THE REVIEW AND HERALD.

THE SABBATH SINCE THE REFORMATION.

WARM the commencement of the Reformation, a new spirit of religious inquiry was awakened. Nearly every doctrine of Christian practice was brought under review, and not dismissed until either approved or rejected. Among the subjects for discussion we find the Sabbath early introduced and thoroughly extant by different classes of Reformers, which deserve particular notice.

One class of Reformers there was, who, dwelling alone on the sufficiency of faith, and the freeness of the Gospel, triumphed in the doctrine of justification by faith, and in the representation of the Lord's Day as an essential and necessary part of the Christian church, and the religious observation of this day obligeth Christians for its morality and perpetuity, as inferred from its witness from that day to this. Those notices extend to the time of the Reformation; and we cannot definitely say. The progress of all Dissenters by means of the famous Consecutive Act. By that law, passed in 1664, it was provided, that if any person, above sixteen years of age, who was not a member of the established church, present or absent from the Church of England, where there were five persons more than the household, for the first offense he should be imprisoned three months, or pay five pounds; for the second, the penalty fixed a money fine for the third he should be banished to America, or pay one hundred pounds starting. This act was renewed in 1669, and, in addition to the former penalties, made the person preaching liable to pay a fine of twenty pounds; and the same penalty was imposed upon any person suffering a meeting to be held in his house. Justices of the Peace were empowered to enter such homes, and seize such persons; and for this purpose acts of parliament were passed for doing so. These acts were exceedingly harassing to those who observed the Sabbath. Many of them were imprisoned in the observance of the seventh day, and some of whom sunk under their sufferings. These persecutions not only prevented those who kept the Sabbath, from assembling but deterred some who embraced their opinions from uniting with them, and discouraged others from joining the subject. At present the Sabbath is not as extensively observed in England as formerly. But the extent of Sabbath keeping cannot be determined by the number and magnitude of the reports of those who keep it, for many persons live in the observance of the seventh day and remain members of churches which assemble on the first day; and a still greater number acknowledge their conscientiousness, who conform to the more popular custom of keeping the first day.

At what time the Sabbath became the subject of attention in America we cannot definitely say. The intolerance of the first settlers of New England was notorious, and the execution of those who adhered to it was severe. Many were convicted of worshipping on the Sabbath, and some for preaching on the Sabbath were imprisoned in the Star Chamber, where a long discussion on the subject seems to have been held.

Nearly thirty years after this, John James, preacher to a Sabbath-keeping congregation in the east of London, was excommunicated in a baronial manner, upon a variety of charges, among which was his keeping of the Sabbath.

Twenty years later still, Frances Bamfield died in Neweburgh, a martyr to non-conformity especially as one who observed the Sabbath in the sixteenth century; from which we understand that there were some of distinguished character who may have been banished to this country. If the same observance could find no refuge among the Pilgrim Fathers, the laws of Rhode Island were more tolerant than those of some other States, and observers of the Sabbath found their place among the people.
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port in 1671. The cause of the Sabbath has gradually gained ground in this country from that period, and the Sabbath is respected even in Rhode Island. It was in opposition to the general practice of Christians, on which account an odium was put upon it, and those who have kept the Sabbath have been reproached with Judaism, and charged with having sought to make it a day subjected to great inconvenience in their occupations, especially in towns.

The common English version of the Bible has been found in many instances a sufficient means of convincing myself of the truth. Churches observing the Sabbath have been taught from the laity, a population of forty or fifty thousand.—Am. Sabbath Tract, No. 4.

THE SEVENTH-DAY SABBATH NOT ABOLISHED.

BY J. B. FRISBIE.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it."—Ex. xx. 8-11.

