

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."

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SHALL WE MEET.

SHALL I meet thee, my brother, in Eden restored
To purity, loveliness, beauty and bloom?
Where God and the Lamb shall be ever adored,
And joyfulness flourish, unsullied by gloom?

Shall I meet thee, my sister, where sorrow and crying
And pain cannot enter, and death shall not be?
Not a pang e'er be felt, no drooping, no sighing,
Where all are immortal, and happy, and free.

Oh! shall we meet? though our lot it may be,
To pass through the portals, of death's dark abode?
How cheering the promise, the saints will be free,
And joyfully reign in the City of God.

Yes, we will be there, through the Master's rich grace!
My brother, my sister, be this thy resolve!
Oh! think of the bliss, to behold his bright face,
While Eternity's age shall its cycles revolve!

A season of sorrow—and joy shall awake!
A strife brief and noble—and conquest is won!
Would'st thou of the rest of the righteous partake?
Then, brother, with zeal, to the end labor on.

Enduring the cross, and despising the shame,
My brother, my sister, like Christ let us be!
The crown keep in view, and in Jesus' name,
The end of the conflict in glory we'll see

S. GOULD.

Randolph, Vt.

THE INSTITUTION OF THE SABBATH.

We give below an article which we find, headed as above, in the *Advent Herald*, for May 24th, 1856. It is one of a series of articles which are now appearing in the *Herald* on "The Earth: its Curse and Cure," and may therefore be considered a standard work on their side of the question; the best that they can present in defense of their own practice, which is Sunday-keeping. It is on this account that we notice it; since viewed in any other light, it is unimportant.

We would here remark that in our discussions of the Sabbath question, we are not actuated by a spirit of sectarian controversy, or a desire merely to maintain our theory. It is not from any wish to be odd, or to seem so, that we separate ourselves from the mass of the world by observing as the Sabbath, the seventh instead of the first day of the week; but it is only from the firm conviction that in no other way could we answer the requirements of God's holy law; and that that justice which is the habitation of his throne would demand no less than this at our hands. There is no class of people who would be more willing than ourselves to have it proved from the "lively oracles," that the first day of the week is the day which claims our special regard as a Sabbath, holy unto the Lord, or who would more will-

ingly observe it, when it should be thus proved. We therefore wish to let all the arguments of our opponents have all their bearings in their broadest and fullest extent, that it may be proved, if possible, that the Sabbath falls on Sunday; for we would be bigoted indeed, if, without reason, we should persist in a practice which causes us some inconvenience, and much opprobrium. We cannot however, in this matter, for the sake of popularity, or convenience, or the friendship of the world, or the esteem of friends, violate our own consciences, or any just and established principle of interpretation. But to the article. Our remarks from time to time will be found enclosed in brackets. The *Herald* says:—

Israel departed from the Red Sea [Ex. xv, 22] "into the wilderness of Shur" three days' journey, where the people murmured because the waters were bitter. The Lord made the waters sweet; and then [verse 27] they came to Elim, where were twelve wells of water, and three score and ten palm trees; and they encamped by the water." till [xvi, 1] "They took their journey from Elim" and "came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt;" which was just four weeks from the seventh of Adan.

There [verse 2] "the whole congregation" murmured against Moses and Aaron, because they hungered; when the Lord [Jehovah] said to Moses, [verse 4], "Behold I will rain bread from heaven for you," that "I may prove them, whether they will walk in my law or no." Moses said to the people, [verse 8], "The Lord [Jehovah] shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord [Jehovah] heareth your murmurings which ye murmur against him; and what are we? your murmurings are not against us, but against the Lord [Jehovah]." And as "the whole congregation" [verse 10] "looked toward the wilderness, behold the glory of the Lord [Jehovah] appeared in the cloud." "And it came to pass" [verses 13-15] "that at even the quails came up and covered the camp; and in the morning" "there lay a small round thing, as small as the hoar frost on the ground; and they said it is manna; for they wist not what it was. And Moses said, This is the bread which the Lord [Jehovah] hath given you to eat." Thus the Elohim [Psa. lxxvii, 24-27] "rained down manna," gave "them of the corn of heaven," and "man did eat angels' food." He also "rained flesh upon them as dust, and feathered fowls like as the sand of the sea."

This manna they gathered every morning for six days; and [verse 22] "on the sixth day they gathered twice as much," at which they wondered and went and told Moses. He replied, [verses 23-30] "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord [Jehovah] . . . six days shall ye gather it; but on the seventh day which is the Sabbath, in it there shall be none. . . The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

This is the first recorded instance of the formal observance of a day of rest by the descendants of Abraham. The manna had fallen six days, and on the day preceding its fall, Israel had taken a long journey [verse 1] from Elim to the wilderness they were then in; which day, therefore, was not observed by them as a day of rest, as it would have

been had they regarded it as their established Sabbath.

[We do not by any means consider it certain that the manna had fallen just six days, and that consequently they had taken a long journey the seventh day previous. We have no warrant for making the first day on which the manna fell, the day from which to commence the numbering of the week. God spoke of the sixth day. We claim that he spoke of it with reference to its position in the week, regardless of the time in which he commenced to rain manna. But admit that it is as the writer asserts, that journey performed under the direction of the Lord, would no more have been a violation of the Sabbath law, than was the marching around Jericho, seven successive days, one of which must of course have been the Sabbath.]

The day of this journey, "the fifteenth day of the second month," was the thirty-first from "the fourteenth day" of the first month, when they departed [xii, 27] from Rameses to Succoth." As they encamped at Succoth the first night, in the edge of the wilderness the second, [xiii, 30,] and crossed the Red Sea during the third night, which was the commencement of the seventeenth day—their time being reckoned from even to even—it was on the seventeenth day that they sang their song of deliverance [xv, 1] on the eastern shore of the Red Sea. From the seventeenth day of the first month to the fifteenth day of the second, the day of their journey from Elim, would be just twenty-eight days, or four even weeks; and therefore the seventh day, from the day of that journey, the seventh day after the manna had fallen six, and the first of its cessation, would have been the fifth Sabbath in regular order, after they had left the Red Sea, had they celebrated that as a Sabbath in which they sang their deliverance.

The institution of the Sabbath was coeval with the creation. Gen. ii, 3. "God blessed the seventh day and sanctified it; because that in it he had rested from all his work." To sanctify, in the sense of the word here used, is to separate, to set apart, or appoint to a holy, sacred or religious use. By a formal appointment, God thus distinguished from the other six, one day in every seven, and commanded it to be observed as a day of rest—not as a local, but as a universal observance.

Whether there was an observance of the Sabbath during the period from Adam to Moses is not distinctly indicated in the Scriptures. In Gen. vii, 4, 12, and viii, 10, 12, the days are numbered by *sevens*, which is of some significance; and in Gen. xxix, 27, the *week* is known as a division of time. The earliest Greek poets make distinct reference to the week as a cycle of time, as do the ancient Chaldeans, Romans and Egyptians; and it is inconceivable how a period, not marked by any natural division of time, should have become universally known unless it was observed from the creation and transmitted among the heathen by tradition.

