

# 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."

VOL. IV.

ROCHESTER, N. Y., THIRD-DAY, DECEMBER 20, 1853.

No. 24.

## "BLESSED ARE THEY THAT MOURN."

Oh! deem not they are blessed alone  
Whose lives a peaceful tenor keep;  
The Power who pities man has shown  
A blessing for the eyes that weep.

The light of smiles shall fill again  
The lids that overflow with tears;  
And weary hours of woe and pain  
Are promises of happy years.

There is a day of sunny rest  
For every dark and troubled night;  
And grief may hide an evening guest,  
But joy shall come with early light.

And thou, who o'er thy friend's low bier  
Sheddest the bitter drops like rain,  
Hope, that a happier, brighter sphere  
Will give him to thy arms again.

For God has marked each sorrowing day,  
And numbered every secret tear;  
And heaven's long age of bliss shall pay  
For all its children suffer here.

## A DISCOURSE.

BY CHARLES FITCH.

"Shall I not visit for these things? saith the Lord. Shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land: the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Jer. v, 29-31.

THE object of this discourse is to show the application of the foregoing text of sacred Scripture to the existing state of things in the professedly religious world.

- I. THE PROPHETS PROPHESE FALSELY.
- II. THE PRIESTS BEAR RULE BY THEIR MEANS.
- III. THE PEOPLE LOVE TO HAVE IT SO.
- IV. WHAT WILL YE DO IN THE END THEREOF?

I. 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 together with the children of the kingdom, the wheat, 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.

The false prophets tell us, however, that the time is coming in this world, when "none shall say to his neighbor or his brother, Know the Lord, for all shall know him, from the least of them to the greatest of them." In this they directly contradict Christ, who says the children of the wicked one are to grow here until the harvest, which is the end of this world. To make out their theory, however, the false prophets say that not *all* shall know the Lord, but that there shall be some wicked among the righteous, at the very time when God says "all shall know me, from the least of them even to the greatest of them."

Thus the false prophets contradict God. The wicked shall not dwell in this world to the end of it, because all shall know the Lord. But *all* shall not know the Lord, because their will be some tares, or wicked, until the harvest, which is the end of this world. Let them choose for themselves on which horn of the dilemma they will be transfixed. They are false prophets, for they contradict God. The truth is, both of these declarations of God shall stand. The wicked will dwell in this world

until the end of it, when they will be burned as tares in the fire; for this earth itself, as we are told by Peter, is reserved unto fire against the day of judgment and perdition of ungodly men. But there shall be, according to God's promise by Isaiah, to which Peter refers, new heavens and a new earth, wherein dwelleth righteousness; and there, "and then, shall the righteous shine forth as the sun in the kingdom of their Father;" and then "all shall know him, from the least of them even to the greatest of them, and none shall say to his neighbor or his brother, Know the Lord."

Again. God tells us by Paul, in his epistles to the Thessalonians, that "the man of sin, the son of perdition" (which is well understood to mean the Roman Catholic Church,) "is to be consumed with the spirit of Christ's mouth, and destroyed with the brightness of his coming;" which coming shall be "with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." The prophet Daniel, speaking of the same power, says it "shall make war with the saints, and prevail against them, until the Ancient of days shall come;" which he explains to be the coming of the Son of man in the clouds of heaven to take his dominion and glory and kingdom, that all people, nations and languages should serve him; which is the time, as Daniel teaches, when the judgment shall set, and the books be opened.

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."

How, then, can the enemies of the saints make war and prevail against them, until the Ancient of days, the Son of man, comes, and the judgment is set and the books opened? We see, again, that the false prophets contradict God.

The truth is this. The "man of sin" shall remain until Christ's coming, and then be destroyed. He shall make war with the saints and prevail against them, till the Ancient of days appears, and the judgment shall set and the books be opened—and then the bodies of them who have opposed the saints, shall be given to the burning flame; after which "the saints of the Most High shall take the kingdom, and shall possess the kingdom for ever even for ever and ever." This is no temporal millennium, after which the saints are to be dispossessed, and the wicked are again to inhabit the earth.

Again. The false prophets tell us, that at the sounding of the seventh trumpet, the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, by the universal spread of the gospel and the conversion of all nations to the truth.

But the Bible says, that at the sounding of the seventh trumpet, *the third woe cometh*, when the Lord God Almighty, which is and was and is to come, shall take to him his great power and shall reign—and the nations shall be angry, and God's wrath shall come, and the time of the dead that they shall be judged—and God shall give reward unto his servants the prophets, and to the saints,

and to them that fear his name, great and small—and shall destroy them that destroy the earth.

Then let the world understand that the false prophets prophesy a lie unto them—for when the seventh trump shall sound, and its attending wo be poured out, it will be found to consist, not in the conversion and salvation of all nations, but in their destruction by the great power of the Lord God Almighty. \* \* \* \* \*

Again. The false prophets say, that, after Christ, at the sounding of the seventh trumpet, shall take possession of the nations, by converting and saving them, and there shall be a millennium of peace and safety—the wicked shall again prevail, and the prevalence of Christ's kingdom on earth shall cease. But God has said by Daniel, in the interpretation of Nebuchadnezzar's vision, "the God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—So also it is declared, at the sounding of the seventh trumpet, by great voices in heaven, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

O, wonderful and horrible thing! thus to deceive men with this promise of a long period of unprecedented peace and safety, when God is just ready to pour out all the vials of his wrath. If the truth were faithfully and fearlessly proclaimed, multitudes would be made sensible of their danger, and would seek and find a place of safety while there is hope. But being deceived by this cry of peace and safety, from these false prophets, they will be emboldened to continue in sin until they perish. This is the very time predicted by Paul, 2 Tim. iv, 3: "For the time will come when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and be turned unto fables."

Hence the FABLE of a golden age, a glorious millennium of peace and safety to this world, previous to the coming of Christ for the destruction of the ungodly. This is the very thing to gratify those who lust for the things of earth. I know there is a time coming when "the Lord will comfort Zion, when he will beautify her waste places, and make her wilderness as Eden and her desert like the garden of the Lord." But this must be the time spoken of in the Revelation, when the new heavens and new earth shall appear, "and the tabernacle of God shall be with men, and there shall be no more death, neither sorrow, nor crying, nor any more pain; and there shall be no more curse." Then only can there be a state of things like Eden, where was no evil. When God's curse is removed, then, in the restitution of all things, "the wilderness shall be as Eden and the desert like the garden of the Lord." But will God destroy the earth, after he has thus restored and beautified it, and made it like the garden of the Lord? Never. This is to take place in that new earth, which God says shall remain before him. See Isa. lxxv, 22.

To promise the fulfillment of these glorious things to this accursed world, which God has reserved unto fire against the day of judgment and perdition of ungodly men, and thereby cry peace and safety to the wicked, and lull them asleep in their sins till they perish, is horrible—horrible—horrible!! Shall not God visit for these things? Shall not his soul be avenged on such a nation as this? Thus do the prophets prophesy falsely.

## II. The priests bear rule by their means.

In consequence of this fable of a glorious millennium to this world, which for almost six thousand years has been lying under the curse of God, and bringing forth continually its thorns and thistles—a fable which false prophets have invented; the priests at this time bear rule over the people, and keep them at ease in sin. By preaching and praying much about this expected time of peace and safety, they turn the attention of men aside from the immense importance of being prepared for the coming of the great and notable day of the Lord, which is at hand, “when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up, and the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God.” Some, in faithfulness to God and the souls of men, are raising the note of warning, endeavoring to show the people that “the end of all things is at hand;” that “the coming of the Lord draweth nigh;” that “yet a little while, and he that shall come will come, and will not tarry;” that the signs which were to precede the Lord’s appearing and the end of the world are fulfilled, and that consequently the coming of the Son of man in the clouds of heaven, with power and great glory, to gather his elect, and cast the wicked into a furnace of fire, is near, even at the doors. But while these are endeavoring, by the terrors of the Lord, to persuade men to flee from the wrath to come, the priests, on the authority of the false prophets, are crying, “the end is not yet;” “my Lord delayeth his coming;” “peace and safety;” there are a thousand years yet, and probably three hundred and sixty thousand years of such peace and safety as the world never saw, before Christ will come to destroy it. This declaration is made and reiterated by priests of all names and sects—orthodox and heterodox—from the most rigid adherent to the doctrine of future endless punishment, to the most unblushing advocate of no punishment for sin beyond this life. Those who utterly abhor each other in the professed priesthood, are agreed to say the Lord delayeth his coming, and to promise long peace and safety to this world, which God has cursed and reserved unto fire, against the day of judgment and perdition of ungodly men.

