**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 27, 1853

No. 25.

**MUTUAL LOVE.**

How sweet, how heavenly is the sight,
When those who love the Lord,
In love an anchor's peace delight,
And with him bear a part;
When sorrow doeth from eye to eye,
And joy from heart to heart.

When free from enmity, scorn, and pride,
Our wishes near above,
We try each other's faults to hide,
We're kind, and love our friends.

Let love be in a delightful stream,
Through every bosom flow;
And show a brother's love.

A SOLEMN APPEAL

To Ministers and Churchmen, especially to those of the Baptist Denomination, relative to the Sudden Coming of Christ.

1 Cor. 1:8, 10.

"Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe, though a man declare it unto you." Acts xxiii. 39, 40, 41.

This dreadful language was pressed from the heart of the Apostle by the solemn, awful evidence which the Holy Spirit made on his mind.

His whole soul was moved to its depth, when viewing the state of his brethren, "his kindred according to the flesh." God had written the truth of Christ's Messiahship on his inner soul; consequently, he knew, that however plausible their objections might be, however complimenting they might be to him, they were in heart, rebelling against Heaven. Their arguments, he saw, were founded in prejudice and carnality of mind.

"Can any good thing come out of Nazareth?" said they, and look, for out of Galilee! what a prophet!" "Is not this the carpenter's son" who was crucified one, and "the holy hill of Zion." They said, if they had lived in the days of the prophets, they would have been prophets; whereas their fathers they would not, did not, yield either to prophecy or infallibility and immutability belonging to the Messiah.

Thus, they deceived others, if not themselves, with their acknowledged infallibility; however complaisant they might be to themselves,--their stations of honor and profit. To those they clung. Hence Jesus said, "How can ye believe who receive honor one another, and seek the honor that cometh from God only?" John v. 44.

Paul saw the true character of those Jews in the light in which Jesus revealed it. He saw it in the light of the prophetic word of the Holy Spirit, when opened to the heart of the Apostle by the solemn, awful impression which Heaven's power, and his exaltation to the throne of David forever; by the finger of God was seen in the miracles, and the immediate dealings with his own soul. He believed, or he spoke as he did speak. The love of Christ constrained him to give the reason of the hope that was in him. The heart seemed on fire to make known the truth which lies on the surface of things, and which the world, high and low, had pretended to see or not see.

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THE REVIEW AND HERALD.

or was more resigned to God's blessed will to live or die. Occasionally I would suggest the following, in ever so distant a view, that it would be more consistent with my own peace of mind to resign myself to the will of an infinite and merciful Father, than to pursue my own desires. I was most desirous of being preserved innocent of willful sin, but I felt that if once I had sinned, the guilt was imputed to me, and I was as I had spoken. I could not believe the atonement was sufficient to deliver me from all the world's defilements. I could not reconcile that which had been done by me to the surpassing mercies of God. Even though for a time its occurrence was not mentioned, no one, it seems to me, can be regardless of this tremendous era in the Divine dispensations, without some feeling of satisfaction consequent on going so far daily, for a time prevented anything like progress in my investigations. When the great event was to come to our city to lecture on this subject, I was so much excited, as to secure our meeting-house for that purpose. His first lecture seemed severe. Many were offended; my best friend, much so. I could not gain the substance of it. In reflecting on it, however, I felt that the chaff was removed from the wheat, my conviction was, that it was not "light in the Lord." In truth, my mind was, as most seem to be, sceptical as to the fact of Christ's personal appearing. This was so long sceptical as to whether the Bible was the word of God, or an inspired document. No period of my life has been reviewed with less completeness than the last autumn and winter. My progress was too slow,—my investigations too cautious. Still my Bible was read with more interest and a sense of the importance of the subject, than any other event named in the Book of God. I was first in his cause seemeth just, but his neighbor commeth and searcheth him. Beside personal convictions, it was most learned. An impression on my mind two or three years since. My best friend, much so. I could not gainsay his sermon, and then, in preaching, read it from it. He quoted it from memory, when writing his sermon, and then, in preaching, read it from his manuscript. He was parted from them, and carried into heaven, shall so appear the second time, without sin unto salvation. The assurance is made doubly sure, by being connected with his holy retinue, are connected necessarily in these passages with the second advent. All the kinds of the earth shall be made alive. For the Lord himself shall descend from heaven.
demolished. It lay in my mind in such a form as from a dream. The most stupendous scenes to "He will dash them in pieces like a potter's vessel"—the coming judgment, echoed down the shores of time, till its present state nothing to cheer them, but the burning glories of the day of God; perdition, nothing but temptation, tribulation, and persecution. Is it not plainly implied, that the whole period, during which this model prayer shall be offered, will be a state of trial, instead of triumph. In the 54th of Matthew, the disciples’ inquiry relating to the end of the world, and the signs of Christ’s coming, is recorded. In reply, there is no millennium, nothing but temptation, tribulation and persecution. How can you create the tokens of your faith yielded to sense. When the abominations of earth’s conviction with the promise of that which hindered the rise of Jesus, the ministry had neither courage nor strength to declare that God was reserving this world unto fire against the day of judgment and perdition of ungodly men.