"The Sabbath," said the Saviour, [Mark ii, 27,] "was made for man." This declaration clearly refers to its original institution as a universal law. It was made for man; not as he may be a Jew, or a Christian, but as a man, a creature on trial for eternity, and under obligation to love, worship and obey his Creator. It was made for man's comfort and convenience: it gives him opportunity for that physical rest which his bodily nature imperatively demands, without which the race would speedily deteriorate, and it gives him opportunity to call

his thoughts away from earthly cares and objects, and to center them on God. It is a reprieve, during one seventh part of his probationary existence, from the sentence which would otherwise doom him to constant toil; and is so much left of what was given to man before the fall: to remind him of the Eden which he has lost, and to typify to him the Eden that is to be restored, when all toil and weariness shall forever cease. His well-being in this world and the next, is thus subserved by God's having blessed the seventh day and hallowed it.

Dr. Clarke happily remarks, "God has spoken well of the Sabbath, and good to them who conscientiously observe it." And Bishop Patrick says: "The more pious any people were, the greater respect they had to this day." As men became wicked, the observance of one day in seven, doubtless, became mostly, if not entirely, disregarded; and the children of Israel in their Egyptian bondage, must have been unable to gain time from their "task masters" for its observance; and they had probably become careless, if not indifferent, respecting it. But now that Jehovah their Elohim had taken them under his special guidance, he re-instituted the Sabbath, re-consecrated and sanctified it, and again gave it to them; so that Moses said, [Ex. xvi, 29,] "See, for that the Lord [Jehovah] hath given you the Sabbath,"

[We see no necessity for here taking the position that the Sabbath was here "re-instituted, re-consecrated and sanctified." The writer has admitted that "the institution of the Sabbath was coeval with creation;" and it was then blessed and sanctified; and how can a thing be re-instituted, till it has been abolished, or re-consecrated until it has been rendered profane? But we have the best evidence that the Sabbath had been observed from creation; because (1) God would not give an institution to man before he intended that he should observe it; and (2) we have repeated mention of the division of time into weeks, which, if it was not derived from the events of the first week of time, would be unnatural and arbitrary. God had now liberated the children of Israel from their Egyptian bondage, and cruel task-masters, where they could keep his Sabbath, and he therefore reminds them of his ancient institution, and gives them manna to prove them whether they would walk in his law or no.]

Whether, or no, the day designated for their observance, coincided with the seventh in regular succession from the paradisaical week, there are no means of determining; but as it was the seventh, after six days' work in the gathering of manna, its observance answered all the purposes for which the Sabbath was instituted; and which were of a twofold nature.

[If we believe that the Sabbath institution is one institution, and was binding on men from the day it was given to the time of Israel, it seems to us a very singular position to question whether the day that God designated as his Sabbath was the seventh in regular succession from the first. Did not God know which the true seventh day was? To say that he did not would be an abuse of faith; and to admit that he did, would obviate the necessity of raising any question on the point. Concerning the purposes of the Sabbath, and the day that is required to answer those purposes, we shall speak in another place; as the *Herald* itself admits that it was designed to commemorate God's work of creation in the following language:]

1. The Sabbath was commemorative of God's great work of creation in six days; which those do not commemorate who keep no Sabbath. And those who pretend to keep one, but deny the Mosaic cosmogony of the earth, do not keep it as a day commemorative of God's creative power.

[We are glad to see this great truth so frankly admitted; but we have to inquire of any candid person, if those who keep no Sabbath, do not commemorate the Rest-day of Jehovah, can they do it by resting on the first day of the week, when his rest took place on the seventh? We dare not contend that they could. If the division of time into weeks is the result of the events of the first week of time, wherever this division is regarded, and a day kept to commemorate the rest of God on the seventh day of that first week, it must of course be

the seventh day of each week. It is utterly futile to deny this; because it is a fact, and facts will not yield to sophistry,—it is a fact that resting on the first day of a week will not commemorate a rest which occurred on the seventh. Even if we did not know the true seventh day in succession from creation, we must nevertheless keep the seventh day of what we regard the week, or our practice would carry with it no significance whatever. The *Herald* now presents us with the fourth commandment, which we are always glad to see quoted, though the efforts sometimes made to wrest and pervert its meaning are extremely painful.]

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

The words of this command are positive and unequivocal, that after six days of labor there must follow a day of rest. But no intimation is given of the point of time at which the enumeration should set out, and the weekly cycle begin. Had the command indicated this, it would have been accompanied by some rule so that all nations might observe the same hours. But the law is not fettered with that circumstantial exactness which would require difficult and sometimes astronomical calculations to insure its uniform and simultaneous observance, and which now varies according to the latitude and longitude of different places. As there are no means of learning the day that corresponds to the original Sabbath; and as nothing is added respecting the commencement of the days for work, it cannot be reasonably disputed that the command is truly obeyed by the observance of every seventh day, after six days of labor, independent of any particular method of computing the septenary cycle.

[The fourth commandment requires the observance of the seventh day of the week; and we think there is some "intimation" where the weekly cycle should begin: it begins with no other than the first day of the week! It is not at all difficult to see this; and then the commandment positively declares that the seventh day of that cycle is the Sabbath, and as positively commands us to keep it. The puerile remarks about the "same hours," "circumstantial exactness," "astronomical calculations," "latitude and longitude of different places," we might have expected from some other source. We know not that it has ever been claimed by any people that the Sabbath law requires the simultaneous observance of the same hours. But as the *Herald* and most other First-day advocates use it to sustain and defend the practice of Sunday-keeping, we claim at least an equal privilege with it, in regard to the seventh day to which alone it has any application. There is nothing plainer than that the commandment requires the observance of the seventh day of every weekly cycle; and the Bible is elsewhere very explicit in informing us where the day commences: "The evening and the morning were the first day." "From even unto even shall ye celebrate your Sabbath." It requires no very great stretch of faith to believe that we have now the day that "corresponds to the original Sabbath;" as it was designated by God himself, and carefully preserved by Israel till the days of Christ; and since that time there has been no discrepancy between the reckoning of Jews, Christians or Mahomedans. As it is therefore sufficiently evident that we have now the true seventh day, at any rate, "it cannot be reasonably disputed that the command is truly obeyed" by keeping that day; while it cannot be reasonably claimed that it is obeyed by keeping any other day.]

2. The seventh day is also typical. There is "a promise" left [Heb. iv, 1] of entering into God's "rest;" "for" which, the apostle says, [verse 2,] "unto us was the gospel preached, as well as unto them." He also [verse 5] quotes Psa. xcv, "If they shall

enter into my rest," as evidence [verse 9] that "there remaineth therefore a rest," or, as in the margin, a keeping of a Sabbath "to the people of God;" and he exhorts Christians to labor [verse 11] to enter into that rest, lest any man fall after the same example of unbelief;" by which the Jews failed to enter in. Because the day of rest is thus typical of the future, and because one day with the Lord is as a thousand years, the belief has been generally prevalent, that at the close of six Chiliads in the work of redemption, the seventh millennium would usher in the "rest" thus typified.

[It is not our purpose to discuss the question here whether or not the seventh day is typical of a future rest. We will take our opposers on their own ground; and if the Sabbath is a type, and they would keep it as such, they are necessarily confined to the seventh day of the week, until the antitype shall be reached. A First-day rest cannot be typical of a seventh thousand years rest. We are at a loss to know which one of his "figures of speech" the editor of the *Herald* would bring forward to make it perform such an office. By their own position therefore they are bound to keep the seventh day till we are ushered into that rest that remains for the people of God, of which they contend that the Sabbath is a type.]