Not that all professed ministers are knowingly and willfully uttering falsehood. They are deceived, and are deceiving one another, and deceiving the people; and thus vast multitudes are bound together in the same deception. If a man appears with the truth on his lips, entreating the people to shake off their deathlike lethargy, and arise and trim their lamps, and be ready to meet their coming Lord, the priests are ready to warn and admonish, and even entreat the people not to hear. In this way they bear rule by the means of the false prophets.

## III. The people love to have it so.

This is true of great multitudes who call themselves God’s people. Their love to Christ has waxed cold, and consequently they do not love his appearing; but, like Demas, they do love this present world, and therefore any fable, however groundless, which promises them long enjoyment in possessing the trifles of this world, is gladly received: they love to have it so. Others, who are doubtless truly and devotedly the children of God, have been so long accustomed to anticipate a temporal millennium, that their affections have become strongly entwined around it, and they are now manifestly unwilling to give up the long-cherished expectation, even for that blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ. They cannot say with the Apostle, “our conversation (*polituma*, i. e. citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”—The glorious coming of the Lord, and the glorious resurrection of all the righteous, and the establishment of Christ’s kingdom, and glory, and domin-

ion, which shall never pass away, nor be left to other people, are all eclipsed from the minds of such, by the millennium which false prophets have thrown between them and their approaching Lord. Thus the people love to have it as the false prophets and the priests have taught them, that the Lord delayeth his coming. Some love the thought from a desire to gratify worldly lusts, and others because of a confirmed habit of regarding a temporal millennium as a truth which it is sacrilege to touch; and all are exceedingly backward, if not entirely unwilling to admit that there is evidence that our glorious Lord will soon appear.

They love to have it that the coming of him, whom they profess to love above all other beings, is yet far distant. They say, some of them, that Christ cannot be sufficiently glorified in his everlasting kingdom, unless his coming is delayed until the number of those prepared for heaven shall greatly exceed the multitude of the lost; notwithstanding Christ has himself declared that “many go to destruction, and few find life; [Matt. vii.] that “many are called but few chosen.” O, it is horrible! truly horrible! to look into the Bible, and examine the overwhelming proofs that the coming of Christ, and the day of dreadful destruction upon the wicked is at the door, and consequently that their last opportunity of making their peace with God is now fast wasting away; and to behold prophet and priest combined together to say, “my Lord delayeth his coming,” and to promise peace and safety to a world devoted by its Maker to speedy destruction! Said an unconverted man, recently, after listening to the truth relating to the second coming of Christ, “Where are our ministers! We have been paying them to tell us the truth, and they have kept it from us; and now Christ is just upon us, and we are unprepared.” So it is; and many, very many, doubtless, have thus been deceived to their own eternal undoing. How is it, that when the apostles, even in their day, so repeatedly alluded to the fact that the end of all things was at hand, those who live almost eighteen centuries nearer that great and notable day, are now taking it upon them to teach that it is far off? If not willful deceivers, they must be deceiving others, in consequence of being themselves deceived. They must, on this infinitely momentous subject of Christ’s second coming to judge the world, be blind leaders of the blind. May the Lord, in mercy, save both the leaders and those who are led, from falling together into the tremendous ditch which is just before them, and from which there is no recovery! Neither Christ, nor one of the apostles, has anywhere hinted at anything like such a period of peace and prosperity previous to the resurrection of the righteous, as these prophets and priests are promising the world; nor does the Old Testament furnish any ground for it, except as those glorious promises, which are to be fulfilled to the righteous above, in their eternal state of blessedness, after the destruction of this accursed world, and of the wicked with it—are dragged into this unhallowed work, and made to promise immense periods of “peace and safety” to a world which God’s own word has reserved unto fire, against the day of judgment and perdition of ungodly men. O Thou, who alone art able to open the understandings of men, that they may understand the Scriptures, in things pertaining to thy kingdom, lead all who call themselves by thy name, to “cry after knowledge, and lift up their voice for understanding—to seek her as silver, and search for her as for hid treasure;” and then may they truly understand the fear of the Lord, and find the knowledge of God, in things appertaining to the glorious appearing of our blessed Lord and Saviour! And O, be merciful to the souls, who, by the cry of peace and safety, have hitherto been encouraged to go on in their sins!

I am aware that many will say, “we utter no cry of peace and safety, though we declare that the Lord’s coming is not now at hand.” But it is only necessary to notice who they are who listen with approbation to such as say, “the end is not yet,” and to observe the manner in which they are affected by it, to see clearly that it is regarded by them as a cry of peace and safety, and that it does exert this very

influence on their minds. All cold-hearted, worldly-minded professors of religion, all unconverted sinners, skeptics, Deists, Atheists, Universalists, and all the vicious and abandoned of every grade, love to be told that the Lord’s coming is not at hand. This is a pleasant sound to them, and they approve and applaud all such as exert themselves to show that the Lord’s coming is far distant; and I freely admit that there are many deceived souls among those who, we believe, are the true children of God, who are still attempting to make it appear that their Lord will yet be long absent. The wicked, however, do show that their fears are greatly lulled to rest when told that there are no good reasons for believing that their Lord will soon come. Say, if you please, “we tell the wicked that there is not an hour’s safety for them, though the coming of the Lord 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 as effective in rousing 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.

## IV. 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. lxvi, 5: “Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name’s sake, said, let the Lord be glorified—but he shall appear to your joy, and they shall be ashamed.” I have learned to tremble at the word of the Lord. I can say with one of old, “My flesh trembleth because of thee, and I am afraid of thy judgments.” I am afraid, when I read in the Bible what is coming upon the wicked, and coming soon, *right soon*. For “he that testifieth these things saith, surely I come quickly.” It was declared near eighteen hundred years ago, and therefore must now be at the door. But what will those do who have prophesied falsely, in saying that the Lord’s coming is far off, and the priests who have borne rule by their means, and the people who have loved to have it so—who have taken delight in being deceived? What will they do when the coming of the Son of man shall be seen as lightning from the one part under heaven to the other part under heaven; when it shall come upon them as a thief in the night; when they shall still be saying “peace and safety, and behold sudden destruction?”

O, ye thoughtless, unbelieving ones, what will ye do in the end thereof; when “the people shall be as the burnings of lime, and as thorns cut up shall be burned in the fire; when the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall consume the sinners thereof out of it;” when “the day cometh that shall burn as an oven, and the proud and all that do wickedly, shall be as stubble, and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch;” when the Lord shall visit for these things, when his soul shall be avenged on such a nation as this, O, what will ye do in the end thereof? Unbelievers, false prophets, priests that bear rule by their means, people that love to have it so, what will ye do in the end thereof?—*Sec. Ad. Lib. No. xvi.*

## THE DECALOGUE.

[In the last *Review* we gave an article on the Decalogue from the *Wesleyan*. The writer gives articles on each of the commandments in that paper which are, with a very few exceptions, excellent. But our space will not allow us to copy them entire. We give the following extract from the article on the second commandment, and much of the article on the fourth commandment.—Ed.]

“It is a significant fact that the Roman Catholic Church has left out of all her catechisms this commandment. They profess indeed to give ten, but do so by making two out of one of the others. This is readily accounted for in the fact that Popery in all its essential doctrines is a system of the basest idolatry, and in its arrogant presumption claims the right to pervert, alter or expunge the truth of God.

