

# THE ADVENT REVIEW, AND SABBATH HERALD.

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

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## THE BLESSED HOPE.

BY A. R. SMITH.

Oh Blessed Hope! With immortality replete!  
With joys celestial crowned! Beyond the grasp of  
Human mind its heights to comprehend, or depths  
Explore, exceeding far imagination's  
Widest stretch its glories to portray; that brings to  
View the COMING ONE, who, in the glory of his  
Father, bright arrayed, with all the retinue of  
Shining angels thronged, shall in his flaming chariot  
Descend, his ransomed ones to gather home. When from  
The mighty bosom of the earth the sleeping saints,  
Long mingled with the dust, shall wake, and ocean's  
Wat'ry bed its myriads restore, immortal,  
With the living saints, redeemed, shall rise to meet him  
In the air; and on the sea of glass the glorious  
Company, enraptured, gazing stand, with glittering  
Crowns, star-gemmed, and strike their golden harps to heaven's  
Strains attuned, in songs of victory.  
And through the pearly gates, the Holy City, enter,  
New Jerusalem, paved with purest gold, and decked  
With dazzling lustre, mortal eye hath ne'er beheld,  
Nor could behold, and from the TREE OF LIFE its fruit  
Immortal pluck and eat, and from the crystal fountain  
Living water drink. Where tears are wiped away, and  
Sin and pain and death no entrance find.

When earth no more shall groan beneath the curse, but with  
Its with'ring lines effaced, shall bloom, in its primeval  
Beauty dressed, and smile in robes of universal  
Peace. And o'er its green, elysian fields, with verdure  
Never-fading, clothed, the saints in union sweet may  
Range, and in ambrosial bowers repose, where birds  
Light-winged, of varied plumage fair, delight to warble  
Forth their sweetest lays, and through unnumbered years, its  
Glories ever new, unfolding, in the kingdom  
Of their God shall as the stars for ever shine, his  
Power omnipotent adore, his works beholding,  
Still admire.

Oh Blessed Hope! That with a ray undying, burns  
Within the breast, to buoy our drooping spirits 'mid  
Life's ever varying scenes of care, and toil and strife,  
And with its beams refulgent, emanating from  
The burning throne, dispels the deep'n'g shades that thicken  
Round our way, and guides our trembling feet along the  
Rough and narrow pathway, leading to its sacred  
Goal, that ope's the portals of eternal day.

Since first by sin the realms of Paradise were lost,  
Thou hast the Christian's solace been, and sure  
Support in scourgings sore, and tribulation deep.  
Encircled by the sheeted flame thou like a radiant  
Halo around his brow, hast shed thy light benign, and,  
While the vital spark remained, praise his lips employed.  
Thou hast the mourner's grief assuaged, and from the grave  
Its terror cast, and wide dispersed its mantling gloom!  
For through its vistas dark thy cheering promise of  
The resurrection morning gilds the way, when, o'er  
The just the Tyrant Death no more shall reign, but from  
His cruel grasp they rise on Love's triumphant wing  
To meet where partings are unknown.

Time, in its rapid flight, has onward sped, and now  
Far down the great prophetic chains that present, past  
And future link, the signs predicted in the Word  
Presaging forth its end, in mercy are spread out  
O'er nature's face, and bright emblazoned on its  
Canopy, and Inspiration's Page, unsealed, with  
Light unwonted shines for all the wise to  
Understand where on the sea of time they were, the  
Beacon-light deservy to guide them o'er its trembling  
Verge, safe in the port of endless rest

They loud the cry proclaimed, to warn a guilty world  
Of its approaching doom, and from apathy  
Arouse a slumbering church to refuge seek from the  
Impending storm. And while the wicked scoffed, a  
Humble band with joy their sails unfurling to the  
Breeze, 'neath skies serene borne on, prepared their glorious  
King to meet.

But when chill disappointment's dart with anguish pierced,  
And gathering darkness veiled the vision from their view,  
Their courage failed to longer stem the tide, and with  
The current floated back where cold formality  
Has quenched the genial flame that once with zeal inspired.  
And many a bark, upon the waves of error  
Wildly tossed, (whose notes discordant harshly grate  
Upon the ear of truth,) is driven on, enveloped  
In its misty fogs that intercept the guiding  
Light divine, or dashed against the wreck-strewn shore.

A few, though clouds arise, and ruin's tempests round  
Them burst, with firm unflinching trust in Him,  
Who, in the purpose of his will, his Word, immutable,  
Fulfills, upon his faithful promises rely.  
And with the eye of faith unwavering, fixed upon the  
Golden prize, will onward, in Truth's even channel steer,  
Until the day shall dawn, the Sun of righteousness  
Arise with his resplendent rays, to usher in  
The morning of eternity, succeeding time's  
Long night of fearful storm.

So live, in patient waiting for the Lord, that when  
He shall appear, thou may'st not on rocks and mountains  
Vainly call, to hide thee from his presence; but his  
Returning hail with joy; and hear the welcome—Come!  
Ye blessed of my Father—Come! Thy blest  
Inheritance receive, and join with all the bright  
Seraphic host, in one harmonious voice, to swell  
The anthem, deep of endless praises to the Lamb,  
And, with the vast assembly, share the full  
Fruition of thy HOPE for evermore. Rochester, N. Y.

## THE SABBATH.

LETTERS TO O. R. L. CROZIER.—NO. I.

DEAR SIR:—As you have done me the favor to re-  
ply to my recent review of your article on the Sabbath,  
justice to the cause of truth demands that I should no-  
tice your effort. I am glad that an investigation of  
this important subject is likely to be thus promoted.  
Your reply, however, is calculated to give me an idea  
very different from any that I have ever entertained  
on the subject heretofore of what constitutes a proper  
review. I had supposed that it was necessary either  
to quote the words of an opponent, or to state his  
leading arguments with fairness and candor. From  
a careful perusal of your articles, I am constrained to  
conclude that I had formed a very erroneous idea of the  
thing, or that you have sadly departed from the  
course that justice would require you to pursue. In  
noticing your report of the "Bible class," I stated  
nearly all your important arguments in your own  
words. In replying to me you repeatedly assure your  
readers that my arguments are nothing but "asser-  
tions," but you carefully suppress them, or present  
them entirely distorted. I have too much charity to  
believe that you adopt this mode of answering me  
from choice; I am sure that nothing but necessity  
could possibly cause you to write thus. That man  
who has truth on his side can afford to be fair.

Having reviewed your entire argument once, the du-  
ty that now devolves on me, is to contrast my argu-  
ment with your reply, and thus to strip from you the  
flimsy covering under which you seek to hide your-  
self. Had you seen fit to state my arguments and  
thus have let your readers understand what it was  
that you were attempting to answer, I had altogether  
held my peace, and thus submitted the question.

Your attention is respectfully called to the follow-  
ing comparison: On Gen. ii, 1—3, I wrote as follows:  
"It is very true that this text only tells us what  
God did on the seventh day, and to the seventh day.