The apostle Paul was doubtless misunderstood in speaking of the coming of Jesus; therefore he took up the subject in 2 Thess. ii, 1–8. Please read with care what precedes this great event. The taking away of that which hindered the rise of Jesus, that in his seed "all nations" should be blessed and holy—having the promise that he should be a king, and the promise of none ejection. None live, except the Lord shall come; the world was, or shall be, his kingdom. Amen! Still a doubt may linger in some humble heart, that Gog and Magog are not from among the blessed and holy. They are the foes of God, who, through the lapse of time, became, by sin, vessels of wrath—those who were cast "out into outer darkness." "One day is with the Lord as a thousand years, and a thousand years as one day." 

One thing is certain, from the plain, unambiguous language of Scripture—on this alone do I positively rely—the wicked, the foes of God, and Magog come up on the breadth of the earth. Then let us never again imagine that these foes are apostates from religion towards the close of the millennium. Nothing, so far as we are informed by the Bible, during that blissful period, but the blessed and the holy, none but those who have part in "the first resurrection." It is written, "The wicked shall be put into everlasting fire." The believing saints, in their wildest vagaries. It is utterly without scriptural language—on this alone do I positively rely—the wicked are "without" "Gog and Magog come up on the breadth of the earth." None live, except the Lord shall come; the world was, or shall be, his kingdom. Amen! Still a doubt may linger in some humble heart, that Gog and Magog are not from among the blessed and holy. They are the foes of God, who, through the lapse of time, became, by sin, vessels of wrath—those who were cast "out into outer darkness." "One day is with the Lord as a thousand years, and a thousand years as one day."

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The Review and Herald.

The Sabbath.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 9-11.

A REQUEST.

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give 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 publish it.

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.

Inferences from 2 Cor. iii, Rom. xii, 14, 17, which do not mention the Sabbath of the Lord, should not be advanced as if like this. God gave to Abraham the promise in a form not language possible; and no man should be convinced that the Sabbath has been abolished, unless he can produce a plain text as positive and plain.

The Weekly Sabbath of the Bible, the Sabbath of both Testaments. 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?

Another request.

Those who teach that the Sabbath has been changed from the seventh day to the first day of the week, are requested to give one text from the New Testament that teaches such a change. A text from the Apostles, recorded in the New Testament, favoring such a change. When any one will do this, we will publish it.

This is a prevailing notion; but still it is a reasonable request. Will they produce the text?

The Sabbath.

We have stated that to arrive at and preserve gospel order will be a work of labor, care and mental suffering to those who are called to labor for the spiritual good of the flock. Those who teach that the Sabbath has been abolished for the Gentiles, and that the people of God are only under the law of liberty, are no more correct than those who are under the law of the commandment of men.

The Sabbath is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all that is in them, and rested the seventh day. Wherefore the Lord blessed the Sabbath-day, and hallowed it. Ex. 20:11.

This appeal is from a pamphlet of 62 pages, published in the last twenty years, the subject of the Advent Faith. The Review and Herald.

The apostle defines the Jew, Rom. ii, 28, 29: "He is a Jew who is one inwardly, and circumcision is that of the heart. But not as concerning the law is circumcision that matters, but circumcision of the heart, in the spirit, which is that of Christ." Rom. ii, 28, 29.

The church should sustain him by their prayers. That is the church, and that is the Sabbath. Any who teach that there is no Sabbath for the gospel dispensation are requested to give one plain text from the New Testament that teaches such a change. Where are the fathers and mothers in Israel, and the women of experience to bear burdens, give wise counsel, and labor for the spiritual advancement of the young and inexperienced? Who teaches that their place is "helps, governments," &c., are as necessary as necessary for the church. There is no sanctity in anything apart from the church. The church should that in which the Sabbath is within thy gates. For in six days the Lord made heaven, and earth, and the sea, and all that is within thy gates. For in six days the Lord made heaven, and earth, and the sea, and all that is within thy gates.