How early in the history of the world idol worship began to be practiced, or how it was introduced, we have now no means of knowing. The natural heart in its state of alienation from God soon became captivated by objects of sense rather than faith, and gave the supremacy to the susceptibilities rather than reason, and man lost all knowledge of the worship of the Almighty. With that loss arose the demand for something to fill the void thus created. If God be not worshiped, some other object will receive the homage of the heart of man. The idea generally prevalent that the most grand and useful objects as the sun, moon, stars, and such like, were among the first to engross the religious attention of men is doubtless correct. After these, most probably, the spirits of the departed dead regarded as sacred and objects of reverence were esteemed to be gods, then followed the worship of idols, formed by men's hands. Job xxxi, 26, 28, has a reference to the worship of the heavenly bodies, showing that in his day the practice must have been common. Hesiod informs us that early in the history of the world demons or departed men who were supposed to inhabit the middle regions between earth and heaven, amounted to more than thirty thousand, all of which were regarded as objects of worship. Moses, in the book of Deuteronomy, on the authority of God, passed sentence of death upon those who consulted departed spirits. And John the Revelator, (ix, 20,) notes it as one of those fearful iniquities which brought the swift judgments of God upon men. What first led men to the practice of the worship of demons we are not informed, but it is not improbable that it was a state of mind somewhat similar to that into which those now denominated spiritualists, are brought. From the act of consulting spirits to obtain knowledge of the spirit world the distance is not great to the act of worshipping them.

The violation of the second commandment is a sin probably much more prevalent and of much greater magnitude than will seem at first thought. The entire pagan world which is more than three-fourths of the inhabitants of the globe; the Romish 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 idolaters. A large proportion of the remainder worship and serve the creature more than the Creator; still other thousands bow at the shrine of Mammon and the vain pleasures and honors of the world captivate the hearts of very many more so that the number of the human family who are worshipers of the true God, is exceedingly small, and but a remnant can be saved."

"Beside worship paid to saints and angels, relics, images, &c., this church authorizes that worship be paid to the virgin Mary and to the Pope. Dr. Cumming, of England, makes mention of a book called the "Psalter of the blessed St. Bonaventura," in which Bonaventura brings out most fully and practically the decree of the Council of Nice to render worship to the virgin Mary. To do so he took the Psalms of David, and wherever in any Psalm the word Lord or God occurred he expunged it and substituted for it the name of the Virgin. An extract from that reads as follows: Take the 19th Psalm. "The heavens declare the glory of Mary and the perfume of thine ointment is diffused among the nations. Pant after her ye lost sinners and she shall lead thee to the haven of indulgences. Let the heaven of heavens praise her and let all the earth glorify her name." Again in the 95th Psalm. "O come let us sing unto our lady, let us heartily rejoice in Mary the Queen of our salvation," &c., to the end. This is not an obsolete work confined to the dark ages, and discarded by the church. A collect of the church used every year, containing a prayer that the worshipers may be instructed in the doctrine of the blessed St. Bonaventura. Beside this Dr. Cumming states that he had procured ten successive editions of this Psalter, one dated 1836 and one dated 1844.

Again. A creed was set forth in 1838 to be subscribed by Hungarian converts from Protest-

antism to Popery, the fifth article of which reads, "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 the 11th article is, "We confess the Pope has power of altering Scripture, or increasing or diminishing it at his will." This is not what Popery used to be but what it now is in the 19th century.

The same author above referred to says, that in the year 1839, Lignori, a Roman Catholic theological writer was canonized after twenty different examinations of his writings, in all of which they were pronounced faultless. Four (4) Popes declared them absolutely perfect, hence, his doctrines are of the highest authority. This author teaches as follows: On the fourth commandment, "Remember the Sabbath day, &c., the Pope can decree that the observance of the Sabbath shall continue only a few hours. On the commandment "Thou shalt not kill," Lignori says, "Those who are confined in prisons may stay themselves, or commit suicide for the purpose of avoiding the certain sentence of death." On the commandment, "Thou shalt not steal," he says, "A servant can according to his own judgment compensate himself for his labors if he thinks that he deserves more wages than he has received." Thus the Papal power annuls the commandments of God setting itself above God, and pronouncing that to be void which God has declared to be eternal and unchangeable."

#### THE FOURTH COMMANDMENT.

"REMEMBER the Sabbath day to keep it holy." Ex. xx, 8-11.

The law authorizing the Sabbath to be kept holy to the Lord, was not a mere ceremonial statute which should pass away with the bringing in of another dispensation, but an enactment which is intended to hold authority over man so long as he is upon the earth. Whatever portions of the judicial laws of Moses may have been abrogated, whatever of the types and symbols which were shadows of the heavenly things—a schoolmaster to bring us unto Christ may have given place to the good things which came to us in Christ; yet the ten commandments remain untouched—unchanged.

There were religious observances enjoined upon the Jewish people, which have no authority over us. But the Sabbath was not made for the Jews—not made for any one nation of the earth; but for man—for the entire race. Its advantages, and blessings, and objects, and duties, are no less valuable under the Christian dispensation than under the Mosaic. Whatever the gospel has done to enlarge and extend our privileges, it has not curtailed them. We point to the period of the bringing in of the gospel, as an introduction to the enjoyment of special graces and special mercies. But did the coming of Christ disannul the authority of the Sabbath, did it set aside the law appropriating the seventh of man's time to religious uses, then would it have proved, in that particular at least, an injury rather than a blessing.

Never can man do without the Sabbath. His physical, his mental, his moral and religious well being, demand it.

The finger of God not only engraved the command, "Remember the Sabbath day to keep it holy," on a table of stone, but on the mental and bodily constitution of our race; and wherever we find the true christian, it is engraven on the fleshly table of his heart. Physicians of great eminence and number, have attested the Sabbath as a day of rest from toil. One affirms, "That a longer life and a greater degree of health are the sure results of a careful regard to the law of the Sabbath." Dr. Mussey says, "There cannot be a reasonable doubt that under a due observance of the Sabbath, life would on an average be prolonged more than one-seventh of its whole period." Dr. Farre maintains in his testimony given before the British house of Commons, "1st, That men who labor but six days in the week will be more healthy; and 2d, they will do more work and do it in a better manner."

No less valuable is the Sabbath for man's mental well being. The mind cannot be confined perpetually in one given direction. It must have a

change of application; hence the truth of the statements of a certain writer who says, "Without the Sabbath, the work-shops of the world would resemble the wards of some mighty hospital, tenanted by the pining victims of immense toil. Manhood would in one or two generations lose all its characteristic strength. Youth would be smitten with fatal blight ere it had attained half its growth, and hale old age would become a prodigy, to be wondered at in the land."

The moral and social welfare of society also certify the sacredness of this day, and the absolute necessity of its strict observance. Without public religious worship, disorder, and confusion, and moral death would reign universal in society. But religion is valued only when the Sabbath holds a place in man's affections. Let it be abolished, or changed from its holy purposes into a day of festivity and mirth, of unbridled amusement and pleasure, and soon, very soon the temple will be abandoned; the word of God will be forgotten; the family altar will be taken down; virtue and morality will become extinct, and society will rapidly approach to dissolution and death, amid scenes of anarchy and blood, like to that never to be forgotten period of the French Revolution.

It is not merely nor chiefly however because it secures rest from toil, because it secures mental growth, because it tends to preserve the moral and social well being of community, but because of the sanctifying influence upon the soul that we prize the Lord's day. The fact that we are heirs of eternity, makes it a matter of tremendous importance that we obtain a fitness for heaven. The opportunity afforded for religious improvement, for the promotion of true holiness in man's heart, for becoming acquainted with God and the truths of the Bible, makes the Sabbath a day of joy and rejoicing to the christian. Accordingly we find that the annals of christian biography do not mention one single man or woman of eminent christian character, who was at the same time a Sabbath breaker. Nor has any church been distinguished for spirituality and winning souls to Christ, while regardless of the Sabbath. On the other hand, almost every notorious criminal began his dread career by Sabbath breaking, and the greatest dejections of christian churches have been characterized by disregard of the Sabbath. The history of Romanism is a forcible proof of the truth of this remark. \* \*

Thus we are furnished with the most direct arguments of the sanctity of the Sabbath, in the universal demands of our race. The Sabbath was made for man. The elevation and perfection of humanity, no less than the growth and expansion of christianity, asserts its necessity. David felt the most devoted attachment to the temple of the Lord when he exclaimed, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." But what are your temples or christian churches without the Sabbath? Abolish the Sabbath, and these must crumble to the ground.