But that is the very thing we wish to learn. What  
did he do on the seventh day? 'And he rested on  
the seventh day from all his work which he had  
made.' Verse 2. This is the reason why the Bible  
calls the seventh day, 'the Sabbath (Rest-day) of the  
Lord.' This fact inseparably connects the Sabbath  
of the Lord with the first seventh day of time. What  
did he do to the seventh day? 'And God blessed the  
seventh day, and sanctified it; because that in it he  
had rested from all his work which God created and  
made.' Verse 3. This is the reason why the seventh  
day is claimed by Jehovah in the Scriptures as HIS  
HOLY SABBATH. If the word sanctify be used in its  
most obvious sense, then we may affirm that God  
blessed and hallowed the seventh day at Creation.—  
If it be used in the sense of setting apart for sacred  
purposes, then no one can deny that God hallowed  
and set apart the seventh day in the beginning. The  
sense is the same either way. How, and when, then,  
did Jehovah make the Sabbath? Ans. By resting  
from his work of creation upon the seventh day, and  
sanctifying and hallowing it. Those who are able to  
show ANY OTHER ACT OF MAKING THE SABBATH are  
requested to do it."

You offer the following reply to this point: "On  
Gen. ii, 1—3, the Review proves nothing different from  
what the report stated. Moses some 2,500 years after-  
ward, recorded that God rested on the seventh day  
and sanctified it, and in the history of the long period  
that intervened the Sabbath is not even once men-  
tioned!"

As you have not seen fit to explain the important  
facts to which I called your attention, let me bring them  
again to your consideration. Gen. ii, tells us that  
"God blessed the seventh day and sanctified it: be-  
cause that in it he had rested from all his work."—  
Ex. xx, tells us that the Lord made heaven and earth  
in six days and rested on the seventh; "wherefore the  
Lord blessed the Sabbath-day and hallowed it." To  
sanctify, says Noah Webster, is to "make holy; to set  
apart to a holy use." To hallow is "to consecrate."  
Then what did God do to the seventh day? He  
"made it holy," "consecrated it," "set it apart to a  
holy use." When did he do this? He did it at Cre-  
ation. What was it that was thus consecrated and  
set apart? The Rest-day of the Creator. What does  
Ex. xx, 11, call it at the time that it was thus "set  
apart to a holy use?" THE SABBATH-DAY. What is  
meant by the Sabbath of the Lord? His Rest-day.  
What is the "holy Sabbath unto the Lord?" The  
sanctified Rest-day of Jehovah. How long has such  
a day been in existence? Since the close of the first  
week of time. Has any thing been added to or taken  
from its sanctity since that time? Nothing. THE  
ACT BY WHICH JEHOVAH MADE THE SABBATH OUT OF  
THE SEVENTH DAY, IS AS DISTINCT AS THAT ACT BY  
WHICH HE MADE MAN OUT OF THE DUST OF THE  
EARTH.

The institution of the holy Sabbath at Creation, is  
not affected by the fact that there is no direct testimo-  
ny respecting its observance recorded in the book of  
Genesis. Nor is it very strange when we consider  
that the history of nearly 2500 years is summed up in  
its 50 chapters, and that the life of him who was deemed  
worthy of translation is stated in the sentence:—  
"Enoch walked with God, and was not for God took  
him." No direct mention is made in the book of Gen-  
esis of future punishment, the resurrection of the body,  
the revelation of the Lord in flaming fire, or of the  
judgment of the great day. Yet it is presumed that  
no one but a Universalist or a Sadducee would argue  
from this that these great doctrines were not believed  
by the patriarchs. Your next remark is as follows:  
"Yet so blind to reason is the Review, that it in-

sists that the Sabbath, not only existed, but was actually kept all that time!—As well might it claim that the whole universe sprang by chance from a soap bubble, because not a word is anywhere said on that subject! The one would be just as logical and as scriptural as the other. True, seven days are mentioned in Gen. viii, 10, 12, and a week of years in Gen. xxix, 27, 28; but there is no allusion to a Sabbath. The Seventh day not being a Sabbath would not prevent seven days from being a week."

That the reader may see how much disposition you had to state my position with fairness, I quote the paragraph that you attempt to review.

"In the absence of direct testimony either way, it is by no means certain that 'holy men of old' did not regard the Sabbath. We read of their reckoning time by weeks and by sevens of days. Gen. xxix, 27, 28; viii, 10, 12. The reckoning of time by weeks is not derived from any thing in nature, and can be traced to but one source, viz: the six days work of creation, and the rest of the Sabbath. It is not very likely that the week of Creation should be remembered and commemorated, and the rest and sanctification of the holy Sabbath should be forgotten."

How well your statement respecting my remarks, agree with the remarks themselves, the reader will determine. In your estimation I might as well teach that the universe sprang from a soap bubble, as to believe that the Sabbath originated as I have stated. I would smile at your *argument*, were it not that I pity from my heart the man who has no better means of defense. I fully believe, in the Creation of the universe as recorded by Moses in Gen. i. And that at the close of this work of Creation, Jehovah rested on the seventh day and sanctified it, as recorded in Gen. ii. And that this was the origin of the "Sabbath (or Rest-day) of the Lord." Ex. xx, 11. Do you believe that in this I am very far from the truth?

Your idea that the week mentioned in Gen. xxix, 27, 28, was a week of years (that is a *prophetic week*) stands quite opposed to the facts in the case. That the period of one week was allotted to marriage feasts may be learned from Judges xiv, 12, 15—18. Jacob fulfilled the week of the wedding when Rachel also was given to him. He then served for her seven years. Will you please to look at Gen. xxix, 22—30 again? The origin of the week can be found alone in Gen. i, and ii; and the last day of the week is the sanctified Rest-day of the Creator. That the reckoning of the week was rightly kept, appears evident from the fact that in Ex. xvi, Moses on the *sixth* day declares that "to-morrow is the rest of the holy Sabbath unto the Lord."

You next attempt to take advantage of a *part* of a sentence in my review of your remarks on the Decalogue. Had you dared to quote two or three sentences so that your readers could have learned what my idea was, no necessity would exist that I should mention the point. You remark: "In another place the *Review* says the Sabbath 'OUGHT TO HAVE BEEN OBSERVED' from Creation to the Exodus!!! Strange wisdom: whence could it have come?"

You will now please to look at the paragraph which you have attempted to wrest. In "the report of the Bible class" you remarked:

"Because God commanded the Hebrews to rest on the seventh day, *for* he had rested on that day in creation, does not prove that men began immediately after that to rest on that day, any more than the text in the New Testament which says, 'We love God because he first loved us, proves that we began to love God just as soon as he loved us.'"

To this I replied: "We thank C. for his New Testament illustration. We could not have found so good a one in a long search. It is to the point. 'We love him because he first loved us.' 1 John iv, 19.—Our love to him is BECAUSE he first loved us. This does not prove that we have loved God ever since he loved us; but it does prove that we ought to have so done. The fourth commandment requires the observance of the Sabbath BECAUSE of what God did at Creation: this does not prove that the Sabbath has been observed ever since that time: IT ONLY PROVES THAT IT OUGHT TO HAVE BEEN SO OBSERVED."

Your own illustration having been turned against yourself, you are compelled thus to reply. I leave you to your own reflections.