We should rejoice that divine teaching is not need be in doubt as to who the Sabbath is. We should rejoice that divine teaching is not need be in doubt as to who the Sabbath is.

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The Apostle would have "every one" take a part in this act of benevolence. The interest, and united effort, of "every one" of the church was to be enlisted in this work. He wishes the church to work as well in supporting the gospel. Nothing could be better calculated to create and preserve sweet union in the body of Christ, than for all its members to unite in such acts of duty and love, as God hath prospered them.

Let the poor remember the widow's two mites. And let the rich, instead of giving in the treasury, and behold how the people cast money into the treasury; and many that were rich cast much in.

This is a time that calls for the united effort of all. The way is fast opening for the present truth to be extensively proclaimed. Men are giving themselves wholly to the work of preaching the world-despised, yet crowning truths of the gospel: and they must be sustained. The gospel requires it of the church. And all will share the blessing in acting their part in this work, as the Lord has prospered them. The poor are not excluded from the privileges of the gospel.

Publications should be put into the hands of all candid readers. And all can do something in this work. The circulation of the Review should be greatly increased, and, certainly, all who profess to believe the truths of the Review, should at least pay the expense of the copy they read. We too freely and gladly to send out light and truth through this medium, and the gospel requires of those for whom we thus labor that they should hold up their hands by each sending in the small sums necessary to defray the expenses of the paper.

We might here offer an apology for many brethren who have not been instructed in their duty, and before whom a bad example has been set. Our publications have, in times past, been handed around in a manner calculated to give the impression that they cost little or nothing. The Review also has been included with the private papers of some, having been distributed to every one members one of another. Having then gifts, we must to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same gift. So we, being many, are one body in Christ, and every one members one of another.

Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Those who have spoken unto you the word of God: whose care we have to observe. And let us not sin, as some have not done; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same gift. So we, being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth let him teach; or he that exhorteth on exhortation: he that giveth, let him do it with simplicity: he that supplieth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; honor preferring one another, not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in temptation; continuing instant in prayer;Distribution should be put into the hands of all candid readers. And all can do something in this work. The circulation of the Review should be greatly increased, and, certainly, all who profess to believe the truths of the Review, should at least pay the expense of the copy they read. We too freely and gladly to send out light and truth through this medium, and the gospel requires of those for whom we thus labor that they should hold up their hands by each sending in the small sums necessary to defray the expenses of the paper.

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HOW TO SUFFER WITH CHRIST.

Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin. 1 Pet. iv, 1. In this verse we are told, in the first place, that Christ hath suffered for us in the flesh. That is, to arm ourselves with the same mind, that is to suffer as he did, or with him. And thirdly that he hath suffered in the flesh, (or with Christ,) hath ceased from sin. And why should he come from sin? That he be no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. Verse 2.

In the first place we have sufficient testimony from the word of God, that Christ did actually suffer for us. I will quote a few passages to sustain this point. Because Christ also suffered for us, leaving us an example, that ye should follow his steps. Chap. ii, 21. For Christ also hath once suffered for sins, the just for the unjust. Chap. ii, 18. Why did he thus suffer for us? That he might bring us to God. Verse 2. In what way did he suffer for us? Being put to death in the flesh, but quickened by the Spirit. Chap. ii, 21. But the second point to be noticed is, that we are to arm ourselves with the same mind, that is, to suffer as he did, or with him. And thirdly that he hath suffered in the flesh, (or with Christ,) hath ceased from sin. Why should he cease from sin? That he be no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. Verse 2.