This commemorative and typical significance of the Sabbath being of universal application, a seventh day of rest is needful to be observed by all who worship Jehovah. But it is not left to every individual to decide for himself where his week shall commence, or at what place in the weekly cycle his rest-day shall fall. The day has its public as well as its private uses; and these require that some day shall be observed by all in the same community. God indicated to Israel where their week should commence and end, by withholding the fall of manna; and there was a propriety in the selection of that day for them; for that day had a national significance, which it was profitable that Israel should commemorate, in addition to its universal significance. God said to them [Deut. v, 15] "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God [Jehovah Elohim] brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath holy." How sweet to them must have been the remembrance of that first resting day from their Egyptian bondage—the first they had ever enjoyed from their cruel trials and fatiguing flight—when they sang their song of deliverance on the sea-shore? And therefore there was no more appropriate epoch from which to count their weekly cycle than that on which they rested from their pursuing task-masters.

[We have before remarked that we have no warrant for making any event in the history of the children of Israel, an epoch from which they were to reckon their weekly cycle. Such a position could only originate in a lack of faith that God knew how to preserve the numbering of his weeks. Our readers will please detect the speciousness of the argument in the first part of this last extract. The artful method here used to virtually strip the fourth commandment of its vitality and power, is by no means original with the *Herald*. By various assertions, the attempt is made first to render the fourth commandment vague and indefinite; and then by special circumlocutions they light upon the first day of the week, as being a notable day and very proper to be observed as a day of rest! Who does not see that an attempt to attach such a disgraceful laxity to the fourth commandment, which is defended by the definite article, *the*, and that continually, destroys the Sabbath and does dishonor to its divine Author. We find by the record at the beginning that the blessing was placed upon the day. It was *the* day which was set apart and sanctified. It is *the* day which we are commanded to keep holy. There is nothing said about blessing the institution, abstractly, or setting it apart for man; and the command does not read, a seventh day is the Sabbath, in which thou shalt not do any work. Take away the particular day, and the institution is destroyed. No man can honestly deny this. But if any before admitting this must know the opin-

ions of learned men, we have only to remark that there are men who admit this, as learned and reliable as any who deny it. We need not enlarge upon this point. Much has been written touching it; and if the *Herald* has not acquainted itself with these writings it is poorly qualified to discuss the Sabbath question; and if it has, we marvel at the position taken. We do not wish to impugn any man's motives; but the Bible speaks of some who are "willingly ignorant!"

As the particular day designated for its observance by Israel, was needful only for its national significance, [We would here inquire if the creation of the world, which the *Herald* has admitted was commemorated by the Sabbath, was an event which concerned the nation of Jews only?!] it follows that should it cease to be a national and come into universal observance, its universal significance might be commemorated on any other succession of seventh days that should be regularly preceded by six days devoted to secular pursuits, provided God should change it. [Yes, provided God should do it! It remains to be proved however that God has done it.] And as God indicated the day he would have the Jews observe, [He did more this: he indicated the day he would have every one observe; since the Sabbath day was given to man centuries before a Jew existed.] it would be expected—should any event transpire of more general interest than one that affected only a single nation—that, either by precept or by his providence, he would designate a day that should commemorate that, while it should still retain its original significance. [We do not believe that such an institution as the Sabbath is dependent for its existence or particular observance on any event in human history, since its first institution.]

Such an event did occur; he who instituted the Sabbath asserted his prerogative over it, to change, abrogate or to perpetuate its observance, when he declared [Mark ii, 28.] that "the Son of man is Lord also of the Sabbath." He did not abrogate it, but re-affirmed it when he acknowledged the binding force of the entire Decalogue, [and in so doing he acknowledged the seventh day which alone the decalogue recognizes.] which, written on two tables of stone, he denominated, [Matt. xxii, 36-40.] the "two" commandments. He was the end of all those observances which typified his death: but the Sabbath typified the rest that he will give at his second coming, and therefore it is to be observed till then. Being of universal significance, it survives those observances which were merely national.

[We would here inquire what it is which is of universal significance. The *Herald* has told us that the Sabbath is commemorative of the work of creation, and we suppose is therefore of universal significance: and then it says that the day which the Jews observed was commemorative of their deliverance from Egypt, and was consequently only of national significance; and then says that the Sabbath "being of universal significance survives those observances which were merely national." By this we can only understand that the institution commemorates one thing, and the day on which the institution is observed commemorates another; and that the institution being of universal significance, survives the day on which the institution was observed, which was only of national significance!! We conceive then that the institution bears the same relation to the day that the immaterial and invisible, immortal soul of popular theology bears to the body: the body dies, and away flies the soul in immortal existence; so the day of the Sabbath expires, but the undefinable principle of the institution still remains, ready to re-enter any other day which shall be designated! But while the Jews were so zealously observing the Sabbath on the seventh day, which day was only of national significance, and belonged to them, as is claimed, on what day should the other nations have observed the Sabbath, and then what would the day they kept have commemorated! Thus we see the absurdity of talking about an abstract institution of rest independent of a definite and particular day. If there is no specific day, there is no institution: remove it from a definite

day, and you destroy it immediately and thoroughly; and thus the matter is ended.]

The observers of the Jewish day crucified the "Lord of the Sabbath:" and while they were hypocritically keeping the day that commemorated their deliverance from Egypt, his body was a tenant of a tomb.

[As there is no Sabbath without a specified day, the assertion here is that the Sabbath commemorated the Jews' deliverance from Egypt. But the *Herald* in this very article has claimed that the Sabbath was commemorative of the work of creation. Can then two events, over two thousand years apart and bearing no resemblance to each other, be commemorated by the same memorial? If so it might be well for the American people to consider their weekly Sabbath as commemorating the Landing of the Pilgrims, and the Declaration of Independence, and so dispense with the yearly ceremonies by which those events are now celebrated. We admit that it was proper for the children of Israel, as a nation, to commemorate their deliverance from Egypt, and we claim also that God, according to the harmony of all his works, gave them all that was necessary to do this in the feast of the Passover.]

He passed over their day; and on the first day of the week, he who [Rom. iv, 25] "was delivered for our offences, was raised again for our justification;" which event was of more momentous interest to the whole race than any that had transpired since he first rested from his work of creation.

[By what authority is it called above "their day?" The day of the Sabbath is no more peculiar to the Jew than to any other man on the globe; since the Sabbath was made for man; and according to the *Herald's* own admission, was made in the beginning and designed for all. The resurrection of Christ is spoken of as being an event of "more momentous interest to the whole race, than any that had transpired since he first rested from his work of creation." Well, what if it was? Tell us how this affects the fourth commandment of the decalogue! We have heard no voice as yet, from all the scriptures, repealing the declaration which was uttered from the mount of Sinai. We have seen no edict removing from God's holy Rest-day the blessing and the sanctity, with which it was consecrated in the beginning. We have seen no arm raised by the appointment of God, to strike down those divine barriers which were given to guard the Sabbath, and thus render secular and profane, what was once set apart to a holy and sacred use. Till we find some such records in the word of God, we cannot mistake our duty.]

This event was worthy of universal commemoration, and it was a type of the future resurrection of all the redeemed; and as such, its day was more fitting for Christians of all nations to observe, than a day that commemorated only the national deliverance of the Jews. By resting on it, it was no less "the seventh," after six days of labor, than had been the last day of the week; and therefore, as well as that, its observance was commemorative of God's rest from his work of creation and was typical of the future rest reserved for his people.