Your additional remarks that "God's revelation is very defective here" and "needs to be enlarged to suit such interpreters," &c., need no reply whatever. They show that you "wanted to say something and was at a loss to know what." No one will be deceived by them, save such as wish to be deceived. See Jer. v, 30, 31.

Your attempt to explain God's design in sanctifying and hallowing the seventh day, by introducing Heb. iv, 1—9, which does not speak of any such act, was reviewed at length in my notice of your first article. As you have *only deigned* to pronounce the review "entirely unsuccessful," and a "flat denial of the plain statement of that passage," and have proceeded to repeat what you said at the first, it is not necessary that I should give your argument an extended review. The question between us respecting Heb. iv, may be stated in a few words. 1. The fourth chapter of Hebrews makes no allusion to God's act of sanctifying and hallowing the day of his rest. Consequently your assertion that it states his "*primary object*" in so doing, has no foundation in truth. 2. With greater propriety it might be said that God's primary object in the creation of Eve and in the institution of marriage, was to typify the union between Christ and the church. For the same Apostle in Eph. v, 22—33, speaks much more in favor of such a view, than he does in favor of the view that you present from Heb. iv. Please to notice particularly verses 30—33, where the language of Gen. ii, is *quoted and applied*; yet no one who reads Gen. ii, with care can believe that God's *primary* object in the institution of marriage was to typify the union of Christ and the church.—Neither should they on *less* evidence in reading the same chapter conclude that God's primary object in sanctifying the day of his rest was to "sanctify it as a type." The rest of Jehovah at the close of his work of creation, and the union of Adam and Eve as described in Gen. ii, may respectively illustrate the final rest of the saints, and the perfect union between Christ and his church as noticed Heb. iv; Eph. v; but to assert from this that his *primary* object in *sanctifying* the day of his rest and *hallowing* it, was to make it a type of the future rest of the redeemed, is nothing but pure assertion.

Inasmuch as Paul in Heb. iv makes no allusion to God's act of "consecrating" and "setting apart" the day of his rest, your assertion that he does make such allusion, and consequently must urge "weekly sabbatizing if the *Review* is correct," falls to the ground.

Your assertions that I use deception in stating that Heb. iv "does not even mention God's act of sanctifying the seventh day," and that "the *Review* may console itself in scoffing at the type of future redemption when man had not yet fallen" may pass for what they are worth. You are probably aware that such expressions do not constitute very strong argument; perhaps however you entertain the hope that they will pass in its stead.

You state that the *Review* attempts to run a parallel as to sanctify and perpetuity between the institution of the Sabbath and that of marriage "Not a particle of such evidence can be found," say you, "because it does not exist. But the *Review* knows how to supply such deficiencies (for such they are to it) with assertions!"

The remarks to which you refer were made in reply to your assertion that Heb. iv contains the only reason given in the New Testament for the sanctification of the seventh day. They are as follows:—"How much more natural the reason assigned by the Lord Jesus for the sanctification of the Sabbath, than the reason inferred by C., which he declares is the only reason in the New Testament! 'The Sabbath was made for man,' says the Lord, 'not man for the Sabbath.' Mark ii, 27. The same expression that is used by Paul respecting the creation of Eve. 1 Cor. xi, 9. 'The primary objects' of both institutions are stated in these two texts, whatever they may be elsewhere used to illustrate. The language in each case carries the mind back to the beginning; and there we find the creation of Adam, of Eve, and of the Sabbath. Gen. ii, 1—3, 7, 18—24." Which of us it is that supplies the lack of argument with "assertions," I leave you to judge.

To show that Col. ii, 14—17, does not refer to the

ten commandments and to "the Sabbath of the Lord," I offered the following reasons:

1. The ten commandments do not form a part of the "hand-writing of ordinances" which the text declares are "blotted out;" but they do form a part of the "royal law" which James teaches us is yet in force. Chap. ii, 8—12.

2. If you will turn to Lev. xxiii, 24, 32, 39, you will find connected with the feasts and meats, and drinks and new moons of the Jews, four distinct annual "sabbaths," "besides the Sabbaths of the Lord." See verse 38.

3. The Sabbath of the Lord was not one of the "carnal ordinances," [Heb. ix, 10; Col. ii, 11.] but it is one of the "lively oracles" of God. Rom. iii, 1, 2; Acts vii, 38; 1 Pet. iv, 11.

4. The things abolished in Col. ii, are things "against us," "contrary to us," &c. But the Sabbath of the Lord "was made for man." To this you answer as follows:

"The *Review* tries to dispose of Col. ii, 16, 17, and show that the sabbaths which were a shadow and nailed to the cross with the hand-writing of ordinances, did not include the Seventh-day Sabbath: but the only proof that it can bring for this opinion, is an *assertion*! Those only who are *willing to be deceived* will admit such proof."

May I not with the utmost propriety, answer you, that such only as are willing to be deceived will be satisfied with *such a reply as yours*. But you add:

"No evidence can be added to show that the weekly Sabbath is not embraced in one of these two terms found in that passage—'an holy day' or 'the sabbaths.'"

To this assertion I answer that the term "holy day" is by Macknight rendered a "festival," and by Wesley it is rendered a "feast day." There is, therefore, no propriety, whatever, in applying the expression in this text to the Sabbath of the fourth commandment.

The word sabbaths (plural) manifestly refers to the annual sabbaths connected with the festivals or feast-days, and new moons of the Jews, and not to the Sabbath of Jehovah associated with, Thou shalt not bow down to idols, blaspheme, murder, commit adultery, or steal.

We do not understand that Paul makes any exception respecting the hand-writing of ordinances, or that any portion of those ordinances yet remain in force.—But we do understand that the ten commandments are entirely distinct from the "carnal ordinances" which Christ blotted out.

The ten commandments were a part of the "carnal ordinances" [Heb. ix, 10.] which Col. ii, 14—17, shows us have been abolished, or they were not. If they were included in those ordinances, then verse 20 of that chapter which reproves the Colossians for being subject to the ordinances in question, is a reproof to them for suffering their "liberty" to be trammelled by the ten commandments. But if the ten commandments (which Paul in Rom. vii, 7—14 calls holy, spiritual, just and good) were *not* a part of the carnal ordinances which Christ nailed to the cross, then Col. ii, which in your estimation is an "impregnable bulwark against" the observers of Jehovah's hallowed Rest-day, makes *no allusion to the real subject* in question. You next argument reads thus:

"The *Review* next speaks of 'the royal law'—Jas. ii, 8, as 'including the ten commandments,' and it is often referred to (not *quoted*) by those of its faith, as proof for the present obligation of the fourth commandment.' If they would quote it (not a part of it, leaving out the middle of the verse, and quoting the first and last clauses for the whole verse), it would defeat the purpose for which they use it; Read the whole verse as it is: 'If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.' What is the royal law? Not the ten commandments nor, 'Remember the Sabbath-day to keep it holy;' but it is, 'THOU SHALT LOVE THY NEIGHBOR AS THYSELF.' This is the royal law, and if ye fulfill this 'ye do well.'—there is no sabbatizing added. A theory that cannot be maintained only by wresting and mutilating Scripture, like that to which the *Review* is devoted ought to be abandoned."