For the perpetuity of the Sabbath, we have then the irrefutable arguments drawn from the fact that God has made it a part of the moral law; that he instituted it not for a nation, but the race; that the great purposes of man's elevation and sanctification chiefly depend upon it; that the New Testament specifically enjoins it by the example of the early church, and from the strict observance of the Lord's day, subsequent to the time of the apostasy. To these add another consideration. God has set his seal of approbation upon the righteous observance of this day and his seal of disapprobation upon its profanation. His providential government of the world has marked it as a sin of no trifling moment. For this sin, God's heaviest judgments were poured out upon the Jewish nation. (See Nehemiah xiii, 17.) By the prophet Jeremiah also he publishes the solemn decree:—"Thus saith the Lord, if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusa-

lem, and it shall not be quenched." (See Jer. xvii, 24-27, and Eze. xxii, 23-38.) Sabbath desecration was one of the great sins and curses of the children of Israel. With their violation of this command, began their repeated apostacies from God, which led to their destruction as a nation.

Subsequent nations no less truthfully speak the will of God in this particular. Where it has been hallowed, morality and good order, and liberal forms of government, and general prosperity have prevailed. Where it has been discarded, the reverse has invariably been the case. To the life and health-giving power of the christian Sabbath over us as a nation, we are indebted for the civil and religious privileges we enjoy; and if you would sow the seeds of infidelity, of profligacy, of vice and of general ruin, just lay the foul hand upon the christian Sabbath. Our national existence very much depends upon the revival and perpetuation of the elevated sentiments of morality and religion; those high thoughts and noble purposes; those holy affections and sacred principles with which the early fathers of this land were inspired, and which induced in them a devoted attachment to the Fourth Commandment.

The question will here arise, what constitutes the proper observance of the Sabbath? For an answer, see Isaiah, 58th chapter, 13th and 14th verses. In this is forbidden all worldly conversation and of implied necessity, all thought wholly upon secular business, all pursuits of pleasure and amusement; there is required a cessation from the ordinary business of life, and a consecration of the time to religious uses; God intended the Sabbath to be decidedly a religious day; and to use its sacred hours in festivity and mirth, in excursions of pleasure, in writing letters of friendship or business, in seeking new relaxation from toil or in obtaining repose and quiet for the physical man, is a profanation of the day; is robbery of God.

My brethren, hearer, reader, let your Sabbath thoughts, Sabbath conversation and Sabbath acts be such as will tend to sanctify your hearts and hallow your lives; and then, and only then will you meet its great purposes. Oh, remember the fact that you are an heir of eternity, and if you lose Sabbath privileges you are lost for ever.

Christian, if you would have the power of godliness reign in your soul, if you would live by faith, if you would overcome the world, if you would have your affections fixed on things above and not on things on the earth, spend well these golden opportunities of becoming rich towards God—these days of the soul's gain. J. M.

[The following letter by Bro. John Byington was sent to the *Wesleyan* for publication soon after the articles on the Decalogue appeared; but was returned without being published.]

**BRO. MATLACK:**—Will you permit me, through the *Wesleyan*, to address a few lines to your correspondent, J. M., of Cleveland, Ohio.

**DEAR BROTHER:**—Feeling a deep interest in your communications in the *Wesleyan*, on the moral law of God, leads me to address these few lines to you. And as I am a stranger, perhaps you will indulge me in a brief statement of my past experience. My father, Justus Byington, was converted under the labors of Lorenzo Dow, in Vermont, about the year 1800. He soon became a traveling preacher in the M. E. Church, where he remained until the P. M. Church was formed, with which he became connected, and remained until his death.

I was converted at the age of eighteen. Soon became a member of the M. E. Church—for many years was a class-leader and exhorter in the church—felt much interest in building Meeting-houses, and Parsonage-houses, thinking that when this was accomplished, religion would be prosperous. But being satisfied that this church, by her traditions and her Slavery, made the commandments of God of none effect, I sought a home in the Wesleyan Church. Here I have found many faithful and tried spirits. Some have gone to rest; others I hope will keep the narrow way, cost what it will. For some time past, I have thought much of the

word of prophecy concerning that Man of sin, spoken of by Daniel and St. Paul, which to a great extent has now become history. You have been particular in exposing the errors of Popery which relate to the three first items of the Decalogue.—On the fourth commandment you remark: "The introduction of saints' days and festivals has tended to reduce the Christian Sabbath to a day of amusement and dissipation." Now on this subject will you permit a few plain questions, which I hope you will be free to answer.

Was not the first day of the week, which is now called the Christian Sabbath, first introduced into the church as a holiday, while the seventh day, the Sabbath, was still held sacred?

As corruption increased, and Church and State united, and the Man of sin continued his work, was it not then that laws were made to observe the first day as holy time, and, of course, to tread down the seventh day, the Bible Sabbath?

Do not Romanis tell us, Protestants are inconsistent, while they profess the Bible to be the only rule of practice, and yet have nothing but the tradition of the church for the first day as holy time?

Is it consistent to call Sunday the Sabbath?

Will you give us the origin of the name, Sunday, as attached to the first day of the week?

Do we learn from the word of God of any other day being hallowed, blessed and set apart as a weekly Sabbath, but the seventh day?

However trying it may be to flesh and blood, when the word of God is brought to us, must we not obey it?

Respectfully yours, JOHN BYINGTON.

*Buck's Bridge, N. Y., Apr. 21st, 1853.*

**P. S. BRO. MATLACK:**—If you will give these few lines a place in the *Wesleyan*, please do it soon, and you may be as particular as you please in placing the responsibility upon myself. J. B.

THE REVIEW AND HERALD

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THIRD-DAY, DEC. 20, 1853.

THE SEVENTH-DAY SABBATH.

"REMEMBER THE SABBATH-DAY TO KEEP IT HOLY."

A REQUEST.

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the *Review*.

THE FIRST DAY OF THE WEEK.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

ANOTHER REQUEST.

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the *Review*.

GOSPEL ORDER.

"For God is not the author of confusion, but of peace, as in, all churches of the saints." 1 Cor. xiv, 33.

We stated in our last, that to arrive at, and preserve gospel order will be a work of labor, care, and mental suffering to these who are called to labor for the spiritual good of the flock. And that it is of the highest importance that those who go forth to teach the Word should be in union in sentiment and in their course of action. It is evident that the reverse of this would cause unhappy divisions, and confusion, among the flock.

We will now briefly notice the calling, qualifications, and the duties of a gospel minister. And first, he must be called to this responsible station by the Great Head of the church. In the morning after Jesus had "continued all night" in the mountain, "in prayer to God," he "called unto him his disciples, and of them he chose twelve." Luke vi, 13. "And he ordained twelve, that they should be with him, and

that he might send them forth to preach." Mark iii, 14. And as their Master sent them to the lost sheep of the house of Israel, he said: "Behold I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents, and harmless as doves." Matt. x, 16.

And as our Lord was about to ascend into heaven; "the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them; and when they saw him, they worshiped him; but some were afraid. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii, 16-20.

Thus we see that the first apostles received their commission from no less authority than the Lord Jesus Christ. Says the apostle Paul: "But I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i, 11, 12. Again he says: "Paul, an apostle, not of men, neither by man; but by Jesus Christ and God the Father." Paul received his commission also from the Great Head of the church. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," &c. 1 Cor. x, 2.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. iv, 11-16.

Here is order set forth, its objects, and its happy results. Pastors and teachers are among those given of God to accomplish the glorious work named by the Apostle. It will not do to say that this scripture applied to the first century alone; for these callings and gifts were to continue "till we all come to the unity of the faith," &c. It is evident that the church has never arrived at the state of unity and perfection here mentioned. She has ever been, and still is, more or less "tossed to and fro." Therefore these callings and gifts still remain with the church, though in her confusion and pride they have been nearly hid from sight. It will not do for professed teachers and pastors to say that these gifts and callings belonged alone to the first century. Not long since while in conversation with a minister, he took this ground. We then told him that if the gifts and callings such as evangelists, pastors, prophets and teachers, were confined to the first century, then the commission that he had taken upon himself run out about 1800 years ago! He had no more to say on the point.

But the main point before us is, that God calls men to the work of the ministry. It is the great and dreadful God who singles them out, and sets them in the church to preach the gospel. It is perdition to refuse his call. It is certain ruin to heedlessly run before being sent. In a matter of such infinite moment as the work of the gospel ministry, God will not leave the consecrated soul in doubt. Those who stand where they can hear the voice of the Lord, and are willing to obey, will hear distinctly if God calls them. The evidences to such will be of such a char-

acter as to remove all doubt. They may be tempted for the moment, as on all points of revealed truth, yet when the evidences of their call to the work of the ministry are called up, temptations will flee.