This is the only commandment that begins with the word remember. Why is this? Because in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day and blessed it; and it was hallowed, or set apart for worship. This commandment refers to Gen. ii, 1-3. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God endeth his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which he had made. The Sabbath is only called holy, and not blessed, because it is the day when the Lord had a rest. The Sabbath was called holy because he had rest. In the ten commandments, the law of the Sabbath is one of the three last. Q. Of what are the three last commandments? A. The third, heavenly commandments, which relate to the Sabbath. Q. What are they? A. The first, that we should remember the Sabbath; the second, that we should keep it holy; the third, that we should observe it.

THE SABBATH LAW IS THE GREATEST OF THE TEN.

Because it is the only commandment by which we can know and remember God, that we may love and serve him in Spirit and in truth. God is to be loved and served with the heart, and to be remembered by keeping his holy Sabbath. Thus, we may keep the greatest commandment in the book of the law, Matt. xxi, 36-38; Deut. v, 17, 20. P. 1. I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, Him declare I unto you. Verse 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, and there is none else. Acts xxi, 23. For he that cometh to God must have faith to do his will, and to know of the things which are revealed by him. And God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it. Ex. xx. 8-11.

Does not God say be filled with the Holy Ghost? Acts xxi, 20. P. 1. I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, Him declare I unto you. Verse 24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, and there is none else. Acts xxi, 23. For he that cometh to God must have faith to do his will, and to know of the things which are revealed by him. And God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it. Ex. xx. 8-11.

THE SABBATH AND THE LORD."
This is every solitary example I know of in the New Testament of the Sabbath kept as the seventh.
If ever there was a time when those at ease in Zion needed to fear the woes of God, it is now. O where are the Christians that can lay up their treasures on earth, while the Bridegroom tarrieth, with his smile to cheer and his voice to comfort? If ever could the church be a city upon a hill, shining above the madding crowd of the world, it is now. No trumpet, no voice, no message, has been louder and clearer than the divine word, inspiring the faithful to keep the city of God, and to use every motive and grace of the gospel to prepare for the great events under his sounding constitute signs of that great event.

The events named to occur under his sounding constitute signs of that great event. Of the two positions, we take the latter. How natural and reasonable that all of these seven angels are of the same character, how unnatural and unreasonable to suppose that six of them are symbolic, and the seventh to be Michael, Gabriel, or any other literal angel. But if the seventh angel be considered of the same character as the other six, a symbol, and not the Lord Jesus Christ, at his second advent, calling the righteous dead from their slumbers, in this case, the series of events named to occur under his sounding must all occur after the Lord's second coming in a changed condition. But if the seventh angel be considered as the last trump, [1 Cor. xv, 52] and the voice of the archangel and the trump of God, [1 Thess. iv, 16], as many suppose, then the sounding of the seventh angel is the Lord Jesus Christ, at his second advent, calling the righteous dead from their slumbers. In this case, the series of events named to occur under his sounding must all occur before the Lord's second coming in a changed condition.

And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. [Rev. xiv, 9] This unmingled cup of wrath is threatened in the message of the sealing angel, [Rev. vii, 1-3, &c.], that the period for the ‘voices’ here mentioned, is the same as that of the third angel. [Rev. xiv, 9-12].

And the nations were angry. Perhaps this does not refer to slaughter among the nations, so much as to great political excitement and hostile feelings. And are not the nations even now becoming angry?

And thy wrath is come. We learn from Rev. x, 1, that the wrath of God is the seventh last plagues. [And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.] This unmingled cup of wrath is threatened in the message of the sealing angel, [Rev. vii, 1-3, &c.], that the period for the ‘voices’ here mentioned, is the same as that of the third angel. [Rev. xiv, 9-12].

I charge thee therefore, says Paul, be sober, watch and pray; for the time is at hand. [Acts xiii, 46.] Christ having finished his work in the heavenly Sanctuary, and the third angel having closed; the time is at hand. Occur till I come. —Religious Intelligence.
tallked of all Europe being deluged in blood, and Doctors of Divinity prophesied the end of tyranny, and the reign of Republicanism, freedom and the millennium at once. But these false prophecies were at last laughed at. Their delusion, as well as our own, was taken away by the deluge of blood. Europe is now in a state of civil war, again and angry. But at the same time the four angels will hold the four winds in check, so that the great slaughter will be prevented, till the servants of God shall be sealed.