Your attention is respectfully invited while I point out the glaring perversions of which you have been guilty.

1. You represent me as referring merely to James ii, 8, for proof that the royal law includes the ten

commandments; whereas the quotation as given in the Review reads James ii, 8—12.

2. You give your readers to understand that I did not dare to quote verse 8, whereas in reviewing you, verses 8—12 are twice quoted, verbatim.

3. That the only way we dare to quote the text is to give the first and last clauses for the whole verse. And then to hide the wickedness of your statements you warn your readers against a theory that thus wrests and mutilates the Scripture.

As you have attempted to divert the mind of your readers, and to hide the argument of the apostle James, I call your attention to the following points:

1. The royal law to which James refers, is the original law of God—something found in the Old Testament Scriptures, and not a revised edition of his statutes which the apostles had gotten up in its stead. Verse 8.

2. That original law is NOT abolished; it stands ready to convince of sin the man who dares to transgress it. Verse 9.

3. Those who fail with respect to one precept of that law [Macknight] have become guilty of all. Verse 10.

4. The same Lawgiver who said Do not commit adultery, [seventh commandment,] said also, Do not kill; [sixth commandment,] Dare you affirm that these commandments are not a part of the law to which James refers? Verse 11. See margin.

5. By this "law of liberty" or "royal law," men will be judged in the day of God. Verses 8, 11.

6. My statement which you attempt to wrest, viz: that those who will read James' testimony with care cannot deny that the royal law includes the ten commandments stands vindicated. Does it not?

7. I suppose that you, in common with other no-Sabbath teachers, deny the idea of "Two laws." If you stand by your theory in the case in question, then your own argument drives you to admit that the ten commandments are a part of the royal law which is yet in force. Would it not be quite rational to believe that "the constitution of God's religious system" was sacred enough to form a part of his royal law? But should you adopt the view that two laws are referred to in James ii, 8—12, would it not be very obvious that you became a convert to that theory from necessity?

8. But are you not the very person that is compelled to mutilate the sacred testimony? Had you had the fairness to quote the verses to which I made reference, would not your readers have seen at once that James quotes, also, a part of the ten commandments, with the statement that he who violates one has become guilty of all?

9. But as the royal law in your view contains but the single precept, "Love thy neighbor as thyself," let me inquire: Did you love your neighbor as yourself when you attempted to wrest my argument, not to say that of the apostle James, also?

Your remarks on Ex. xvi, next claim attention.—As every point in your argument was reviewed in my notice of your "report of the Bible class," it is now only necessary that I should show that your reply to my review is a perfect failure. In your "report" you stated that though the Sabbath was spoken of in the wilderness of Sin, yet the Testimony (the tables of stone) which was not then in existence, "was spoken of at the same time even more familiarly than the Sabbath."

I called your attention to this false statement in substance as follows:

1. The Sabbath was distinctly rehearsed by Moses to the rulers of Israel in the wilderness of Sin. On the sixth day, Moses said to them, "TO-MORROW is the rest of the holy Sabbath unto the Lord."—Verse 23.

2. But Ex. xvi does not contain a particle of evidence that the Testimony, which was not then in existence, was even mentioned in the wilderness of Sin.

3. Ex. xvi could not have been written until about forty years after the departure from Egypt; for it informs us that God sustained his people with manna for the space of forty years, even until they came to the borders of the land of Canaan. Verse 35. So that the fact that verse 34 tells us that the pot of

manna gathered in that wilderness was laid up before the Testimony does not furnish the slightest proof that the Testimony (not then in existence) was even mentioned in that wilderness.

Hence I charged you with "handling the word deceitfully," and endeavoring to "darken as far as possible the testimony of this chapter that the Sabbath existed before Israel came to Sinai." I submit to you the question, Was not the charge a just one?

After exposing your effort to darken Ex. xvi, I did expect that you would either explain the facts in the case, or acknowledge that you were wrong. But what kind of an answer have you made to the point? It is this:

"It [the Review] has not disproved the statement in the report that the Testimony is spoken of in Ex. xvi, even more familiarly than the Sabbath; so that that chapter does not prove that the Sabbath had been known before the Israelites came into the wilderness of Sin any more than it proves that the Testimony, i. e. the two tables of stone containing the ten commandments, had existed before that time and was well known to the people."

Let me assure you, Dear Sir, that you "can't get off so." The point at issue has not been (as you now try to give the idea) whether Ex. xvi, mentions the Testimony or not, but it is this: Does Ex. xvi, contain any proof that the Testimony (not then in existence) was spoken of in the wilderness of Sin? You asserted that it was spoken of at the same time that Moses spoke of the Sabbath, and in a more familiar manner. Can any credit be attached to persisting in a false statement after it has been exposed, by attempting to conceal the real point at issue?

In your "report of the Bible class" you next asserted that the Sabbath was "something entirely new to the people."

Their strangeness with regard to it cannot be accounted for on the ground of their having just come out of Egypt; for the Israelites were in Egypt, from the time Joseph was taken thither to the time Moses led them out, only about 215 years, and they were only a part of that time in oppression. So that if they had kept the Sabbath before they went into Egypt, we cannot suppose that about one century of oppression would cause them to forget all about it."

To this I replied as follows: "The writer next asserts that the Sabbath was 'something entirely new to the people.' His reasons for this assumption he offers in another place: they will be examined in their order. On the assumption just stated, he infers that they neither kept the Sabbath in Egypt, nor before their going thither. Of course this deduction amounts to nothing until the premise assumed, is made good. But we will notice the deduction in a brief manner.—Please turn to Josh. v. It will there be seen that the ordinance of circumcision, though solemnly enforced by God, [Gen. xvii, 9—14; Lev. xii, 3; John vii, 23,] was neglected by the people while in the wilderness. See verses 5—7. Now if in a forty years sojourn in the wilderness, the ordinance of circumcision fell into total disuse, and was introduced the 'SECOND TIME' by Joshua, it is possible that a CENTURY of 'cruel bondage' in the 'iron furnace' of Egyptian servitude, [Ex. i, 13, 14; Deut. iv, 20; 1 Kings viii, 51; Jer. xi, 4,] might render it necessary that the holy Sabbath, (which it is difficult, if not impossible, to observe in abject servitude,) should be solemnly set forth and enforced."

To this you answer that if Ex. xvi, contains the account of the revival of the Sabbath, it is unaccountable that no mention is made of the suspension of its observance in Egypt as there was of the revival of the rite of circumcision, which had been neglected in the wilderness, [Josh. v,] or of the passover by Hezekiah, [2 Chron. xxx,] or of the children of Israel being without a king during the days of their dispersion.—Hos. iii; Eze. xxi.

But have you not in this taken for granted what you should first have proved, viz: that the people were entirely ignorant of the Sabbath, and that the Sabbath itself (if in existence) had fallen into entire disuse? Which idea do you think most reasonable, yours that the seventh day was made into the holy Rest-day of Jehovah when Moses said "to-morrow is the rest of the holy Sabbath unto the Lord?" Or mine that the seventh day had been the holy Rest-day of the Lord ever since he rested upon it and hallowed

it, and that Moses only rehearsed a truth as old as creation? May I not with propriety ask you, Is it not entirely unaccountable how the seventh day became the holy Rest-day of the Creator in the wilderness of Sin?