And not only will the called and chosen one feel on the subject, but the church, if standing right, will also feel the burden of the matter. The church will feel it, if God is selecting one of the number for the gospel ministry. How natural and reasonable that the body should feel deeply, while the Lord may be rolling upon one of its members the weight of the responsible work of laboring for the eternal interests of men. And while the individual may feel utterly incompetent for the work, as he sees his own frailty, and, also, the importance of the work, and may shrink back from his duty, the church will feel to urge him out into the field.

Those who may wish to teach, whom God has not called, usually feel well qualified for the work. They have confidence in themselves, and venture to go forward without the counsel and approbation of the church.

"How ready is the man to go, whom God hath never sent! How tim'rous, diffident and slow, God's chosen instrument!"

"Go teach all nations," said Christ to the eleven, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here baptism is closely connected with teaching. Those who go forth to teach should, then, baptize those who repent and believe. Why should repenting, believing souls wait six months, or even one day, to see whether they will backslide or not before being baptized? Rather let them have the benefit of this, and all other gospel ordinances, to keep them from backsliding. This seems to be gospel order.

"Then Peter said unto them, Repent, and be baptized every one of you." Acts ii, 28. "Then they that gladly received his word were baptized." Verse 41. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Chap. viii, 12. Read the account of Philip and the eunuch in verses 26-40; also that of Saul in chapter ix. As soon as he received sight, he was baptized. When the Holy Ghost fell on Peter's Gentile hearers, he said, "Can any man forbid water, that these should not be baptized?" Lydia, who heard Paul preach by a river's side on the Sabbath day, was immediately baptized "and her household." Chap. xvi, 13-15. The jailor was baptized in the same night he believed. But candidates for baptism should ever have the sacredness of the ordinance set before them, and that in being buried, they profess to be dead to this world, and that the act is a sign of their faith, not only in the death and resurrection of Christ, but also in the resurrection of all the saints, in Christ's likeness, at his second coming.

Who should administer the ordinance of baptism? We have seen that this ordinance is closely connected with teaching. "Teach all nations, baptizing them," said our Lord. Then those, and those only, should administer this ordinance who have been called of God to teach his word.

Jesus ordained twelve from among his disciples "that they should be with him, and that he might send them forth to preach." Said Paul to Titus, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Titus i, 5. In verse 7, an elder is called a bishop. He is a true shepherd, or one who is to take the watch-care of the flock, and administer the ordinances of the gospel. Christ is called [1 Pet. ii, 25] the "Shepherd and Bishop" of souls. He is also called the "Chief Shepherd."

Said Paul, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. 1

Tim. iv, 11-16. "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands." 2 Tim. i, 6.

From this we learn that the order of the gospel is that men who are called of God to teach and baptize, should be ordained, or set apart to the work of the ministry by the laying on of hands. Not that the church has power to call men into the ministry, or that ordination makes them ministers of Jesus Christ; but it is the order of the gospel that those who are called to the ministry should be ordained, for important objects.

1. That those who go out into a cold world to teach the Word of God may know that they have the approbation and sympathy of ministering brethren and of the church.

2. To produce and secure union in the church. The laying on of hands should be done, we think in behalf of the church. A united expression of the church in this thing would certainly have a tendency to unite the people of God. It would also lead them to realize the situation of the ordained preacher, inquire for his wants, and follow him into the Lord's vineyard with their prayers.

Union is strength. And where there is union of action, the union is real and abiding. Each will then take some responsibility, and labor cheerfully in the common cause of truth. But where there is not union of action, there is but little lasting interest, and but very little accomplished. What is every body's business is no body's business. The united action of the church relative to those who take the watch-care of the flock, would have a powerful influence to unite the church in love.

3. To shut a door against Satan. In no one thing has the gospel suffered so much as by the influence of false teachers. We can safely say, from the experience of several years, that the cause of present truth has suffered more in consequence of those who have taken upon themselves the work of teaching, whom God never sent, than in any other thing. In sending out these men, Satan has caused reproach to be bro't upon the precious cause. "But," says one, "you must leave such with the Lord." Very well. We will, as Paul left the copper-smith with the Lord. Paul was not silent, however, as to his evils. He says to Timothy: "Alexander the copper-smith did me much evil: the Lord reward him according to his works; of whom be thou ware also." 2 Tim. iv, 14. When we have done our duty, then we can leave such men with the Lord to dispose of, and not before. Paul raised the warning. So will the faithful watchman whenever he sees danger.

Some have taken it upon themselves to baptize who profess no calling to teach. Others have gone out to teach the word whose lives were not correct at home. Both have injured the cause. We will not stop to dwell upon painful particulars.

To save the flock from imposition of this kind, the gospel plan is sufficient. Let those who are called of God to teach and baptize, be ordained according to the Word, and known abroad as those in whom the body have confidence. By this course the greatest cause of evils that has existed among us as a people, will be removed. Our preaching brethren West and East now wade through prejudices among the people, caused by men who have traveled quite extensively, yet not called of God; who manifested much zeal for the present truth, but exhibited no sound judgment in the presentation of it. They will testify that much of their labor is to break down the prejudice caused by some of those who ran before they were sent. Brethren, shall we still mourn over these things, and make no effort to prevent them? God forbid. We will rather strive for the order of the gospel, which will heal the breach already made, and prevent these heart-rending evils for the future. Let us shut this door against Satan.

The eyes of many are upon us, brethren, and you know that some are ready to report our faults.—Lies are made against Sabbath-keepers, and some

Advent Ministers and others also, love them exceedingly. This they show by their activity in reporting them. Let this work together for our good. It certainly will. We should be glad that we are watched, even for our faults. Others, who are convinced that we have the truth, are watching to see what effect the truth is to produce in us. If they see with us, love, meekness and good order, they will take their stand with us. The destiny of many hangs upon the course we pursue. God help us to rally around the standard of gospel order, that we may be in a position to rescue souls from impending ruin.

The necessary qualifications for a minister of the gospel are plainly stated in the Word. And if none were received as spiritual guides but those who come up to the gospel standard, the church would be saved the worst of all evils, a corrupt ministry, and would be saved most of the disorder and confusion now existing. Here is the place to begin to labor for gospel order. Those who lead out the flock of Christ must be men of God, fully qualified for the work.

Said Paul to his son Timothy: "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre: but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.—Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. iii, 1-7.

Many seem to desire the office of a bishop, or elder, who fail in many points named here by the Apostle. He must be "blameless," "vigilant," "sober," "patient," "not a brawler." He must rule well his own house. How is it possible that the Holy Ghost should make a man an overseer of the precious flock, to rule over them, [Heb. xiii, 17,] who knows not how, or neglects to govern his children at home?—Here the Apostle appeals to our reason. And it seems the greatest absurdity that such a man should be called to rule the church! God does not call them. He will not trust souls to their care.

"Not a novice," or one newly come to the faith, as the margin reads. The reason is given. "Lest being lifted up with pride he fall into the condemnation of the devil." This is almost always the case with those who with little experience go out to teach, not called of God, neither approbated by the church.—They have no real sense of the importance of the work, what it is to save souls; they do not see their own frailties, they become puffed up by Satan, who rejoices in the victories he gains through such persons.

"He must have a good report of them which are without." There are men who preach the most unpopular truths of the Bible, who are blameless, and unbelievers, or those without, are constrained to give a good report of them. Such men have influence.—An honest, straight-forward course, a holy life, gives them influence, and gives power to their preaching.

There are those who would teach the people who, by their careless lives and conversation, have destroyed their own influence. They have laid stumbling-blocks in the way of sinners. They have an evil report of those who are without. The best of men may have evil reports out against them; but they will soon live them down. Says the Saviour: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. v, 10, 11.

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on

your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters." 1 Pet. iv, 14, 15.

"But and 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 to every man 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 evil-doers, they may be ashamed that falsely accuse your good conversation in Christ." Chap. iii, 14-16.

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." Chap. ii, 12.

"For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God." Verses 19, 20.

"For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus i, 7-9.