[We think as highly as any other people of the resurrection of our Saviour, and admit that the event was worthy to be commemorated. But has not God given us a beautiful and appropriate memorial of this event? Are we not, in the ordinance of baptism, planted in the likeness of his death, and raised in the likeness of his resurrection to walk in newness of life? And have we need of any other memorial? God has not told us that it was "more fitting" for Christians to observe the first day for this purpose: the apostles have not told us so: it is nowhere in the Bible told us so: it is a human assertion, and human only. Then where is the necessity of outraging all propriety and calling that a memorial which has no shadow of resemblance to the event to be commemorated? The *Herald* says that the first day is no less "the seventh" (!) after six of labor. Then here is an admission that the seventh day is necessary to commemorate the works of creation; but who would endeavor to keep the first day and evade the commandment by such a miserable subter-

fuge? Every day is the seventh compared with the preceding six; so is every week, and every year; and we may as well keep every seventh year, or seventh week, if this be the principle on which we are to act.]

After this there is not on record any marked Christian observance of the Jewish Sabbath. [We presume not. We do not know of any "Jewish Sabbath." The apostles did not know of any. It is not a real existence: it is a child of the prejudice which some degenerate Christians in the time of apostasy bore towards the people of the Jews.]

Apostolic practice is equally significant with apostolic precept; [but neither their precept nor practice bear any intimation to Sunday-keeping. We appeal to the inspired record which all can read for themselves.] and since then the first day has been universally recognized as "The Lord's Day." [The first day has not been universally recognized as the Lord's day. Prof. Brerewood says, "They know little who do not know that the ancient Sabbath did remain and was observed by the eastern churches, three hundred years after the Saviour's passion." The Saviour recognized it twice [John xx, 19, 26] by meeting his disciples on it. [Will the *Herald* tell us what day that was on which the Saviour met his disciples when they were out fishing. John xxi, 1-5. Was this the first day of the week? If so, it seems they were not very reverent towards their new Sabbath; for they must have known that it was the Sabbath, if, as the *Herald* claims, he had met with them and "recognized it" twice before. Chap. xx, 19, 26. If this meeting was not on this "Christian Sabbath," we think it rather goes to prove that the meeting of Christ with his disciples on any day did not make a rest-day of it! He met with them on the day of his ascension, [Acts i, 3-9.] but the Christian world seem to have forgotten to rest on that day!]

It was honored as the Pentecostal season when the Holy Spirit was poured out. [It was the feast of Pentecost, and not the first day of the week which was thus honored. Christ told his disciples just before his ascension that they should be baptized with the Holy Ghost "not many days" from that time; and if it had been his intention to honor the first day of the week, why did not the Holy Ghost descend the next first day after his ascension? But it was not until the second that it was poured out upon his waiting disciples; and the reason of all this is very evident: the antitype of the Feast of Pentecost had not till that time fully come; and therefore the inspired record is silent concerning the day of the week upon which it occurred.]

"The first day of the week" [Acts xx, 7] was observed by the apostles in coming together to break the bread that commemorated the death of Christ. [Our First-day friends are in a dilemma on this text, as some of them must be aware. We care not which horn of it they take, as they are both destructive, in an equal degree, to their cherished theory. If we admit the Bible reckoning of time, from evening to evening, that the twenty-four hour day commences with the setting of the sun, the meeting here recorded took place on what would now be called Saturday night, and the breaking of bread was after midnight, on what would now be called Sunday morning. The point now to be marked is that the day following this night meeting and breaking of bread, which would be the day time of Sunday, the disciples started off upon a long journey, some by ship, while Paul accomplished the first part of his journey on foot; which seems to us a very singular event to regard as a precedent for going to church. Second, if any contend for the present reckoning of days, namely, from midnight to midnight, it follows that the meeting was held on Sunday night, and as the breaking of bread was after midnight, that took place on Monday; and if this act makes a Sabbath, our First-day Sabbath is inevitably transferred to Second-day. We repeat, we care not which of these positions our friends take; for according to the first, the apostles and disciples traveled all day Sunday, and the *Herald* says that "apostolic practice is equally significant with apos-

toxic precept;" so they have as much as told us that we may travel too; and according to the second, there was no meeting held till Sunday night and then the breaking of bread was attended to on Monday! Now any one upon an examination of this passage, cannot fail to see all we have claimed, and should he in view of this still urge that the passage proves Sunday-keeping, we see not how he could defend himself from the charge of dishonesty, *provided* it should be brought against him.]

They commanded that on that day [1 Cor. xvi, 2] their brethren should lay by for those poorer than themselves according as the Lord of the Sabbath had prospered them. And that was the day that John, in the isle of Patmos [Rev. i, 10] had a view of his risen Saviour. [Paul does not command his brethren in 1 Cor. xvi, 2, to assemble at church and take up a public collection, that there might be no collection when he came; but he commands every one to lay by him in store; and why did not the Editor of the *Herald*, in throwing in his coloring, say, as the Lord of the *First-day* had prospered them? This text to prove what people generally claim for it, ought not to be more than half expressed; thus, "Now upon the first day of the week let every one of you lay by!" On Rev. i, 10, we inquire, How does the *Herald* know but that John was in the Spirit on Thursday? That is supposed to be the day of Christ's ascension, and isn't that therefore the Lord's day?! and how does it know but that John had a view of his *ascended* as well as "risen" Saviour? We deny, point-blank, that Rev. i, 10, refers to Sunday, and would earnestly entreat those who think it does, since they have had the satisfaction of repeating it so often, to just bring forward now some proof to sustain their assertions. We ache for a little proof on this side of the question; some little tangible foundation, which the poor *First-day* dove, so often sent out, may find to rest the sole of her foot upon.]

The first day of the week was thus honored by Christ and his apostles. [The first day of the week was never especially honored by Christ or his apostles. We are happy to inform Bro. Bliss that this point is also open for *proof*; and we would ask him also what they meant by mentioning the Sabbath day at least fifty-nine times in the New Testament, and what day it was which they so often recognized and referred to?]

The voice of the Church has ever since uniformly testified to its observance. [The voice of the Church has not uniformly testified to its observance as can be shown by numerous witnesses; unless the *Herald* would refuse to recognize any as belonging to the Church, except such as would advocate and practice this traditionary festival.]

The Providence of God has abundantly indicated that this is the day that he has sanctified for Christian worship and communion. [The Providence of God has abundantly indicated that he was willing to bless his people on any day of the week.]

And as those who observe the Sabbath neither commemorate God's work of creation nor typify his promised rest, so those who do not keep the Lord's day as the Sabbath, neither commemorate Christ's resurrection from his work of atonement nor symbolize their faith in the resurrection of the just at his second appearing. [As those who observe no Sabbath do not commemorate God's work of creation, so those do not do it who keep *First-day*; for they keep another day and for *another reason*. And those who attempt to show forth their faith in the resurrection by keeping the first day of the week, enter upon a service they are nowhere in the Bible commanded to perform, and have imagined an uncouth memorial which God has nowhere given. But to say that those who do not keep the first day, do not commemorate Christ's resurrection, nor symbolize their faith in the resurrection of the just, is scripturally false; for Paul expressly declares that to do this very thing is the import of baptism. Rom. vi, 3-5; Col. ii, 12. True the Papacy corrupted the ordinance of baptism so that it failed entirely to signify what it was intended to; hence the necessity

of some other memorial; which has given birth to the view we have just noticed. We come now to closing paragraph of the *Herald's* article, which we heartily endorse; and had it been carried out in the world thus far, there would have been no chance for a discussion on so plain, yet so important a subject as the Holy Sabbath.]

To keep Jehovah's Sabbath, it is needful to observe the day he recognizes, and which is significant of all the truths, for the perpetuation of which he has instituted it.