You proceed to repeat the assertion that the Sabbath was entirely new to the people, and add that the Review thinks that the people were acquainted with the Sabbath because they gathered twice as much manna on the sixth day as on any other, as though to make provision so that they would not need to gather on the seventh. But how could the people be so much better informed than their rulers? For they reported the act of gathering twice the usual amount as an act likely to incur the divine displeasure. You add that God had told Moses that the people should have a double portion on the sixth day, and that Moses on that day proclaimed the Sabbath for the first time. You charge me with attempting to hide the plain testimony of this chapter against the previous institutions of the Sabbath, by making a great flourish about your statement that God wrought a miracle in making each man's portion of manna just an omer on each of the first five days of the week, and just two omers each on the sixth day, and by displaying all sorts of emphases on points of no importance. You add that the people did not know that they had obtained twice as much manna until they had measured it. You then quote verses 16—18 and add that nothing less than a miracle could have made the portion of 600,000 men each just an omer. You add that "2 Cor. viii, 14, 15 does not bear at all against the view here taken," and that "the Review's attempt to explain the ignorance of the rulers and the knowledge of the people in reference to the Sabbath is as futile as the rest."

As the language of the Review explains itself I introduce it that you may judge for yourself whether you have answered it or not. It is a continuance from the last quotation:

"But this is proceeding on the assertion of C., that the Israelites knew nothing of the Sabbath. We will now see if he be able to prove it.

In order to show the entire ignorance of the people relative to the Sabbath, it is necessary to explain away the fact, that, on the sixth day, they, without any direction from Moses, as he admits, 'gathered twice as much bread' as the daily rate. Verse 22.—To evade the testimony that this act bears to their regard for the Sabbath, he introduces miraculous intervention. Notice the first miracle described by him:

'Then they gathered, the stout ones more and the weak ones (who were probably crowded away by the stouter ones) less, but when they came to measure it, God wrought a miracle, so that each one had just an omer full and no more.'

Such is the view entertained by C. respecting Ex. xvi, 18. Now let us look at the view taken of it by the apostle Paul. See 2 Cor. viii, 14, 15. 'But by an EQUALITY, that now at this time YOUR ABUNDANCE MAY BE A SUPPLY FOR THEIR WANT, THAT THEIR ABUNDANCE ALSO MAY BE A SUPPLY FOR YOUR WANT, THAT THERE MAY BE EQUALITY.—AS IT IS WRITTEN, HE THAT HAD GATHERED MUCH HAD NOTHING OVER; AND HE THAT HAD GATHERED LITTLE HAD NO LACK.'

C. declares that God wrought a miracle to diminish the portion of some, and to increase the portion of others. (As well might he claim that God would make the paschal lamb to increase or diminish according to the number of persons; but that was not so.—Ex. xii, 3, 4.) But Paul shows us that there was an equality, the abundance of one supplying the lack of another. The first miracle, therefore, described by C. ceases to be a miracle.

Having introduced, as we have noticed, miraculous intervention to make the daily receipts of manna alike, C. is now prepared to account for the double quantity of manna obtained on the sixth day. Hear him again:

'The rulers did not know why, on measuring the manna the sixth day each person should have twice as much as on other days; for Moses had not told them any thing about the Sabbath; therefore neither they nor the people knew any thing about it. But now he makes that known to them. Verses 23—26.'

It will be noticed that C., (in order to reconcile

this act of the people, with the idea of their entire ignorance of the Sabbath) proceeds on the assumption that there was still another miracle wrought by God; the miracle this time being to double the manna found in the vessels of the people!—We think however, that this miracle if examined, will turn out very much like the first; for neither instance presents any necessity for a miracle. It would seem that when God had provided food from heaven by a direct miracle, that the people who had 'not one feeble person among their tribes,' [Ps. cv. 37, 40,] might gather it without miraculous aid.—But we enquire, was it the act of the people, or a miracle from God, that a double quantity was obtained on the sixth day? 'To the law and to the testimony.' 'On the sixth day THEY GATHERED TWICE AS MUCH BREAD, two omers for one man; and all the rulers of the congregation came and told Moses.' Verse 22. There is no higher testimony than this; we believe it and rest upon it. *It was the act of the people in gathering, NOT the act of God in doubling what they had gathered,* that accounts for the double portion of manna on the sixth day. And this PLAIN TESTIMONY refutes the assertion of C. that 'the rulers did not know why' the people had a double quantity on that day.

But it will be asked, 'Why then did the rulers come and mention this matter to Moses?' Verses 19, 20 present a reasonable answer, and one that involves no absurdity. They had been directed to leave none of the manna till another day, and how could their act of preparation for the morrow (the seventh day) be reconciled with that direction?—Moses in his answer to the rulers, sanctions the act of the people. 'This,' says he, 'is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day and see that ye will see; and that which remaineth over, lay up for you, to be kept until the morning.' Verse 23. They laid it up, and it did not corrupt as on the preceding days, but was preserved. Take notice. The preparation on the sixth day named by God to Moses in verse 5, was not rehearsed by him to the people until AFTER they had gathered the manna on the sixth day. Verse 23.—This fact shows that the gathering of a double portion, was the voluntary act of the people, facilitated doubtless, by a more plentiful supply on that day.—Verse 29. This act of the people, therefore, directly refutes the assertion of C. that they were "perfectly ignorant" of the Sabbath. Whether the two miracles which he introduces to sustain the point, are entitled to any weight, others must judge."

I might be allowed to laugh at the absurdities which you have collected, were it not that the subject is quite too serious to be treated with lightness. To represent the children of Israel as crowding each other from the manna, like a herd of swine, when it "*lay upon the face of the wilderness*" every where, and to represent God as interfering by a miracle to make the portions of such a people just alike, is an idea sadly derogatory, both to the character of God and that of his chosen people. And Paul in taking this case [2 Cor. viii, 14, 15] as an illustration of the manner in which the Corinthians should treat their brethren, made a sad blunder. For if the Corinthians should act as you represent the Israelites to have acted, each would grasp from his brother or sister all that he could get, and then God would by a miracle so order the matter that he would have just a supply for his own wants, and would as miraculously increase the portions of those *who had been defrauded!*

With reference to the double portion on the sixth day, you first represent in the report that the manna gathered by the people was miraculously doubled, and then in enumerating certain "laws" say that they had been COMMANDED TO GATHER *twice as much* that day. Though both the assertions are false, it may not be out of place to thus contrast them, as it shows at a glance how difficult it is for a man who argues against truth to be consistent *even with himself*. You next state:

"In admitting that the term Sabbath occurs for the first time in Ex. xvi, the Review insinuates that the same thing had been previously known under a different name. But where is the record of it? Echo answers,—Where?"