Let the above qualifications, pointed out by the Holy Ghost, be well considered. If they are necessary, and most certainly they are, then no one should presumptuously try to fill the place of a gospel minister without them. But let men of God go forth with these qualifications, and they will have a holy influence on the flock. Order will be restored, and the church will be "like a city set on a hill." Her light will so shine before men, that they seeing her good works will glorify God.

The duties of the gospel minister are also plainly stated. Mark well the solemn charge to Timothy, given by the apostle Paul, as the time of his departure was at hand, and he was ready to be offered. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. iv, 1-5.

To preach the word, then, is the duty of the gospel minister, instead of preaching "fables." And there never was a time that called for the plain word of God to be preached as at this day, when fables abound. The word exposes them. The word will stand in the coming storm that will sweep away man-made creeds and fables, as with the besom of destruction.

Men will not endure sound doctrine. They love teachers that turn them from the plain truth to fables. How much more pleasing to many, to hear of a temporal millennium, than the Lord's coming. The fable of a first-day Sabbath is pleasing, while to observe the Lord's holy day is by many considered quite a disgrace. It is especially necessary that the servant of God should at this time watch in all things, endure afflictions, do the work of an evangelist, make full proof of his ministry.

"Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned: that he that is of the contrary part may be ashamed, having no will thing to say of you." Titus ii, 6-8.

"Take heed therefore unto yourselves, and to all

the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts xx, 28.

We may also learn something of the awful, responsible duties of those called to speak the word of the Lord by the following texts, although addressed to the whole church. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." Heb. xiii, 7. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." Verse 17.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v, 1-4.

## A WORD FOR THE SABBATH.

### CHAPTER VI. VAIN PHILOSOPHY.

It is a fact, and not to be concealed, which First-day leaders have themselves revealed, That 'tis no point with them what ground they take, Provided they can some objection make Against the seventh; to prove that that's not right, Is what they labor for with all their might. To gain this end, so zealous do they grow, Bend all their mind, and all their thoughts bestow, That they o'erlook this fact, most plain to see, That all their shifts and turns will not agree; But on they rush nor heed their reckless pace. Till contradiction stares them in the face.

Full many strenuous advocates we see Of Sunday-keeping, strict as well may be; But while so strict lest First-day they shall break, Hear what objection to the seventh they make. They claim that time, with varied scenes of change, Has served men's reckoning all to disarrange; Hence none can tell which day the seventh day stood; Therefore we cannot keep it if we would. But you pretend to keep the true first day, Do you know when that comes? O, yes, you say, The day when Christ arose, has well been known, E'er since that time, as plainly can be shown: 'Tis then a little strange, as seems to me; Since on the first day, people all agree, Since all are certain when that day comes round. No one can tell us where the seventh is found.

But, says another, ere he count the cost Of this assertion, there's a day been lost, Hence what men First-day now are pleased to call, Is really the true seventh, after all. A day been lost! and yet men all agree! I marvel greatly how the thing can be. Suppose one town alone, should chance to make, And all agree, in such a gross mistake. Abroad like lightning would the news be hurled, And soon 'twould be the wonder of the world. To think, then, all on earth, for so they view it, All lost a day and no one ever knew it, Is far beyond conception;—in a word, This theory is preposterously absurd. Doubtless all were asleep when this took place! Perhaps in some mesmeric, strong embrace! But we would say, as being nearer true, Those, rather, are asleep, who hold this view.

Again, says one, the Sabbath ne'er has been Permitted to be changed by laws of men. In all they've done, in all their various ways, They've only changed the reckoning of the days.

In answer, you'll admit, ere this, the Jew, Which the true seventh day was, full certain knew. And they have, strictly, from that very time, Scattered through all the world, in every clime, Preserved their reckoning; and in harmony With others and themselves, they all agree. If then there's been this change, in ages gone, The Jews, the wide world o'er, have reckoned wrong. This most as bad would be as 'tis to say

That all the world have blindly lost a day.

And there are those, not seldom to be found, Who sagely tell us that the world is round; And therefore as time differs east and west, All cannot keep, at once, a day of rest. We know the world is round, as they declare, "And like a ball seems swinging in the air." And, doubtless, God knew well his wondrous plan, Before he made the Sabbath-day for man. To urge, then, this objection, surely must Make God imperfect, and his law unjust. But if this really an objection be, Those who have urged it most, forgot to see, That all the force against the seventh it had, Came against First-day equally as bad.

Suppose some sovereign, to whom were due Honor and reverence, should journey through His loyal realm, and it was told the throng, To do him reverence as he passed along. Should then his distant subjects rise and say That to their Prince they could no reverence pay, Because it would not the same moment be. With those who first his majesty would see. Would such a reascless excuse evince Love and obedience to their sovereign Prince! Theirs it would be to quell so false a claim, And pay their loyal tribute when he came.

So with the Sabbath, in Jehovah's plan, Designed for all the world, and made for man: God has appointed, if we so may say, The world's great time-piece, made to rule the day; That brings to all, where'er their place is found, The seventh day, in every weekly round. Then be it ours, with humble hearts and tongues, To do the Sabbath reverence when it comes; Nor strive from vain philosophy to draw Insults to God, and his majestic law.

Thus having noticed various objections, We shall be suffered now a few reflections. Those who are rambling-off to Nature's laws, Striving to gather from effect and cause, Some reasons, as they fondly trust, which may Stand as objections to the seventh day, Show, by their course, undoubted proof and true, That they've no Bible to support their view; And being over-anxious to succeed, They run full tilt against their Sunday creed. Blindly contending, till at last 'tis found, They've torn their own loved theories to the ground. As oft I've seen some angry urchins rise, With deep vexation working in their eyes, And aim so spiteful at a dodging foe That they themselves upset and overthrow.

Should these objections, then, as some contend, Be urged to prove the Sabbath at an end, Before such arguments as these are heard, That point must first be settled by the Word: Settled in face of proof on every hand, [stand. Tho' heav'n and earth should pass, God's law would

It is a serious fact, when men are driven From Bible ground, the only standard given. That then, whatever arguments they find, Drawn from whatever source, whatever their kind, Provided, for their side they seem to tell, To all appearance, suit them just as well.

'Tis hard for men, whatever their position, To break the cords of long-observed tradition; And error, cherished long, e'en when confessed, With deep reluctance leaves the human breast. Yet strange that men, in view of proof so plain, Precept on precept, line on line again, [way. Through error's devious maze should grope their And trample still upon the Sabbath-day. Strange that on truth so mighty, and defined Of all-absorbing interest to mankind,

Eternal with the precepts God has given, Through love of which we gain a right to heaven, Which, above all that sheds its light abroad, Holds man in close connection with his God; Strange that on this they careless should be found, And on such flimsy proof their theories ground; Or listen to Tradition's siren song, And scarcely ponder whether right or wrong; Should rest, untroubled, their eternal all, On men-made theories, which must surely fall, And stranger still, that they, presumptuous, then, Should, with these doctrines and commands of men, With baseless reasonings, and all senseless things,

Fight the stern precepts of the King of kings!  
 Did men but know it, in their reckless strife,  
 They're laboring hard to lose eternal life.  
 Said God's beloved Son, would we secure  
 Eternal life, keep the commandments pure.  
 And he, the Wise Man, says, in truth and beauty,  
 "Fear God and keep his law, is man's whole duty."  
 Let error's advocates, henceforth, be dumb;  
 For here's their condemnation—light has come.  
 Light which reveals the devious course they're in,  
 And now have they no cloak for further sin.  
 Too many causes, trivial 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.  
 The mote of earthly interest fills their eye,  
 And hides from view the worlds of bliss on high.  
 And ah, 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 paltry slave, to worldly fear;  
 Who bravely stand, and battle for the right,  
 'Mid all the darkness of earth's moral night,  
 Nor shrink to strike, with an unsparing hand,  
 Against the sins of a degenerate land;  
 Servants of God Most High, to him alone  
 Pay their due homage, and allegiance own;  
 Alone obedient to his righteous laws,  
 And zealous, only in his glorious cause;—  
 They will receive the welcome from their Lord,  
 They, reap the harvest of a rich reward.  
 To those who, through obedience, seek for heaven,  
 This is the promise Christ himself hath given:  
 "Blessed are they who his commandments do;\*"  
 For they the pearly gates shall enter through;  
 They shall the city in its glory see,  
 They shall have right to Life's unfading tree."  
 Palm-wreaths of victory shall the conquerors hold,  
 And star-gemm'd crowns and harps of glitt'ring gold.  
 There in that world of fadeless glory, bright,  
 With angel bands, arrayed in silvery white,  
 Sabbath succeeding Sabbath, years unknown,  
 Shall God behold them worship at his throne.†  
 Harps of eternity shall swell the lay,  
 Of endless life in never-ending day.