[*"To keep Jehovah's Sabbath it is necessary to keep the day that he recognizes."* In the fore part of this article the *Herald* labored to destroy the definiteness of the fourth commandment, and claimed that the command was truly obeyed by keeping any day after six of labor. Now, it seems, it admits the necessity of a definite day. We are glad to see so much of an advance towards the truth. The whole question now between us is reduced to this one point, What day does Jehovah recognize as his Sabbath? On this question we are willing to rest the issue. And we would respectfully invite any man in christendom to lay his finger on the record where God has acknowledged as his holy Sabbath aught else but the seventh day of the week, in regular succession from the first week of time.]—Ed.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, JUNE 19, 1866

THE INSTITUTION OF THE SABBATH

OUR readers will bear with us for occupying this week so much space on a subject which is to most of them so familiar. Yet it is well to review often the reasons of a belief which causes us to differ so widely in practice from those around us. The longer we live and examine the efforts which are made to sustain, or rather to apologize for, Sunday-keeping, the more we become convinced that all has been said on that side of the question that can be said. If there is anything new or further to be advanced we earnestly hope it may be searched up; but we cannot consider the matter in any way improved till the arguments for Sunday shall be freed from at least half a score of positive contradictions. As the matter now stands we labor at something of a disadvantage. There are some things so plain that they are hard to prove. For instance, it would be hard to enter into any connected chain of reasoning to show that the waters of a river flow down stream, or that the wind blows, or that the sun shines. It is said that taken upon an absolute level with the axis of the earth for a basis, the mouth of the Mississippi river is three miles higher than its source. Well then, some may say, it is "reasonable to infer," that the water would flow down from its mouth to its source. And if any one should contend for this, we should deem it sufficient to lay before his mind the fact that the waters of the Mississippi do flow all the way down from lake Itasca in Minnesota to the gulf of Mexico.

We look upon the Sabbath question in a similar light. People come on with their assumptions and inferences, some that the Sabbath was not instituted at creation, others that it was designed for only a portion of the human race; some that it is a memorial of the resurrection of Christ; others that it commemorates Israel's deliverance from Egypt; some that it has been changed, others that it has been abolished; some that we are to keep one day in seven, no matter which, others that we are to be fully persuaded in our own mind whether to keep any day or not.

In all these cases, it seems to us, it ought to be sufficient to present the *facts* in the case, as they are recorded in the sacred Book. There are the plain declarations of the Lord, and with those who profess to believe them, this ought to suffice, without the necessity of our entering into any special argument to prove them true.

MONTEREY TENT-MEETING.

THE second Meeting in the Michigan Tent for this season was held in Monterey, June 7th and 8th. We reached the place of meeting the 6th, and found Bro. Cornell, Lowree and Green on the ground, with the Tent erected in a pleasant and safe location on the farm of Bro. Wilcox.

Sabbath-keeping according to the commandment is quite a new thing in Monterey, it having been introduced there by Bro. Cornell early the present year. But there are now about forty intelligent believers in the Sabbath of the Fourth Commandment, immortality through Christ to be given at his soon coming, and the true inheritance of the saints. The investigation of Bible truth has made sale for a goodly number of Bibles in the place, which have been "searched," has stirred up the ire of the Dragon, the Methodist minister leading off, manifesting a large share of it, which has worked well in manifesting the honest, decided friends of truth.

The social meetings in the Tent were very free and reviving, and the word spoken during the Sabbath and First-day, had free course. The evidences of Christ's very soon coming, and the hope of the gospel were dwelt upon with great freedom.

Early Second-day morning, according to appointment, the school-house was filled with brethren and friends, who assembled to consider the subject of Baptism, which was briefly noticed as follows:—

1. By baptism we show forth our faith in the burial and resurrection of Jesus Christ, and the resurrection of the just at his second coming. "Buried with him by baptism into death." "Planted together in the likeness of his death." Rom. vi, 4, 5.

2. By the burial of baptism we profess to be dead. Burial should follow death. These are the figures used by the Holy Spirit to illustrate baptism and the necessary preparation for the ordinance. First, die to the world and to sin, then be buried. How many poor children have been buried in the water alive.

3. The law of God is the instrument to convince of sin and slay the sinner. Rom. vii. Therefore it is highly proper that those who embrace the Commandments of God, and the Faith of Jesus in the Third Message, and experience a Bible death, should have a Bible burial by baptism.

4. It is a subject which should be treated with candor and the greatest care. Most believers are not now satisfied with their former baptism, as it was not received understandingly, according to God's plan. All should be left free to act in the fear of God; while it is a most solemn duty to require evidence of Bible death before administering Bible baptism.

Spirited and affecting testimonies were borne by several. It was a heart-searching, weeping season. At 9 o'clock A. M. the congregation repaired to the water where thirty-three were baptized. It was a solemn yet delightful season. The aged and the youth joined to follow in the footsteps of Christ, and seal their faith in the hope of the gospel.

And here we may be allowed to acknowledge the goodness of God to us. The past Spring Mrs. W. has been afflicted with bad cough, attended with raising of blood. She has been very feeble. And it was with fear for the result that we started in a private carriage to the meeting. But by the blessing of God her restoration to health and strength was so rapid, that she spoke several times during the meeting with ease, and returned home almost entirely free from cough and pains of the lungs.

Bro. Waggoner and Cornell design laboring with the Tent this season. It was next to be pitched in a town where the present truth had not been preached and continue principally in new fields. Other brethren volunteered to go with the Tent. The enterprise is one of sacrifice, especially if the Tent goes in new fields. All the real friends of the cause in Michigan will esteem it a pleasure to act a part, more or less, in an enterprise so noble and so impor-

tant as the presentation of Bible truth before the people of Michigan. Brethren, let your prayers go up to God for success, while you stand ready with your means to meet the expenses of the season campaign as the Lord hath prospered you. J. W.

BE CIRCUMSPECT.

AND in all things that I have said unto you, be circumspect. Ex. xxiii, 13.

All the requirements of the Lord are just, and it is perfectly right that he should require the most exact obedience on the part of his creatures. This he has always done. He declares himself a jealous God; and whenever any have taken the liberty to vary from the strictest sense of his requirements, presuming that the Lord will not be so particular as to demand exact obedience from them, they have brought condemnation upon themselves and become objects of his wrath.

If he demand a firstling of the herd, a firstling it must be. If a red heifer be called for, a black one will not do. If "two years old" be specified that must be its age. If he say, "without blemish," so it must be. Although it may be much more convenient to offer a black heifer of three or four years old, which, though not a firstling, is even more valuable than the other, notwithstanding a trifling blemish or two; yet the lame sacrifice will be rejected, and the answer from heaven will be, "Who hath required this at your hands?" Men may offer many sacrifices instead of obedience, still "to obey is better than sacrifice."

When the sons of Aaron were required to offer incense with the consecrated fire from off the altar, Nadab and Abihu were slain for offering strange fire before the Lord. Had he spared them long enough to plead for themselves, they doubtless would have asked, "What difference is there betwixt fire and fire? As some in our time irreverently ask, "What difference does it make what day we keep? A day is a day; and I do not see why one day is better than another; and if I keep Sunday as it ought to be kept, I believe it will do." To such I answer, God demands obedience. He required the sons of Aaron to offer the holy fire which he had consecrated; and he commands you to keep his holy day—the day which he sanctified and blessed. In either case, if he had made no difference, there would be none. And since he has not informed us how Sunday ought to be kept, I think it safe to follow his example at the creation and labor on the first day.