Verse 13. And the thanks which is given by our mouths to God, is that we trust in the name of our God, andواللامية our Saviour, who has taken away the guilt of the world. For this reason, the application of this remedial measure, will probably involve the destruction of the world. If the world being thus destroyed, is rich in its benefits, and these will be applied in all their abundance, when he that sits upon the throne, shall make all things new. For this reason, the Saviour said, The mission of the Son is to destroy the works of the Father, but of the world. For though he was crucified through weakness, yet he lived by the power of God. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. ii, 6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. v, 6. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Verse 8. In that he died, he died unto sin once: but in that he liveth, he liveth unto God. Chap. vi, 10. For them that are in the flesh cannot please God. For if I live in the flesh, I live by the faith of the Son of God, who loved me, and washed me from my sins. Gal. v, 24. Our Saviour understood how it would be down in these last days, when “perilous times” should come, and in view of this state of things he says, And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. Luke xxi, 34. What does he mean by surfeiting? The definition of surfeiting is, to cause an indisposition by excess in eating and drinking. And so that day come upon you unawares. Luke xxi, 34. What does he mean by surfeiting? The definition of surfeiting is, to cause an indisposition by excess in eating and drinking. And so that day come upon you unawares. Luke xxi, 34. What does he mean by surfeiting? The definition of surfeiting is, to cause an indisposition by excess in eating and drinking. And so that day come upon you unawares. Luke xxi, 34. What does he mean by surfeiting? The definition of surfeiting is, to cause an indisposition by excess in eating and drinking. And so that day come upon you unawares. Luke xxi, 34. What does he mean by surfeiting? The definition of surfeiting is, to cause an indisposition by excess in eating and drinking. And so that day come upon you unawares. Luke xxi, 34. What does he mean by surfeiting? The definition of surfeiting is, to cause an indisposition by excess in eating and drinking. And so that day come upon you unawares. Luke xxi, 34. What does he mean by surfeiting? The definition of surfeiting is, to cause an indisposition by excess in eating and drinking. And so that day come upon you unawares. Luke xxi, 34. What does he mean by surfeiting? The definition of surfeiting is, to cause an indisposition by excess in eating and drinking. And so that day come upon you unawares. Luke xxi, 34.
communicate such an additional amount of bliss and glory to the restored creation as shall abundantly re-

and humiliation. And in one eternal burst of grati-

riches of his glory and goodness will be revealed.—

the description of the saints in the New : they love

Mother. The Lord will then rejoice in the works of his hands; and the glory of the Lord shall endure for ever.—

Toronto Christian Observer.

Destining the Lord's Coming.

'When the character of believers of the Old Testa-

from the fact that the church would be in a healthy state, she must be in a suitable position to attend to the Lord's supper.' And as the messengers are called to travel, the church should not depend on them to administer the Lord's supper, therefore it seemed proper to set apart some one in the church for the purpose, the full

and righteousness shall be crowned and reign for ev-

dress to the Saviour—' 0 that thou wouldest rend

when the melting earth, the fierce earthquake, worst

In York, we called on Eld. Gillmore, and had some

Bro. Huber's children, mother in-law, and other rel-

From Bro. Loughborough.

Dear Bro. White:—I perceive that you are at

work on the subject of Gospel order. I hope that

you will be able to present the subject in a manner that shall honor God, and promote his cause. Certain

it is that we cannot honor God better than by taking

diligent heed to his word, and making it our only rule of

faith and practice. The brethren in this vicinity have for sometime con-

sidered on the importance of Gospel order, and of

maintaining such order in the church. Consequently, in a meeting a few weeks since, the sub-

ject was investigated in the light of the Gospel, which

seemed to lay us under the necessity, of entering up-

on the work of maintaining Gospel order, and of tak-

ing such action as the Bible seemed to warrant, and as circumstances of the times might that we might

preserve a healthy state of religious feeling. We there-

fore selected two brethren, one in Fair Haven and one in Dartmouth, to act the part of "deacons," as de-

nominated in the Bible. The cases of these brethren

were to be presented to the conference at Dartmouth, then and there to meet for its support will do so, that they may be benefited

freshing which the Lord will pour upon his people,

sustained, but hope all who are able to pay anything for its support will do so, that they may be benefited

in doing their duty.

We feel thankful to God that we have been led by his Spirit to see the present truth. It has done a great work for us, but much has been done in us before we shall be prepared to receive the ref-

shing which the Lord will pour upon his people,

to fit them to stand in the time of trouble [Dan. xii, 1]. He must be the great High Priest to his people. And we greatly rejoice that shall be found written in the book. Oh how holy, how unblamable must we be to found in him in peace. Pray for us.

Youringsfor eternal life,

D. S. Gardner.

Extract of Letters.

Bro. G. W. Holt writes from Manlius, N. Y., Dec. 15th, 1853:—'I have been laboring principally in

New York, but have been lecturing on the subject of present truth. A good interest was manifest-

fosted by many, who are anxious to hear more on the subject. The way has been opened for us, and the Lord is fitting hearts to receive the truth.