Those who seek to discern the signs of the times may look upon the movements of the nations with the deepest interest. But to teach that the great time of trouble is actually commenced, and that the battle of that great day of God Almighty may now take place, would lead to a false and unhealty excitement, narrow up the faith of those who should receive such a view as to the great work yet to be accomplished by the message of the third angle, and limit their efforts to do much for the salvation of others.

The period for the fulfillment of the words of the prophet, "And the nations were angry," we may reasonably expect that not only the nations of Europe will make great preparations for war, and even advance to battle; but that our own nation, and all the nations of the earth, may become unsettled and angry. But the solemn conviction that the four angels will hold the four winds in check, so that the great slaughter will be prevented, till the servants of God shall be sealed.

The Sabbath.

We notice in the Harbinger for March 4th, an article by L. W. of Fredericx, headed the Fourth Commandment, in which the writer says:— "I often read in the heavens and the earth in six days and rested on the seventh from all his works, and God blessed the seventh day and sanctified it, because that in it he rested from all his works." Hence the name of the seventh day for over 2500 years, until the children of Israel left Egypt, and reached the wilderness, when God gave the Law, sanctified, and wrought a miracle that they might keep it.

Here the writer has the Sabbath given at the time of the miracle in giving the manna in the wilderness of Sin, about one month before the children of Israel came to Mount Sinai! About a month before the ten commandments were spoken, and written on tables of stone. See Ex. xv. 1; xix. 2. Now read L. W. again:—"But our Sababthian brethren say we will find Christ himself saying the Sabbath was made for man, and that it was given at Mount Sinai, and that the Sabbath was not made for the Jews in particular, but was a gift of God to mankind universally of all nations and in all ages of the world. If the fourth commandment passed at Creation the whole ten must have been given at that time; but where in God's word is the evidence that they were known? But when he said the Sabbath was made for man;" for if the fourth commandment was given at creation, the whole ten must have been given at the same time." He then states that it is a well-known fact that they were given at Mount Sinai.

If this reasoning be correct, that the Sabbath was not made at the close of the first week of time, but was given at the Creation, then delivered by an audible voice from heaven, or given in the form of a code of precepts, it proves also that the Sabbath was first given when the ten commandments were spoken and written by the Almighty at Sinai. And if the assertion of L. W. be correct, that most had no Sabbath till the ten commandments were spoken at Mount Sinai, in the third month, then what stupidity to talk of its being given at another place in the second month, (one month earlier) when God brought the miracle in giving the manna! Here are the two positions; one which we maintain, and therefore eat each other up. We would not be too severe; but we sincerely think that such groundless assertions, pitiful reasoning and stupidity, or an effort to wrest the word and hide the truth, deserve a faithful rebuke.

Now if our Sababth friends wish to convince us that it is an error to keep the fourth commandment, they must not talk of the Sabbath being first given in the wilderness of Sin, at the giving of the manna, and then reason that it could not have been given till a month later, when the ten commandments were spoken and written by the Almighty at Sinai. Israel saw Mount Sinai, God said to Moses, "How long refuse ye to keep my commandments and my laws?" see, for that the Lord [will give you the Sababth in about one month] no! HATH GIVEN you the Sababth."

The Sabbath, then, existed before the giving of the law at Sinai and it is not possible to show that it was made for man at any other time than at the close of creation, when God after he had rested the seventh day, sanctified the day of his rest. There is no record that he blessed the seventh day but once.

What did he hallow? Answer, The Sabbath-day. For the Lord blessed the Sabbath-day, and hallowed it. But he blessed it from the very hour that Jehovah hallowed the day of his rest at the close of the first week of time. The history of about 2300 years from creation is crowded into fifty-two chapters of the Bible, and in this brief sketch of events, why should we expect to find the Sabbath mentioned? The fact of its not being mentioned is no proof that it did not exist. It is a fact of a hundred-fold greater surprise that the Bible passes over the history of several hundred years when the Sabbaths were practiced, and mentions nothing even in the period when the Sabbath-breacher was stoned to death.