In answer, I call your attention to Gen. ii, again. God's act of "hallowing" and "setting apart" his Rest-day is stated in the first part of the chapter, and his act of instituting marriage is recorded in the concluding part of the chapter. It is true, indeed, that Gen. ii, does not apply the word Sabbath to the seventh day, but it is also a fact that it does not apply the word marriage to the union of Adam and Eve. You will not deny the application of the word marriage to the last act, but as you do deny the application of the word Sabbath to the seventh day at that time, I request your attention to the words of the Decalogue respecting that act. Ex. xx, 11. "Wherefore the Lord blessed the SABBATH-DAY and hallowed it." This testimony proves beyond all controversy the existence of the holy Sabbath before the expulsion of man from Paradise. Had you listened to Revelation, instead of Echo, it would have told you that at the time God hallowed the day of his rest, that day was "the SABBATH-DAY." You continue:

"The Review inquires for the act of instituting the Sabbath in the wilderness of Sin, and asks with surprise if it was kept before it was instituted. It was commanded to be observed in the wilderness of Sin, and was observed; but it was not regularly instituted, as an ordinance to be celebrated by after generations, till the law was given at Sinai, about a month later."

The Review speaks for itself. I append the paragraph to which reference is made:

"What account, then, does the record contain of any act of instituting the Sabbath in the wilderness? The first sentence reads thus: 'And he (Moses) said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord;' then follows directions respecting the disposal of the manna. We ask then in candor, Did the statement given by Moses, constitute the seventh day 'the holy Sabbath unto the Lord?' Was it not by that language confessed to be such already? If the latter question be answered in the negative, then we will look at the matter further. To constitute it his Sabbath (Rest-day) did God rest upon the seventh day in the wilderness of Sin? No. He did this at Creation. Did he sanctify and hallow the day in the wilderness? Nothing of the kind is claimed. He did that at Creation, even the enemies of the Sabbath 'being judges.' How then was it instituted? Was it by Moses giving express direction that it should be observed? The record is searched in vain for even that, until after at least one Sabbath had been in part observed in the wilderness. Perhaps it can be proved by what some would call 'plain bible testimony,' that the Sabbath was instituted in the wilderness of sin, but we would be glad to have THE TESTIMONY PRESENTED. Or shall we conclude that the children of Israel observed the Sabbath without having it instituted? (!)" You proceed to say in concluding your first article:

"The Review tries to explain the expression, 'See for that the Lord hath given you the Sabbath,' verse 29, by John vii, 22. 'Moses therefore gave you circumcision.' Moses gave to the people circumcision in the sense of its being incorporated into what was called the law of Moses: yet we have a record of its existence before that law was given. But not so with the Sabbath: there is no record of its existence prior to the time when God gave it to them in the wilderness of Sin. It tries to explain Neh. ix, 14:—'Thou madest known to them thy holy Sabbath,' by Eze. xx, 5: 'I made myself known unto them in the land of Egypt.' It infers that as God existed and was known to men before the time he made himself known to his people in Egypt, so the Sabbath existed and was known to men before God made it known to them in the wilderness. But this inference is unsound; for we have abundant evidence that God existed and was known to men before he made himself known in a peculiar manner and by a peculiar name to his people in Egypt; but not a particle of such evidence exists in relation to the Sabbath. From the evidence presented, it is manifest that we have no authority for dating the institution of the Sabbath prior to the giving of the manna in the wilderness of Sin."

As you had presented objections which you deemed unanswerable, my object was to show that they possessed no real force. Whether, or not, you have shown that I did not answer you fairly, may be determined by comparing the paragraph in question with your reply already stated. It is as follows:

"The writer argues that because it is said 'the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days,' that the Sabbath must then for the first time have been communicated to Israel. For surely he did not 'give them what they already had!'—A text in the New Testament may help the mind of C. Please to read John vii, 22, and then answer me, How could Moses give them circumcision when they already had that ordinance, even from the days of Abraham? Gen. xvii, 9—14; Josh. v. 5. If you answer that the subject was still further set forth and impressed upon them, then we say, just so was it with the holy Sabbath.

He proceeds to quote Neh. ix, 13—15, which testifies that Thou (God) 'madest known unto them thy holy Sabbath.' 'Certainly God did not make known to them what they already knew!'—We answer how could GOD MAKE HIMSELF KNOWN unto Israel in the land of Egypt, [Eze. xx, 5,] when he chose them, and lifted up his hand unto them, saying, 'I am the Lord your God;' when they already knew the true God? (For they were the only church of God on the earth at that time.) Ex. ii, 23—25; iii, 7; iv, 31.

If you answer He revealed himself to them more fully, and made known their duty to him more clearly, we add even so was it with his holy Sabbath.—And we request the reader's attention to the point a moment longer. The testimony of Nehemiah is directly against C. God did not make his Sabbath for the Jews. No! No! It was already in existence, as well as himself, and he made it known to them.—Amen."

With a single question I submit the subject thus far discussed. Did the seventh day become the holy Rest-day of the Lord when God rested from his work of Creation on that day and hallowed it, or did it become such in the wilderness of Sin when on the sixth day Moses said, "To-morrow is the rest of the holy Sabbath unto the Lord?"

Yours for the Truth, J. N. ANDREWS.  
Rochester, N. Y. April 13th, 1852.

## THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, MAY 6, 1852.

### Fair Investigation.

Those who have the truth can always afford to be fair in presenting it, while those who have the hard task of withstanding the truth, and arguing against facts, seldom can.

We rejoice that the Sabbath question is now being investigated, that the strength of argument for and against it may be seen. We wish to call especial attention to the letter to O. R. L. Crozier in this number from the pen of Bro. Andrews.—The article of Bro. Andrews, published in the Review and Herald, Vol. 2, Nos. 11 and 12, we regard as a fair and thorough Review of the article of "C." entitled "Bible Class on the Sabbath Question," published in the Harbinger of December 6th, 1851. This we will leave, however, to the decision of the candid who will read both articles.

The reply of "C." to Bro. Andrews' review, now being published in a series of articles in the "Harbinger," is decidedly unfair, and shows the weakness of his position.

We are glad that Bro. Andrews has quoted largely from the reply of "C." and also from his own review, that the readers of the "Review and Herald" may notice "C's" unfairness, and his lack of scripture argument. Those who have the truth can certainly afford to be fair.

### THE WORK OF THE LORD

That is now progressing among those who are observing the Sabbath of the fourth commandment, and are looking for the speedy coming of Christ, is most cheering to those who have held fast the advent faith. Nothing can be more encouraging to those who regard the advent movement as the work of God, and have endured the trial of their faith through the time of scattering, than to know that the Lord is gloriously reviving his work in bringing out from the world a people united in their faith and hope, joyfully keeping all the commandments of God, waiting for the coming of the Lord. Those who are willing to follow down the track of prophecy to the message of the third angel, see, to the joy of their heart, the providence of God now fulfilling prophecy as to time and manner. "HERE is the patience of the saints; HERE are they that keep the commandments of God and the faith of Jesus." Rev. xiv, 12.

But this work is not confined to those only who have had an experience in the past advent movement. A large portion of

those who are sharing the blessings attending the present truth were not connected with the advent cause in 1844. Their minds not being particularly called to it then, consequently they did not reject it, they are now prepared to receive the truth when presented to them in a proper manner. Some of this number have had their attention called to the advent since the great movement of 1844, others are leaving the churches where they may be free to observe the Sabbath of the Bible, and enjoy the advent hope, and not a few of the precious, tender youth, who are being converted, help make up this number.