U. S.

\*Rev. xxii, 14. †Isa. lxxvi, 23.

## COMMUNICATIONS.

## Communication from Eld. 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.

We feel that the Sabbath 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, will ultimately ride upon the high places of the earth, and be fed with the heritage of Jacob their father; because the mouth of the Lord hath spoken it.

Truly, the message of the third angel justifies the past, sheds light on the present, and directs us in the future. Praise the Lord! If this brief note should chance to meet the eye of any of my former Advent brethren, who stand aloof from the Sabbath of the Lord, and the message of the third angel of Rev. xiv, and who still hold that the 2300 days of Dan. viii, are not ended, I would respectfully suggest to them a few thoughts for their consideration.

Dear Brethren, you embraced the Advent doctrine under a strong conviction that the Lord would come in 1843-4. You came up to the seventh month movement in the Autumn of 1844 with the fullest confidence that the points by which your theory was sustained were invulnerable. You rejoiced in the blessed hope, and were doubtless, prepared for the event, and great was your disappointment when the time passed, and the Lord did not come. Since the time passed you have pondered, and wept, and sighed, and prayed, and searched; but as yet you have not seen

the weak point in your faith, which made it possible for the Lord not to come as you expected. In this labored effort, many strong points of the Advent faith have been overturned. For instance, the two first messages of Rev. xiv, by one writer are carried back, one, to the reformation under Luther and his associates, the other to the time of the apostles, the third is placed in the future. By some of you the 2300 days are separated from the 70 weeks. Others among you say, the signs that our Lord gave to indicate his speedy coming have not transpired.

Now why this labored effort to mutilate and separate what God has joined together by the ministry of Prophets, of Angels, and of his Son? Now brethren, let all these points remain where God has put them, and where you were willing to have them, when you could rejoice in them more than you can now, and just go with me to Dan. viii, 14. and read that verse just as it stands in the Bible, and not substitute "Earth," for "Sanctuary," and the difficulty vanishes at once.

God has not said "Unto 2300 days, then shall the Earth be cleansed;" but, "Unto 2300 days, then shall the Sanctuary be cleansed."

What shall it profit us, brethren, to mutilate the whole chain of Advent truth, for the sake of retaining this one error? This error, arrays itself against every Advent truth in the Bible, and its tendency is to make all who receive it, like itself. It is a hateful, blinding, tempting, deceptive error; it injures your enjoyment, it obscures your view of much important truth, and tempts you to give up the whole subject, and seek enjoyment in worldly objects.

Dear Brethren, I entreat you to review this great subject once more; especially the Sanctuary and the 2300 days. That those days are ended is proved by Chronology, by Astronomy, and by the Bible;—that the Sanctuary to be cleansed is not the earth, is evident from the fact that the earth is no where in the Bible called a Sanctuary. But I must not lengthen this communication; I will close, by wishing you grace, mercy and peace from God the Father, and the Lord Jesus Christ.

ALBERT STONE.

Eden, Vt., Dec. 6th, 1853.

## From Bro. Edson.

DEAR BRO. WHITE:—It has been above two years since I began to take the *Review* and *Herald*, and I can say that to me it has been meat in due season.—I believe it contains the precious truths of God's Word: the third angel's message, which is the last message of mercy to this dying world: saying, 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.

When I look back upon my past life, and see the way in which God has led me, I rejoice and praise his name for his goodness, and for the light and truth that has shone on my pathway. And when I look abroad in the world, and see how it is going on in sin, and trampling on God's commandments and his holy Sabbath, and saying that some other day will do as well, or there is no Sabbath, I praise God that the breach in his law is now being made up; that the holy Sabbath has been brought to light, and that his truth has ever found way to my heart. I do delight in the law of God: it is my meditation, night and day, and Jesus says, Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

There is a great blessing pronounced upon those who keep God's holy Sabbath; (the seventh day;) and this glorious truth I believe is drawing the separating line between the righteous and the wicked: between him that serveth God, and him that serveth him not. I believe that the Lord has set his hand the second time to recover the remnant of his people, and he will accomplish the work gloriously. I praise God that I am counted worthy to be numbered with

the remnant who are keeping the commandments of God and the faith of Jesus.

The time has come when we need on the whole armor; when nothing but the truth of God will enable us to stand in the great day which is just before us; 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; that Jesus' work in the Sanctuary 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 on to 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 this 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 will cease from troubling, and the weary will be at rest.

Your brother, striving for the Kingdom;

MARSHALL EDSON.

Ashfield, Mass., Dec. 7th, 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 spent 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 forcible evidence founded upon the word of God, that the "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.

Since the 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 inquire, if there is not some 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 some here who wish to hear concerning the present truth. Myself and wife are all who are trying to keep 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-west of Goodrichville, and nine miles south from Flint, where they will be kindly entertained during their stay among us.

Yours for the truth,

A. F. SERVIS.

Grand Blanc, Genesee Co. Mich., Nov. 25th, 1853.

From Bro. Jackson.

DEAR BRO. WHITE:—We are still striving for the kingdom. We are trying to get the victory over every wrong word and action, and live pure and holy; for without holiness no man shall see the Lord. We feel that we are traveling onward, and if faithful a little longer, we shall reach the prize. We are comforted every week in reading the excellent articles, and cheering letters in the *Review*.

The two-horned beast is getting angry here. They threaten to put us in jail for working on First-day. Shall we regard the institution of the beast? No we will not. We will keep the commandments of God, and the faith of Jesus. Praise the Lord, we do not fear what man can do unto us. We are willing to suffer in jail, or any where that the Lord sees fit, if we can but enter the Holy City.

Yours waiting for eternal life,

JOSEPH JACKSON.

Corrunna, Mich., Nov. 22d, 1853.

From Bro. Phelps.

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 met with them two Sabbaths in succession, the saving power of God has been made manifest. While the saints rejoiced, sinners trembled and wept aloud. Ten more in that neighborhood have become dead to the law, buried with Christ into death, and hope to be in the likeness of his resurrection. They number now 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 consecration 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.

W. PHELPS.

Fort Atkinson, Wis., Nov. 23d, 1853.

## THE REVIEW AND HERALD

ROCHESTER, THIRD-DAY, DEC. 20, 1853.

### NEW WORKS.

A WORD FOR THE SABBATH, OR FALSE THEORIES EXPOSED.—This is the title of a small work—a poem—by Uriah Smith. It has been published in the *Review*, and is now ready for distribution. Price 6 cents.

BOTH SIDES.—This is the title of a Tract of 16 pages, just issued. It contains the *Letter* by E. Miller, Jr., and the *Reply* by R. F. Cottrell, which was published in No. 10; also remarks given below, and the excellent poetry entitled, "It's Jewish."—We can furnish this Tract and pay the postage, in packages not less than 32 copies, for one cent a copy. It can be sent in packages with other Tracts of the same number of pages noticed in the last *Review*.

Brethren, let this little work be put into the hands of the readers of the *Harbinger*, that they may see Both Sides. It is a choice thing to hand out to those who may have fallen into the no-Sabbath heresy.

If any who have not the means can distribute this Tract to advantage, we will send packages free, and pay the postage. Let it be circulated.

This type will not be distributed for a week or more. Send in your orders, that we may know how many to print.

### REMARKS.

This Tract contains a friendly *letter* by E. Miller Jr., and a candid *reply* by R. F. Cottrell. The former thinks that Christians should not observe the Sabbath; the latter teaches that the Sabbath was "made for man" to observe in all dispensations.

The *letter* and the *reply* were both published in the *Review*, Vol. IV, No. 10. One reason why we give them in this form for much wider circulation, is this: The *Advent Harbinger* for Sept. 24th, 1853, copied from the *Review* the *letter* without giving the *reply* with it, or even stating that it had been replied to. A singular course this, we think, for that paper which has made such high professions of *free investigation*!

