon my past life, and see the present truth. I consider it not enough to keep the faith, or testimony of Jesus alone, but the commandments of God are inseparably connected therewith, and ought to be kept by every professor of Christ. Truly, I delight in the law of God.

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Yours for the truth,

A. F. Servis.

From Bro. Jackson.

Dear Bro. White:—We are still striving for the kingdom. We are trying to get the victory over every word and action, and live pure and holy for all eternity. We remember the Lord, we do not fear what man can do unto us. We are willing to suffer in jail, or anywhere that the Lord sees fit, if we can but enter the Holy City.

Yours waiting for eternal life,

Joseph Jackson.

Corvallis, Oreg., Nov. 22d, 1852.

From Bro. Philips.

Dear Bro. White:—I have just returned from a visit among the brethren at Oak Hill and vicinity, where we had a time long to be remembered on account of the presence of the Lord. While I have been with them two Sabbaths in succession, the saving power of God has been made manifest. While the saints rejoiced, sinners trembled and went along. Ten more in that neighborhood have become dead to the law, bound with Christ in death, and hope to be in the likeness of His resurrection. They number more about thirty in that place, and are all strong in the truth giving glory to God. The third angel's message is gradually rising in many places. O for an entire conversion of all we have to God, while our great High Priest is making the atonement in the Most Holy Place. I mean by the grace of God, to go through, and see the inside of that glorious city.

Yours,

W. Phillips.

Rochester, Wis., Nov. 23d, 1852.