The truth has a happy and sanctifying influence on those who heartily embrace it. Our advent brethren who participated in the messages of the first and second angels of Rev. xiv, who have been unable to clearly define their position since 1844, can now, by the light of the third message, see their whereabouts, and are able to explain their present position. The harmony of the three angels explains the advent movement in the past, and shows that those who sacrificed in the advent cause with sincerity and discretion were doing the "will of God." The harmonious truths connected with the third message clearly show their present position and places their feet in a plain path again. And now with confidence they can again rejoice in the blessed hope of soon seeing Jesus. This is the effect that the present message has on the advent brethren who so confidently looked for the Lord in 1844, were disappointed, and have since been taught that the hand of God was not in the advent movement, consequently their sacrifices were not accepted of God, and their joyful hope was delusive. Thank Heaven that relief has come, and that the scattered flock are now distinctly hearing the cheering voice of the True Shepherd in the third message, and follow him "whithersoever he goeth."

Those who receive the present truth, who were not in the former messages, can also see the harmony of the whole, and are enabled to see the purpose of God in the advent movement, and plant their feet upon the whole advent ground. Such we regard with feelings of utmost tenderness. In their case the power and blessed effects of truth are most clearly seen; also the goodness and power of God in bringing them out from the churches and the world at the "eleventh hour."

The sanctifying influence of the truth is seen in the conversion of the children of believing parents. In almost every case where the parents embrace the Sabbath, and live out the holy advent faith, their children are constrained to seek the Lord; so that whole households separate from the world to serve God with all the heart and keep his commandments.—What an inestimable blessing to parents to whom God has intrusted souls to rear for heaven, is this truth that is sent out in this period of apostasy and corruption, to call them and their children out from the world where they may prepare for heaven.

#### A Brief Sketch of the Past

Will give some idea of the rise and progress of the cause of present truth. From the time of the great disappointment in 1844, to 1846, a number of the advent brethren in different States embraced the Sabbath. But the observance of the fourth commandment was strongly opposed by the leading advent papers, and the preachers of the advent, with very few exceptions. The light that then shone out upon the subject was faint when compared with that of the present time; and in that time of confusion of views and scattering of the precious flock, many of those who embraced the Sabbath gave it up. A few, however, stood firm, and toiled on amid cruel opposition and reproach from those who professed the advent faith.

One class of opposers of the weekly Sabbath of the Bible taught that First-day should be observed, and their main support was, not the word of God, but the so called "Christian Fathers." Another class taught that the ten commandments were abolished, and still another class admitted that it was right to keep the seventh day according to the law of God; but they taught that all the world had some how made a mistake of just one day in numbering the days of the week, so that the Sabbath of the fourth commandment fell on Sunday!! They were willing that we should observe the seventh day on Sunday; but by all three of these classes it was generally represented as sinful in the sight of Heaven to observe the fourth commandment on the day that Jews, Mohamodans, Christians and all nations agree is the very seventh. And those who observed the true seventh day according to the commandment were called Jews, Judaizers and fanatics, and were represented as "fallen from grace," committing the unpardonable sin, and hastening to certain ruin. Thus a great amount of prejudice was raised against Jehovah's Sabbath, so that but seldom one was found that would listen to the scriptural arguments in its favor. And what was greatly in the way of the Sabbath cause was some who taught it in a rash manner, which gave the opposition greater chance to oppose, and misrepresent all who observed the seventh day. But it is a matter of rejoicing that such have either seen their error or have left the Sab-

bath, so that the cause is now generally free from this embarrassment.

In the Spring of 1848 a Conference of the scattered friends of the Sabbath was held in Connecticut. The meeting was attended with the blessing of God, and the brethren were much encouraged. Another was held in Volney, N. Y., in September of the same year, which was attended by some of the brethren from New England. The number of believers present was only about thirty, yet there was a general attendance of the friends in Western New York. This was a meeting of great interest to the few tried friends of the Sabbath, yet it was one of some trial on account of a diversity of views held by some of them on points of less importance.

Here the work of uniting the brethren on the great truths connected with the message of the third angel commenced.—This work has progressed gloriously, and hundreds have embraced the present truth whose hearts now beat in union, while their interest is one in the advancement of this holy cause.

In the Summer of 1849 we issued the first number of the little sheet, entitled, "The Present Truth." We commenced the work under circumstances the most unfavorable, being destitute of means, and the very few friends of the Sabbath being generally very poor. But soon after sending out the first number, sufficient means came in, and we were greatly cheered in hearing that several of the dear advent brethren in different States had embraced the Sabbath. About that time Bro. J. Bates visited the brethren in Jackson, Mich., who received the truth, and have since aided much in the cause with their means.

Since that time the cause has advanced far beyond the expectations of its warmest friends. Where there was but about a score of advent brethren in the State of New York that observed the Sabbath three years since, there are now probably near one thousand, and several hundred in the Western States, where there were none, to our knowledge. The increase in some portions of New England has been greater than in this State, and in the Canadas, where there were none in 1849, there are a goodly number that "delight" in the whole "law of God."

Notwithstanding all the efforts that are put forth to arrest the progress of this cause, and the bitter opposition that it meets with from advent papers and ministers, yet its course is onward. The present is a time of thrilling interest to those who have toiled in sadness in past years when friends were few. Such are best prepared to realize in some degree the great and glorious work that God has accomplished for the remnant.

#### The Present Work

Of those who are permitted to act a humble part in the advancement of the cause of God, should be understood, as it is of vast importance that each should do the will of God. We think that the past will give some idea of our present and future work. Thus far in the progress of the cause but little has been accomplished without persevering effort. In this respect we may safely judge of the present and future by the past.

The servants of the Lord have cheerfully left their homes, and have traveled long distances in the cold and heat to spread the truth before a very few. And as they have seen them yield to its force, and made happy on receiving it, they have felt doubly paid for all their toil. Others have freely given of their means to publish books and papers to distribute gratuitously to those who might be benefited by reading them, and to sustain the traveling brethren. And God has blessed the efforts of his children in a wonderful manner.

It is true that there are but few laborers in the wide harvest. Three years since there was not one that labored constantly in the field. Now there are a few, and the Lord is constantly raising up and sending out others. They must go in the name of the Lord, and bear reproach and learn how sweet it is to suffer for Jesus in this cause. And as they go they must carry with them publications containing the reasons of our faith and hope to hand to those who are perishing for spiritual food.

The Lord is opening the way before us. A spirit of inquiry is awakened, and many who have formerly been prejudiced against our views, or indifferent, are now anxious to hear and read the evidences of our position. It lies in the power of those who have this world's good, and those also who are able to earn means to spare, to send the servants of the Lord to such, to speak to them the word of God, and leave with them those publications that will aid them in studying the Word. This they will cheerfully do when they feel the importance of this hour, and the necessity of acting, and acting immediately.

Those who oppose the present truth are active, and leave no means untried that they think will shut the light from those we hope to benefit. Let us, dear brethren, leave no means untried that will send out light and truth to perishing souls.—Let us gird on the armor, and go forward in this holy warfare.