The *Harbinger* states (see its rules of discussion)

that "it is open for the free investigation of all Bible doctrines." Then why give one side and suppress the other, as in the case of the *letter* and the *reply*? If it be said that the Sabbath is not a "Bible question," then we ask, why give one side of it? Does not common honesty say, in a case like this, Give both sides or none? The *Review* gave both the *letter* and the *reply*, that its readers might compare them, and decide for themselves. The *Harbinger* gives but one side, with the following note, calculated to deceive its readers relative to the Lord's Sabbath, and prejudice them against the *Review* and its conductors. Let the candid judge whether acts of this kind are not more worthy a Catholic Priest, than a Protestant Editor, who has for years been talking of *free investigation*!

"We have repeatedly published that if the advocates of the Jewish Sabbath would present one plain declaration from the Bible that Christians are required to keep that day, we would believe. By the equivocating course the conductors of the *Review* have taken in the matter, by asking us to produce the same kind of evidence on other subjects, they have tacitly acknowledged that the Bible does not furnish one plain declaration that it is the duty of Christians, or any body under the Gospel dispensation to keep the Jewish or Seventh Day Sabbath. We have considered their evasive offset to our unanswerable request unworthy of notice. Bro. E. Miller, Jr., however, has given the following able article in reply to their quibbles. It may subvert the cause of truth, and we therefore copy it from the *Review* of September 13."

In reply to this note we would say that the *Review* teaches the weekly Sabbath mentioned in both Testaments, which is certainly binding on Christians, unless it has been abolished. The *Harbinger* affirms that the Sabbath has been abolished. This it should prove. The *Review* has justly called for proof in the following request.

A READER.—Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the *Review*.

This request has been repeated in eight or ten numbers of the *Review*, the last four months, yet no one has presented the text or texts that declare the seventh-day Sabbath abolished.

But the *Harbinger* says that if the advocates of the Sabbath would "present one plain declaration from the Bible that Christians are required to keep that day, we would believe." The mocking priests said of Jesus, "Let him now come down from the cross, and we will believe him." Jesus did not come down from the cross to remove their doubts; neither has the great God repeated the fourth commandment a second time in the New Testament, for fear the caviler might have a chance to cavil. Why should a second edition of the Sabbath law be given, unless the first were abolished? The request of the *Harbinger* is unjust. When it will prove by plain testimony the first edition of the fourth commandment abolished, then we will either show a second edition from the New Testament, or give up the Sabbath. We teach the Sabbath of the Bible. Let those who assert that it is abolished, produce one plain text to prove their assertion. This is a reasonable request. Will they produce the text?

We want none of their inferences from 2 Cor. iii; Rom. xiv; Col. ii, 14-17, which have been a hundred times repeated. They should not be allowed in a case like this. God gave the Sabbath law in the plainest language possible; and no man should be convinced that it has been abolished, unless he can find testimony as positive and plain, coming from as high authority. Rom. xiv, does not mention the Sabbath. 2 Cor. iii, speaks of two ministrations of the law of God. That the ministration of death could be abolished, and give place to the ministration of the Spirit without affecting the law, is evident. Col. ii, 16, reads, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon or of the sabbath-days." That these sabbath-days, or sabbaths, here associated with meat, drink, holy day and the new moon, are the annual sabbaths of the Jews, associated with the same ordinances in Lev. xxiii, is perfectly plain. The text has no reference to the Sabbath of the Lord our God. But admitting that the seventh-day Sabbath is meant, then what is gained? Verily nothing; for not a word is said about its being abolished. Men may infer that the Sabbath is included in the "hand-writing of ordinances," mentioned in verse 14, or that it is referred to in verse 16; but such inferences should not be considered of the least weight in such a case as this, in the absence of plain and direct testimony.

Behold the display of Divine Power at the giving of the ten commandments. The smoke ascended from Mount Sinai as the smoke of a great furnace; the lightnings flashed, and the thunders of Jehovah rolled down its base. God had descended upon it in awful grandeur, to speak in the ears of all the people the ten precepts of his holy law. These precepts were of such a character, of such vast importance, that the

great Law-giver did not leave them for man to write; but with his finger engraved them in tables of stone. Behold them placed in the beautiful ark, overlaid and inlaid with the purest gold. Mark well the victories won by Israel, when with the ark of God they crossed Jordan, marched around Jericho, and went forth to battle. See the ark put in the Most Holy of the earthly Sanctuary. It was the center of their religious system, it was the glory of Israel. The fourth commandment was in that ark; and for its violation the greatest curses are pronounced by the prophets; and for the observance of the Sabbath, the greatest blessings are promised. And how preposterous the supposition that the Almighty, through his Son Jesus Christ, should abolish his Sabbath, without giving one plain testimony to the fact in the Book of Inspiration. And how awfully presumptuous for men to go on in violation of the fourth commandment, and risk their eternal salvation upon mere inferences!! May God help the reader to feel the force of the truth we are here stating.

And we should not expect that such a momentous event as the abrogation of God's law, or even the Sabbath precept, would take place without being foretold by the prophets. God by the prophets has not only revealed the great events connected with his people, or in which his people have a special interest, but has by them pointed out those events which are more minute.

Now, if the Lord's Sabbath has been abolished, where have the prophets foretold the event? "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos iii, 7. As none of the prophets have foretold the abolition of the Sabbath, and as none of the apostles have recorded such an event, we are certain that no such event ever occurred.

To trample underfoot the fourth commandment because it is not given a second time in the New Testament, and to teach its abolition, with nothing but unwarrantable inferences from a few texts that do not mention the Sabbath of the Lord, is the height of presumption.

### To Correspondents.

1. In writing to this Office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Be careful to write all names of persons and places, plainly and distinctly.
3. In all cases give the name of the Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another, be sure to give the name of the Post Office.
4. When the direction of a paper is to be changed, do not forget to name the Office to which it has been sent.
5. Let everything be stated explicitly, and in as few words as will express the writer's meaning.
6. In writing texts of scripture, be sure to copy from the Bible correctly. It is no small sin to carelessly mangle the Word of God, as some do.

If the above directions are complied with, we shall be saved much time and perplexity, and be less liable to mistakes in transacting the business of the Office.

P. MILLER JR.—The letter and the enclosed is received. All right. The Tract will be out soon.

### Letters.

E. Goodwin, H. B. Simmons, E. A. Hastings, D. Davis, T. M. Steward, H. N. Stevens, H. C. Crumb, R. F. Cottrell, J. N. Andrews.

### Receipts.

J. Amble, O. Weed, J. B. Giles, E. Everts, W. J. Lambert, D. Perry, T. Tilden, J. B. Sweet, J. R. Cooper, S. N. Littlefield, J. S. Peckham, C. E. Harris, S. Dutton, Sr. Lee, L. Martin, S. Martin, A. Stone, D. Seely, C. Tucker, H. Reed, D. Wakeman, O. Frizzle, N. N. Lunt, J. Mills, J. Chase, E. Houghton, J. B. Hall, each \$1.  
A. Whitney, H. C. S. Carus, A. R. Mott, W. G. Sheffield, W. D. Williams, M. Edson, W. S. Lane, C. Drew, each \$2.  
S. Gove, \$3; C. G. Champlain, \$4.75; P. Gibson, \$1.84; A. Lee, D. Briggs, each \$1.50; E. Prior, \$1.60; P. Bates, \$1.75; H. N. Dodge, \$0.50; (This should have been receipted with the \$1 receipted in No. 18.) P. G. \$0.66.  
\$116.76 behind on the *Review*.

## THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

At South St. Paul Street, Stone's Block,  
No. 23, Third Floor.

JOSEPH BATES, J. N. ANDREWS, JOSEPH BAKER,  
Publishing Committee.

JAMES WHITE, Editor.

TERMS—We make no charges. Those who wish to pay only the cost of one copy of the *Review*, (as some choose to do,) may pay \$1.50 a year. Canada subscribers, \$1.75, when the postage is pre-paid.

That we may be able to send the *Review* to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

All communications, orders, and remittances should be addressed to JAMES WHITE, Ed. of *Review*, Rochester, N. Y. (post-paid.)