The Faith of Jesus.

"Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. xvii. 14.

And this a dragon was with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Chap. xiii. 17.

In our last we noticed the distinction between the commandments of God and the faith of Jesus; that the latter is the gospel system, embracing all the doctrines and requirements spoken by Jesus in person, and those written by his inspired apostles. We also stated that our design was not to dwell at length upon the gospel system, and enter into all points connected with the faith of Jesus, but to call attention to that portion which relates to present duty.

A deep sense of duty to our brethren and sisters has led us to the consideration of this subject at this time. Many suppose that they are quite good Christians, whose words and acts, and their state of spirituality, fall far short of coming up to the elevated standard of the gospel. Judging that it is the will of Heaven that the church should have apostolic faith, power, and the gifts of the Spirit, they cannot reasonably be expected, while the church is almost destitute of the apostolic graces, good works and consecration. The early apostolic church was indeed powerful. It was not less holy. The standard of holy living was raised high. How few in the present day, plain and professed the doctrines of our Lord. They took deep root in the hearts of his followers, and were carried out by them in the words they spoke, and in all their acts. They gave all for Christ and heaven. They were separated from, and dead to, this world, therefore were hated by the world. To such as such gifts of the Spirit could be safely given. They had sufficient humility and wisdom to use them to the glory of God.

But if apostolic power, and the gifts of the Spirit, should be freely given to the "remnant" in their present unsanctified, undisobedient state, it would most certainly prove their ruin in the end. There is not yet sufficient humility, grace and wisdom in the body, to make a right use of such endowments. God has employed, and doubtless will use the gifts of the Spirit to accomplish important objects, and he ever has, and ever will, intrust them to those of experience and humility. To freely bestow them upon an unexperienced and unsanctified church, would be like placing the venomous edgetools in the hands of children.

Some seem to wonder that there are no more wonderful manifestations of the Spirit of God among them. Is it not rather a wonder that God does so much for them while they are so far from him? Such should return to the Lord with repentance, mourning and fasting, and invest the gospel graces, and possess all the qualifications of a Christian, and then, perhaps, God may manifest his power among them.

"If ye abide in me," said Christ, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7. You have no grounds to claim the promised blessings in violation of his word in Christ, and his words abide in you. To be in Christ, and to abide in him, is no small thing. And in order for his words to abide in you, his plain teachings must be received, and strictly obeyed. No one can say that Christ's words abide in them when they are not abiding in their word. They neglect to follow his plain teachings. It is presumption to claim the rich and precious promises of the New Testament, while living in violation of its requirements.

We will now examine some of the plain declar-
The Tongue

The Great Teacher says, "Let no corrupt communication proceed out of your mouth, but what is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Spirit of God, wherein you were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and ye should be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:29–32.

"Neither flattery nor foolish talking, nor jesting, nor unseasonable words, let them be utterly done: but rather giving of thanks." Col. v. 4.

"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how you ought to answer every man." Col. iv. 5, 6.

This last passage should be weighed well. From those that are without we may expect opposition, hatred, and contempt. To overbear this with censures, imprecations, and railing is no small thing to learn. Unbelievers are watching the remnant for their faults, and it is to be feared that the rash, exclusive and retaliating spirit of some of the brethren has done much to hinder the progress of the cause of present day, far beyond the time when he had better not have been born.

Many who oppose Sabbath-keepers will not give them the credit of possessing Christ's courtesy, and a good spirit, unless they wave on their position, make the truth of little consequence, and fully fellow-ship those who break the commandments of God. We have no hope of suit this class. It would be a repetition of the same mistake, that the truth is dearer to the child of God than life, and for it he should unswervingly stand. And while he battles for the truth, he may manifest all the graces of the Spirit of God, and the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; not slothful in business, kind, a goodporter of faith, a partaker of the sustenance of the Lord, and a mediator of the truth; if God require it, will give them repentance unto the acknowledging of the truth: that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii, 24–26.