In ancient time the transgressor was often made an example, the punishment of death being immediately inflicted; now it is otherwise. Some explain this by saying that in the ancient, rude state of society [the clay and iron age] it was necessary that punishment should be inflicted to deter others from crime; but in the present enlightened and refined state of society [the golden age] men are so much better that such restraints are unnecessary. But those examples were for us as well as for the ancients. They are recorded for our admonition. And with the proofs which we have of the truth of the record, if they do not have their designed effect upon us, we are certainly incorrigible.

But for the present the transgressor passes on unpunished. With the Bible in his own language in his house, he hearkens not to its commandments, and heeds not its awful admonitions. Though its commandments are broken and its warnings slighted, yet the uncomplaining Word lays quietly upon the shelf, beneath accumulated dust, uttering not a syllable to those who have no ears to hear, nor eyes to read. But though unheeded will its threatenings fail? Will not God be avenged on such a people as this? According to the inspired delineations of the world, instead of the golden, we find ourselves in an age of "miry clay." And though the will of God is written in almost every tongue, and on this account the

present generation, like ancient Capernum, is exalted to heaven, will it not, like her, be cast down to hell? No generation ever enjoyed so great light and such high privileges as the present; consequently all past generations will rise up in the judgment and condemn this. For this is the condemnation, that light has come into the world, and men love darkness rather than light, because their deeds are evil.

Permit me to exhort you, dear reader, to heed the voice of Divine Wisdom, and be circumspect in your obedience to God. By your love to him who has loved you, and by your desire for salvation—be circumspect. As you would escape all those things that are coming upon the earth, and stand before the Son of man—be circumspect. Do not imagine for a moment that God will accept a substitute, instead of what he has commanded. He demands the most exact obedience, and it is right that he should; and if we choose to vary from his requirements, we choose to do our own will instead of his. Says Jesus, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Brother, sister, are you trying to live up to the perfect rule that God has given us, or do you think that little variations can do no harm? While God requires us to lay aside every weight, every idle word, and all pride, shall we indulge, in a moderate degree, in those things which we know he hates? By no means. Let us be circumspect in all that we say or do. It is not a vain thing to serve God. Then let us aim at nothing short of obeying perfectly a perfect rule. It is by "giving all diligence" that an entrance shall be ministered unto us abundantly into the everlasting kingdom of God. R. F. C.

BUDDISM IN CALIFORNIA.—The following is taken from a late letter from San Francisco to the *N. Y. Herald*:

After the gigantic efforts of missionary and Bible societies to spread the beneficent influence of Christianity throughout heathenish lands, the people of San Francisco are witnesses of the inauguration of Buddhism on American soil, attended with unusual pomp and magnificence. The Chinese population have at last, after many disappointments, imported a wooden god and all the paraphernalia of their worship, for the purpose of erecting them as a permanent institution in our midst. They have in past years celebrated annually funeral feasts, visiting the graves of departed relations, to offer articles of food for their spirits to feast upon. This year the same observances were gone through the day before this deity was installed.

The ceremonies on the occasion lasted through five days, and the building in which they were performed was visited by upwards of twenty thousand people.

PRAYER FOR EDITORS.—The *Evangelical Magazine* says:

We have heard fewer prayers offered up to God on behalf of the editors of our Christian journals than for another class of public men; and yet we know of no servants of the Church who more need to be upheld by the importunate prayers of their brethren in Christ. A Christian editor needs great wisdom, consummate prudence, wakeful observation of men and things, unceasing self control, and, above all, a double portion of the Spirit of Christ. "Brethren, pray for us," that we may be enabled to acquit ourselves honestly and honorably and in Christian temper. Our own prayers will be greatly stimulated and encouraged by the conviction that thousands of devoted spirits are remembering us in their best and happiest moments at the Throne of Grace.

LUTHER IN PRAYER.—Once, says Theodorus, I overheard Luther in prayer, but O, with what life and spirit did he pray! It was with as much reverence as if he were in the felt presence of God, yet with as much confidence as if he had been speaking to a friend.

JESUS' COMING.

BY S. A. TAFT.

THAT Christ will come again the second time, without sin unto salvation, and in like manner as ye have seen him go into heaven, in the clouds with power, and great glory, is a truth so fully stated in the word of God, that it seems impossible that any professing to regard that word, should have ever denied it. But such is really the case. Men, professed Christians even, have denied and do still deny the possibility of such an event, saying the second advent is past already. Another class do as effectually deny it, by putting it at such an illimitable distance in the future as to destroy its applicability as a motive power to holiness; and substituting in lieu thereof the vastly inferior circumstance, the day of our death.

All this however is only a confirmation of the words of Dr. Carson, when he says "Not a single institution of the Lord Jesus, as it is recorded in the New Testament, has been left unchanged." "Not a truth is so clear as not to be disputed; nor a sentence so precise as not to be variously interpreted." And in this connection I cannot withhold the following from Rev. David Brown, A. M. He says, "It is not enough that we believe the doctrines of Scripture numerically so to speak. We must believe them as they are revealed—in their revealed collocations and bearings. Implicit submission to the authority of God's word obviously includes this. If, then, Christ's second appearing, instead of being full in the view of the church, as we find it in the New Testament, is shifted into the background, while other anticipations are advanced into its room, which, though themselves scriptural, do not occupy in Scripture the place which we assign to them, are we trembling at the authority and wisdom of God in his word, or are we not rather leaning to our own understanding?" Certainly we are, leaning to our own understanding, and the tendency is to corruption—to render null and void truths which the Holy Spirit has made most prominent.

The coming of Christ is a prominent truth, as any one may learn from the following testimony which is only a title of what might be given:

Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed against him. Jude i, 14, 15.

Behold he cometh with clouds and every eye shall see him, and they also who pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen. Rev. i, 7.

Every man's work shall be made manifest, for the day shall declare it. 1 Cor. iii, 13.

For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works. Matt. xvi, 27.

The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. *For the day of the Lord will come* as a thief in the night. 2 Pet. iii, 9, 10.

Beloved, think it not strange concerning the fiery trial which is to try you, . . . but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. 1 Pet. iv, 12, 13.

Be patient therefore brethren unto the coming of the Lord. James v, 7.

Let your loins be girded about, and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Luke xii, 35-37.

And now, little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming. 1 John ii, 28.

When Christ who is our life shall appear then shall ye also appear with him in glory. Col. iii, 4, 5.

It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 John iii, 2, 3.

Our conversation is in heaven, *whence also we look for the Saviour*, the Lord Jesus Christ. Phil. iii 20. Hold fast till I come. Rev. ii, 25. Ye do show the Lord's death till he come. 1 Cor. xi, 26. Waiting for the coming of our Lord Jesus Christ. 1 Cor. i, 7, 8.

Nor are these all: Luke xix, 13; 1 Thess. v, 9, 10, 23; Phil. i, 6, 9, 10, all speak the same great truth. Indeed the Bible abounds with testimony to the effect that our Lord shall come again.

Now what are the necessary inferences—for no other—are legitimate—from this mass of testimony. They are,

1. That the Lord Jesus Christ at the time appointed by the counsels of heaven, shall so come again in the manner as ye have seen him go into heaven.