Bro. S. Armstrong writes from Kirkland, Onondaga Co., N. Y., Dec. 31st:—'I have read the Renew

and have been a great help to me in preparing for the Sabbath. It is but a short time since I commenced

trying to keep the Lord's Sabbath, and I must with great satisfaction, and have need of great faith in or-

der to stand. I was brought up to keep the first day of the week, but when I came to Christ I realized

myself, I found I was not keeping the Sabbath which he commanded. I praise the Lord for his grace to

show me that the commandments of the Lord bring me joy. I am thankful that I have the Bible for my support. It is my char, praise the Lord.'
the law of the king, let judgment be executed speedily upon him whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

Ezra 2:26.

Here is the restoration of Jerusalem by the establishment of judges, and law; and, the power of Ezra being unlimited by it, he was empowered as he understood in his prayer, to proceed at any time with its construction. The prophecy does not affirm that the wall will be built in troublesome times, and says nothing of the decree which should be given authorizing their construction. All that it affirms is, that there would be troublesome times when they should be built. A delay of thirteen years in the erection of the wall, is of no argument against the value of the decree which was authorized.

Was any decree granted to Nehemiah? We find no evidence of any. He asked permission of the king to go up and do what Ezra had not done. Ezra had restored the national polity according to the decree, but had not re-built the city which he was authorized to do, by the unlimited nature of the decree. Nehemiah says, (ii, 6,) 'It pleased the king to incline the hearts of the kings of Persia to give them.'

Oct. 31st, Bro. Benjamin Moody died, aged 66 years, in glorious anticipation of a better life beyond the grave. His heart was so set upon the last moment, that he brought to see that he was not all right.

Bro. Morey was among the first that embraced the Advent doctrine in Paris. In the fall of 1851 he was brought low by disease, (ulcers in his stomach) the same of which he died, whereby he was brought to answer for his soul. He had not re-built the city which he was authorized to do, by the unlimited nature of the decree.

The last time Bro. Moody met with us he referred to his declining health, and expressed his conviction that he was enjoying his last privilege of meeting—The afternoon that he died he said he would like to have his neighbors again, he felt just talking, and with them he would gladly leave his dying testimony to the truth. Many precious words dropped from his lips to his sorrowing family. To one he said, 'Dear daughter, I want you to promise me that you will prepare to meet me in heaven.'

He entreated, 'that I may die without sin,' and 'that I may die without death.' He now said, he would do anything for the Lord. The Holy Spirit caused it to be entered in full on the record of the king's forest for timber. Those letters were not addressed to Nehemiah, as a decree would have been, and as the decree was to Ezra, but directed to the king's subordinates; these are nowzhell denominations: if they were, they would not constitute one decree, as the prophecy contemplated, but would have been a series of decrees; and they were considered by the Holy Spirit as of so much less importance than that given to Ezra, that no copy of them was preserved by the inspired penman who simply states their import. In contrast with these, the decree given to Ezra was one decree. It was expressly denominated a decree. It is a state paper, having all the formality that such a document could have. It was directed, not to the king's subordinates, but to Ezra himself; and a full copy of it has come down to the present time. The Holy Spirit caused it to be entered in ful on the records by the inspired penman. Shall we disregard that indication of God's estimate of it? It begins with:

'Artaxerxes, king of kings, unto Ezra the priest, I make a decree.'

and concludes with:

'And where, in the permission given to Nehemiah, there is any evidence of such a decree being addressed to him? Let us attempt to show any. The decree having been given as the result of what was needed was simple permission to go up and complete what Ezra had begun, and letters to the king's subordinates for such assistance as he should need. Ezra went up and restored the city; (of which Barnes says, 'The Hebrew is properly to cause to return,' and then Nehemiah, under the same decree, and by subsequent permission, went up, and in troublesome times, but never in independent power, asked the Lord for inclining the hearts of the kings of Persia to give them.'

The Review and Herald. A Weekly Religious Paper published in the City of Washington, D. C. 1844. Its object is to give an accurate statement of the opinions of the Adventists, and especially of those embracing the Advent views. The number of its subscribers is about 4,000. The Review and Herald is published weekly at the office in Washington, D. C. It is the principal organ of the Advent movement in the United States. It contains articles on religious, social, and political topics, as well as book reviews and letters to the editor. The paper is known for its conservative and traditional views on religion, and its advocacy of the Sabbath and the Seventh-day Adventist position. It is a valuable resource for understanding the historical development of the Adventist movement.