Those who have not wisdom and grace sufficient to obey these teachings of the Apostle, had better never be concerned with them; and more especially in the presence of the unbelieving. Such had better wait at some Jerusalem till they be endowed with power from on high, that they may bear the "fruit of the Spirit," which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 22, 23.

Says Peter, "If ye be of God, let me not despise; if it be of the devil, let me not embrace it; Lord, I lay my soul in this matter only at thy foot; let me not be deceived, I humbly beseech thee." 

Bunyan's Prayer.

"O, Lord, I am a fool, and not able to know the truth from error; Lord, leave me not to my own blindness, either to approve or condemn all things according to the will of God, which is sufficient to purify the heart, and to govern the tongue. Look forward to the 144,000 overcomers. In their mouth was found no guile: for they are without fault before the throne of God." Rev. xiv. 5. A great work must be accomplished for some, to fit them to stand on the Mount Zion.

As Communications of esteemed brethren sometimes contain expressions which we choose not to use, and sentiments which we would not advance, we would say, that we are not responsible for what appears under this head.

From Bro. Wheeler.

"DEAR BRO. WHITE:—I would say through the Review and Herald that many have been quite interested in the truth and wanted to hear on the third angel's message, and that we are now in the time of the "cleansing of the Sanctuary," giving a perfect harmony to the different parts of the great period, and that we are now in the time of the prophetic periods into the future, I feel to rest down on the "original Advent faith," or upon the rock bottom; their principles being fully sustained by the word of God.

By these principles the great prophetic period of the 2300 days is shown to have terminated in the year 1844, and that we are now in the time of the "cleansing of the Sanctuary," giving a perfect harmony to the different parts of the great period, and that we are now in the time of the prophetic periods into the future, I feel to rest down on the "original Advent faith," or upon the rock bottom; their principles being fully sustained by the word of God.

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message and the commandments of God. I expect to spend a few weeks in this part of the State if the Lord will. May your hands be strengthened.

Orrington, Me., Feb. 21st, 1854.

F. WHEELER.

FROM BRO. CORNELL.

DEAR BRO. WHITE:—I have been laboring in this Village a short time past with good results. I have a large congregation of seventh-day Baptists here. They kindly opened their meeting-house for lectures on the prophecies. There was a general attendance, and many are searching them diligently. Some have already decided "that these things are so." I have not seen in any place a more general and persevering interest than here, since I have been in the message. There has been calls for lectures in five different neighborhoods since I came here, and it is reported that the present calls supplied? O Lord speed the work! I expect to spend five or six weeks more in this State. I am now turning northward in search of the lecturing brethren.

As ever, onward in the truth.

Milton, Wis., Feb. 20th, 1854.

E. M. CORNELL.

FROM BRO. HUTCHIN.

DEAR BRO. WHITE:—Since my last I have returned to Pottery Co., Pa., and find that the cause of truth is still progressing here. I have the privilege of the gospel ministry of the messengers, and we have recently received the third angel’s message— "And the separating work is now going on. The dividing line is being drawn between the righteous and the wicked, and between him that serveth God and him that serveth not." I was surprised, and could hardly credit the report; but yet I had a desire to know something about it. We have recently received the Sabbath-keepers—and I am confident with as great, if not greater satisfaction on meeting with several of the dear brethren and sisters scattered abroad. I do rejoice that God has said, "And I will cause you to pass under the rod of his wrath, and under the scourge of his fierce anger." Eze. xx, 35-37. His reason for bringing ancient Time theory is presented before the weak and unwarried, and they are falling a prey to the powerful decep-
tions of Satan. Many have been deeply impressed, and I feel that when the enemy comes in like a flood, that the Spirit of the Lord shall lift us up a standard against them. You believe we live in the last days. I can truly say, "Thy kingdom come." I believe the time is near when Christ will take his weary children home. I should be overjoyed, but we are not yet prepared. You will defer all criticisms when I tell you I shall be eighty-five years of age, next May. I was eleven years old the dark day. I must accept the fact that I take it as a sign that God is redeeming children home. I have a strong hope I shall be one.