That at that time, *then* shall all the truly pious, appear with him in glory, have confidence before him, be like him, seeing him as he is, and be glad with exceeding joy. *Then* shall they obtain salvation by our Lord Jesus Christ, and come into possession of the crown of righteousness which the Lord, the righteous Judge, shall give them in that day. Glorious day! Delightful hour. Who would not love the appearing of the Lord. *Then* shall they be present with the Lord, and he shall lead them beside green pastures, wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things—the day, the time, the state and condition of pain are passed away.

How infinitely to be desired is the day of the Lord to the day of our death. The intermediate at best is vastly inferior to the resurrection state. Death is greatly to be deplored. It is penal; and casts the shadow of its chilling influence over the whole period of man's existence from the cradle to the grave, and from the grave to the glorious resurrection. The soul, unclothed by the forces of death, is necessarily vastly incapacitated, unless it be true, as some affirm, that immediately upon the dissolution of the present body, it takes to itself another, which like the present, shall be to it means and instruments of action and perception. But where is the evidence? That a body of some kind is an essential condition of the soul's activity is certain. But where, and what is the nature of that body which the soul has during the intermediate! And if it be one, in which the capacities of the soul for knowledge and enjoyment are vastly increased, where will be the necessity of the resurrection of the present body. Why compel the soul to a second divorce—for if it have a body the union must be most intimate as now—and throw it back to another body—the old one glorified? "Not that we would be unclothed," says the Apostle, "but clothed upon, that mortality might be swallowed up of life."

The truth is, in death the soul is unclothed and separated entirely from the material universe. Its instruments of action and perception are entirely demolished. The body, that source of endless intellections of an external origin, is in ruins. To the soul, the material universe is annihilated by the stroke of death; and a most fruitful source of innumerable pathemetic sensibilities are forever cut off. Take the following as an illustration. Prof. Upham speaking of the emotions of beauty, says, "In regard to the occasions on which they arise, we remark further, that emotions of beauty are felt, and frequently in a very high degree, in the contemplation of *material objects* that are addressed to the sense of sight, such as woods, waters, cultivated fields and the visible firmament. We look abroad upon nature, in the infinite variety of her works, as she is exhibited in the depths below, and in the heights above; in shells and minerals; in her plants, and flowers and trees; in her waters, and her stars and suns; and we find the mind kindling at the sight," and lighting up to the highest degree of brilliancy from the inexhaustible fountains of pleasure thus suddenly opened within.

All these are quieted in death. Oh! what a calamity, what a catastrophe! The coming of Christ however, amply compensates for all that has been lost. It re-establishes the connection of the soul

with the material universe, by giving it a body in all respects like the present, mortality and corruption excepted. This mortal shall put on immortality, and this corruption shall put on incorruption. Even so, Amen. Come Lord Jesus, come quickly.

CHURCH ORDER.

BY J. B. FRISBIE.

OUR minds have long been exercised with this most important subject of church order. Trials have sometimes arisen from bad treatment of offenses, rather than from the offenses themselves, simply considered. It has become highly important at this time that the church of God make themselves thoroughly acquainted with this part of their work. We sometimes fear that this branch of duty is too much neglected by us. There will be a company who will come into the "unity of the faith," as we learn from the following scriptures:

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

"Till we all come into 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."

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he (Christ) cometh and knocketh, they may open unto him immediately." There will be a little flock who shall be waiting for their Lord's return from heaven, who will come into the unity of the faith; when the watchmen shall see eye to eye at the restitution of the church of God.

1. The order that Christ established among his disciples. Jesus was "chosen of God." 1 Pet. ii, 4. "And he (Jesus) called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark vi, 7, 12, 13.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Luke x, 1. Ye have not chosen me, but I have chosen you, and ordained you. John xv, 16; Luke vi, 13; Mark iii, 14. God is the head of all, and he chose Christ, and Christ chose his disciples, and ordained them, and sent them out to preach, two and two, in the dark places of the earth, with power to cast out devils. Jesus' last commission to them was: 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. Matt. xxviii, 19, 20.

This shows who Christ intended to minister the ordinance of baptism, &c., and that this commission was not to cease with the disciples, but to continue to all his teachers down to the end of the world, even to his second coming. 1 Cor. xi, 23-26. Till I come. Acts ii, 39. To all that are afar off. John xiv, 16, 17. He may abide with you forever.

2. The order of the apostles.—1st. We have recorded the doings or order of the eleven, in filling a vacancy in their number. Acts i, 20-26. They appointed two, prayed and cast lots, to know which of the two the Lord had chosen.

2d. The next order we consider will be that of Paul, the chief apostle of the Gentiles. "Paul, called to be an apostle of Jesus Christ through the will of God." 1 Cor. i, 1. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me; to bear my name before the Gentiles, &c. Acts ix, 15. I am the apostle of the Gentiles, I magnify mine of-

face. Rom. xi, 13. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate (or set apart) me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away. So they, being sent forth by the Holy Ghost, departed, &c. Acts xiii, 1-4. Whereunto I am ordained a preacher, and an apostle. 1 Tim. ii, 7. Whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles. 2 Tim. i, 11.

Here we have the authority of the call, appointment or ordination of Paul. This may be as full a history of primitive order as we can find for the ministry.

3. Who are called of God to preach the gospel? Answer. Those who have the qualifications given in the word of God and feel the woe upon them if they preach not the gospel.

Some of the qualifications may be found to be, a thorough knowledge of the truth, good character, experience in the things of God, ready speech, patience, meekness, sound judgment, good government, and having the Spirit of God, &c.

How the knowledge was gained.—Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus. Acts iv, 13. The disciples had learned of Jesus.

But the apostle Paul says, "But I certify you, brethren, that the gospel which was preached of me is not after men. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. . . . Neither went I up to Jerusalem to them which were apostles before me." Gal. i, 11, 12, 17. Paul received the gospel by direct revelation of Jesus Christ. 2 Cor. xii, 1. By visions and revelations of the Lord.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. ii, 2, 15. Till I come give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed to 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, 13, 16.

Holding fast the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and convince the gainsayers. Titus i, 9.

This shows how to get the theoretical and doctrinal qualification. Good character. But there is another and higher qualification to be attained, which is a practical one. "Be ye clean, that bear the vessels of the Lord." 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; (or one newly come to the faith, margin; for he is a babe. Heb. v, 12, 13;) 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. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and 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.

For this cause left I thee at Crete, that thou shouldst set in order the things that are wanting, and or-

dain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly; for a bishop (the same as an elder) 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, 5-9.

This scripture gives the full qualifications of an elder, and there can be no risk in ordaining such, or those who are fast desiring to be such, out of a pure heart.

(To be Continued.)

"Light is Sown for the Righteous."

BRO. SMITH:—With humble gratitude to God I wish to acknowledge the truth as set forth in the article from the pen of Bro. Waggoner, under the head, "When will the nations be dashed in pieces?" My mind has been very much relieved on some points which have perplexed and held me somewhat in bondage in relation to expression of sentiment in full faith and decision; but thank God the mist is fleeing before the bright rays of truth. I find that I have not held correct views in relation to Christ's becoming the antitype of the Melchisedec priest.

When in my mind I step back a few years and retrace our history to the present, I see a steady flow of light which may be compared to the rising of the sun; and "if we follow on to know the Lord, we shall know his going forth is prepared as the morning." God will reveal light and truth according to the necessities of his people, and none need to stumble who follow on to know the Lord, seeking righteousness and meekness, for light is sown for the righteous, and where there is a congenial soil it will spring up in abundance to supply a present necessity. Would a father give a stone to a hungry child who asked bread? Does our heavenly Father notice a sparrow falling to the ground, and is he less mindful of the most noble part of his creation for whom he gave his Son a sacrifice for sins? With what confidence we should come to a throne of grace, humbly acknowledging our weakness and dependence, want and desire.

With satisfaction I review the late proceedings in connection with the cause of present truth. I hope we may ever maintain a spirit of sacrifice; it should ever be our great object to maintain the spirit of Christ, and overcome the world, flesh and the Devil. Whatever may be thrown in our way, no obstacles can be greater than Jesus endured, and he is the great pattern; and soon if faithful we shall see him as he is, when we shall be made like him, when he, the head of the church, shall return from the marriage, and introduce us to that inheritance which is incorruptible, undefiled, and that **FADETH NOT AWAY**. Thank God for an enduring substance.

The moral and political world are affording unmistakable evidence of the near approach of the end. The eastern world are by no means relieved from trouble by the late treaty of peace with Russia. There are questions now agitating Europe which threaten a greater calamity than has just passed in the late war with Russia, and how much more favorable does our own boasted land of liberty appear? If in the present moral state of the world, and the awfully corrupted state of the professing church, we fail to see the signs of the times and an approaching end, with what kind of eyes do we look? Surely we cannot be looking with a single eye to the glory of God.

These are perilous times, and if we do not watch we shall be overtaken as by a snare; but knowing the times and seasons we will watch, and by calling to our aid the unerring word of God, we shall shun the rocks and shoals of a dangerous coast, and enter the harbor of rest in the kingdom of God.

Yours waiting to join in the song of deliverance and redemption. H. S. GURNEY.

North Fairhaven, Mass., June 8th, 1856.

None should presume; for God is just: none need despair; for God is merciful.

An Old Hymn.

"Come out of her my people." Rev. xviii, 4.

While I was down in Egypt's land
I heard my Saviour was at hand.
The midnight cry was sounding.
And I wanted to be free,
So I left my scoffing brethren,
To sound the Jubilee.

They said that I had better stay
And go with them in their old way;
But they scoffed at my Lord's coming,
With them I could not agree,
So I left their painted synagogues
To sound the Jubilee.

'Twas thus I join'd the Advent band,
Though just come out from Egypt's land,
They were on the road to Canaan,
A blessed, praying company.
And with them I am proclaiming
That we're near the Jubilee.

They call us now a noisy crew,
And say they hope we'll soon fall through;
But we then were growing stronger,
Both in love and unity,
Since we'd left old mystic Babylon
To sound the Jubilee.

We were then united in one band,
Rejoicing Christ was just at hand,
To reward his faithful children
Who were glad their Lord to see.
Bless the Lord, our souls were happy
Sounding forth the Jubilee.

Though opposition waxed strong,
Yet now the battle won't be long;
I've been through the fiery furnace,
And no harm was done to me,
I've come out with stronger witness
That we're near the Jubilee.

If Satan comes to tempt our minds,
We'll meet him with these blessed lines,
Saying, Get behind me, Satan,
I'll have nought to do with thee;
I've come out of Babylon,
And I'll sound the Jubilee.

A little longer here below,
And home to glory we shall go.
I believe it, I believe it;
Hallelujah, I am free
From all sectarian prejudice
To hail the Jubilee.

We'll soon remove to that blessed shore,
And shout and sing forever more,
Where the wicked cannot enter
To disturb our harmony;
But we'll wear the crown of glory,
With our King eternally.

COMMUNICATIONS.

"Then they that feared the Lord spake often one to another."

From Bro. Smith.

BRO. SMITH:—I would say that by the grace of God I am still striving to keep his Commandments. My sympathy and interest is with the dear saints of the Lord. I rejoice to know that God is refining and purifying a people for his kingdom. I have been trying to do all the good I can with publications among the people, and am not discouraged. I find some that have ears to hear, and wish to hear more.

O may we all feel the responsibility that rests upon each one of us, and that without holiness no man shall see the Lord. Our thoughts and meditations should be holy. A living sacrifice, holy, acceptable unto God, which is our reasonable service.

May the Lord help all his little flock to keep humble, live holy, and separate from sinners. I am alone in this city. There are none of like precious faith here.

Yours in hope. GEORGE SMITH.
La Porte, Ind., June 8th, 1856.

Extracts from Letters.

BRO. B. HOSTLER writes from Pitcher, Chen. Co., N. Y.:—"We are trying to hold on to the present truth amidst opposition. We are alone trying to hold up the standard of the cross in keeping the Commandments of God and the Faith of Jesus. Our future prospects sometimes look discouraging, but we

feel to try to put our trust in God. The little church in Lincklaen continue to meet weekly on the Sabbath, and are trying to overcome. Brethren, pray for us, that we may continue to watch and patiently wait the coming of the Lord Jesus."

BRO. J. BUTCHART, Sen., writes from C. W., June 8th, 1856:—"As to myself I feel somewhat refreshed and strengthened in the Lord, with renewed desires to love him more, to spend and be spent in the furthering the truths of the gospel among all those whom I may have access to."

OBITUARY.

DEATH, this relentless enemy of man [1 Cor. xv, 26] has again visited us and torn from us our dearly beloved Sister, Amanda Hutchinson, aged 56 years. She fell asleep of the bilious fever, at half past five o'clock, Tuesday morning, the 8th of April. She has left an aged companion and four children to mourn her untimely loss. The church also feels her loss. We have lost a dear sister, a kind companion, and an affectionate and tender mother; yet we mourn not as those who have no hope. She left a bright evidence that she has gone in peace.

"She sleeps in Jesus, blessed sleep!
From which none ever wakes to weep."

Her trials, her sorrows, and her cares, are all at an end. She rests from her labors and her works will follow her. Rev. xiv, 13. She awaits a glorious resurrection. "Her life is hid with Christ in God," and when Christ who is our life shall appear, then, she with the saints will also appear with him in glory. Col. iii, 3, 4. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. iv, 16, 17. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, death, where is thy sting, O, grave, where is thy victory!

She also awaits a glorious kingdom, the earth made new, [Rev. xxi, 1; 2 Pet. iii, 13.] wherein dwelleth righteousness, where sickness, pain and sorrow can never come: where death can have no more dominion over her. There parting will be no more. There no farewell tears will be shed; for all tears shall be wiped away. There the pious child will meet his parent; there pious companions will meet to part no more.

"O there will be shouting, shouting, shouting, shouting,
O there will be shouting when we meet to part no more."

I would say one word to this bereaved family. Prepare for this happy meeting. Remember the dying words of your companion and mother, her oft repeated entreaties and prepare to meet her. No more will you hear her warning voice to live for Jesus. Her voice is stilled in death; yet in her behalf I would exhort you to prepare to meet her. Let not her dying entreaties be forgotten; but treasure them up in your hearts and live for Jesus. Live for eternal life. Live for glory.

J. M. McLELLAN.

BRO. SMITH:—Ruth Needham, my beloved companion, departed this life on the morning of the 25th of March, aged 51 years, after being confined to her bed for five months. From first to last she did not murmur in the least, but always said, The Lord's will be done.

It is four years since we began to try to keep the commandments and the faith of Jesus. We have taken sweet counsel together, and it has been our best days, although it has separated us from many friends. She has never been cast down in the least, but gave up every thing freely, and said that she should sleep but a little while before the Lord would raise her up to glory with all that sleep in Jesus. Will the dear brethren pray for me—I am very lonely.

Brother Sperry preached on the occasion to a