May the Lord strengthen his saints white here to do his will, is the prayer of your unworthy and well-wisher.

Mary Bovee.

Saukville, N. Y., March 1st, 1854.

FROM SISTER BOROES.

DEAR FRIEND:—I have enclosed one dollar, and wish you to continue sending the Review. I have never been able to obtain the Review except at Milton, where I was six years since, and then I knew no way to get them. Last Fall, my beloved Nelope, Urs. Bucklin, returning from the west, called on me, and said I should have them six months. They have come and the time is run out. It is nothing new, I believe we live in the last days. I can truly say, "Thy kingdom come." I believe the time is near when Christ will take his weary children home. I should be overjoyed, but we are not yet prepared. You will defer all criticisms when I tell you I shall be eighty-five years of age, next May. I was eleven years old the dark day. I must accept the fact that I take it as a sign that God is redeeming children home. I have a strong hope I shall be one.

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Mary Bovee.

FROM SISTER WHEELER.

DEAR BR. WHITE:—We are living in a time when the enemy is on the alert, deceiving and drawing away God’s children by their falsities, and all who are not found watching are liable to be drawn away, and to be taken captive by him at his call. Am I not thinking, in reference to the Nebuchadnezzar’s Time theory is presented before the weak and unwarried, and they are falling a prey to the powerful decep-
tions of Satan. Many have been deeply impressed, and I feel that when the enemy comes in like a flood, that the Spirit of the Lord shall lift us up a standard against them. You believe we live in the last days. I can truly say, "Thy kingdom come." I believe the time is near when Christ will take his weary children home. I should be overjoyed, but we are not yet prepared. You will defer all criticisms when I tell you I shall be eighty-five years of age, next May. I was eleven years old the dark day. I must accept the fact that I take it as a sign that God is redeeming children home. I have a strong hope I shall be one.

May the Lord strengthen his saints white here to do his will, is the prayer of your unworthy and well-wisher.

Mary Bovee.

Saukville, N. Y., March 1st, 1854.

FROM FRANCES STRONG.

DEAR SISTER FORD:—Since the Stowe Conference, but Antonio has not the least desire to obey God in keeping all of his commandments. For months previous to that meeting, I was firmly and energetically opposed to the Sabbath, as the only Sabbath of the Bible; but still I could not make up my mind to bear the reproach of keeping it. Perhaps it would not make much difference to you a brief history of my experience, and the manner of my coming to a knowledge of the truth. Nearly two years ago, I received intelligences that some relatives of mine, residing in the same place with me, had changed their views in regard to the Sabbath, and instead of keep-
ing the first, had commenced keeping the seventh-day. I was surprised, and could hardly credit the report. Yes, but yet I had a desire to know something about it. They were friends that I loved, and respected, and I had a strong reason for respecting their embracing so strange a belief. I visited them shortly after, they pointed out the reasons of their views, and of their Sabbath and the word harmonized. I read my Bible, but with the expectation of finding sufficient proof to overthrow their belief, I found myself sadly disappointed. I went to prove that they were right. I could not return, for I could not forget the poor, despised Sabbath-keepers. Up to this time I had never made a profession of reli-
gion, but I felt that I was having a hope in Christ as never before. I com-
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GREAT HOPE IS.

There is soon to be a great revolution on earth, and an everlasting kingdom set up, which the glory of the Lord shall be as the light of morning. This kingdom is the Eternal State, as the constitution of the world for six thousand years, that it only is great and good and wise. By the living energy of his will he can create, accomplish, or destroy all things. At the beginning and the end. He is perfect, changeless, and holy—and the glory of his being. Justice and truth and mercy originate and unite in him, and his power is almighty and eternal. This is the Sovereign, and his constitution...