If ever the children of God should be as "wise as serpents and harmless as doves" it is now. They are often placed un-

der circumstances the most trying. And to enable them to maintain their position on unpopular and even despised truths, and always exhibit the meek spirit of their Master when bitterly opposed, they need much of the grace of God. Dear brethren, let us look to the Great Example and Pattern, Jesus, and learn to be meek and lowly in heart, and in our daily walk.

It is true that our opponents will not be satisfied with us until we yield up the truth. In the estimation of some, to manifest a "Christian spirit" would consist in renouncing those very truths that lead us out from this world, and separate us from sin and sinners, and in uniting in spirit with the multitude of professed Christians that through the broad road to death. This we shall never do. We choose the narrow way to life, and in it we will diligently seek to be like our Master, holy, harmless and separate from sinners.

#### "Every Great Truth is Plainly Stated."

This remark is frequently made by those who think the fourth commandment should be given a second time in the New Testament, if it is the duty of Christians to keep the Holy Sabbath. Because it is not given the second time, they conclude that the Sabbath is abolished. We fully agree with them that "every great truth is plainly stated," but do not come to the same conclusion.

The Sabbath is a "great truth." It is considered by God and his holy prophets an institution of vast importance. The greatest penalties are threatened for its violation, and the greatest blessings are promised to those who should keep it holy. The language of the fourth commandment, employed in setting forth and enforcing the Sabbath, is so plain that no one can mistake it. This "great truth is plainly stated."

Now, if the Sabbath is abolished, and if the eternal interests of Christians are greatly endangered by its observance, as our opponents represent, is not this also a truth equally as great? Most certainly, and it should be as plainly stated as the Sabbath law. Let those, therefore, who teach that Jehovah has abolished his Sanctified Sabbath, and that the New Testament warns Christians against its observance, understand, that as "every great truth is plainly stated," we require of them as plain and positive testimony that the Sabbath is abolished, as is employed in the great Sabbath law, the fourth commandment. Let those that loudly call on us to show a second edition of the Sabbath law from the New Testament, pause, and learn that it is their duty first to show plain and positive testimony that the original Sabbath law has been abolished.

The Great Creator gave the Sabbath, a memorial of himself. Says Jesus, "The Sabbath was made for man." And when the ten moral precepts of God's holy law were given in due form, the law of the Sabbath was uttered by Jehovah under circumstances of awful grandeur, and engraved in the tables of stone. And is it not the height of presumption to dare trample on that law, because it is not repeated a second time?

#### "Plain Bible Testimony."

It is frequently asserted that the abolition of the Sabbath is plainly stated. This we deny, and ask those who make this assertion, and have so much to say relative to "plain bible testimony" to produce one text in proof of it. If there is such a text let them present it.

Only two texts are quoted, as referring directly to the Sabbath of the fourth commandment, to prove its abolition. Rom. xiv, 5 and Col. ii, 16, and in both cases there is not one word of "plain bible testimony" on the point.

From Rom. xiv, 5 it is first inferred that the Sabbath is the subject of Paul's remarks, yet he does not mention the Sabbath in the whole chapter. And then from his words, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." It is inferred that the Sabbath is abolished. Both of these inferences are unwarrantable. But suppose we admit the first, that the Sabbath is Paul's subject, then where is this "plain bible testimony" that it is abolished? The remarks of the Apostle that some esteemed one day above another, and that others did not, and that every one should be fully persuaded, do not afford plain testimony for its abolition or perpetuity.

But we do not admit the first inference, that the Sabbath is the subject of Paul's remarks. No man of candor will deny that his subject is the same in Rom. xiv, 5 with which the chapter opens. And as existing trials in the early church relative to meats, drinks, &c., gave rise to the Apostle's remarks throughout the entire chapter, we are bound to believe that the days mentioned, referred to those days associated with meats and drinks, and not to the Sabbath of the Lord.

It is said that the term "every day alike" must include the Sabbath. We would here inquire, Does the expression "every day," in Ex. xvi, 4, include the Sabbath? If it does, then the Lord commanded the Israelites to gather the manna on the Sabbath. He says to Moses, "and the people shall go out and gather a certain rate every day." In either case the term "every day" is not used in its broadest extension. If the words "every day" in Rom. xiv, 5 are not to be limited to the

subject of discourse, but be understood in their broadest extension, then why not give the words "he that eateth not," in verse 6th, also their broadest extension? This would prove that some of the early Christians lived without eating!! Both expressions, "every day" and "eateth not" must be limited to the subject of the Apostle's discourse.

Said the Beloved Disciple, A. D. 96, "I was in the spirit on the Lord's day." Rev. i. 10. This is "plain bible testimony" that in the gospel dispensation one day is to be regarded as the Lord's, consequently that day must be excepted in the phrase "every day alike."

Col. ii, 16 does not mention "The Sabbath" of the fourth commandment. It speaks of "sabbath-days," or, as in many translations, "sabbaths." Paul associates these "sabbaths" with meat, drink, new-moon, &c., just as they are associated in the "hand-writing of ordinances" for the Jewish church, because they were of the same nature of those ordinances that were to cease at the cross. Jehovah placed his Sabbath in the midst of nine moral precepts, showing that it was of the same nature and duration. We now ask the candid, Is not our conclusion that Col. ii, 16 mentions only those annual sabbaths of the Jews associated with meat, drink, new-moon, &c. natural and fair? And is not the inference of our opponents, that the fourth precept of the Decalogue is referred to by Paul, unnatural and unwarrantable? Please read Col. ii, 14—16 and then answer.

We have not designed to give an exposition of Rom. xiv, 5 and Col. ii, 16 but only to show that these texts do not contain one word of "plain bible testimony" for the abolition of the Sabbath.

Has the Sabbath of the fourth commandment been set forth and enforced by "plain bible testimony"? It has. Then we ask the sincere, Should those who teach that it has been done away, and that it is dangerous for Christians to observe it, be believed, unless they can produce as "plain bible testimony" for its abolition?

#### LETTERS.

From Bro. Brown.

MY DEAR BRO. WHITE: Though a stranger to you personally yet I rejoice to say, I feel familiarly acquainted with the spirit you seem to manifest in that very welcome bundle of papers which you sent to me. Unless I am entirely mistaken in regard to what the spirit of my Blessed Jesus is, it is a very prominent characteristic of the principal writers of the "Review and Herald." And my prayer is, that nothing which savors of a contrary spirit may ever find a place in those columns.

As those papers were sent me free of charge, it is certainly due from me, at least, to say they have been read with pleasure, and I trust with profit. And though I am not prepared as yet to endorse all that I find in them, yet I do and will rejoice in the light as fast as I can see it. I have been looking for light, and indeed I may say, *expecting it*, because the angel of the Lord told Daniel, "*The wise shall understand.*" Some things I had understood before, and some things I could not understand. I understood perfectly well, (because I had proved it by mathematical demonstration,) that the 2300 days of Daniel's vision, had run out; but why the Lord had not come, I could not understand. Now it is clear, praise the Lord, O my soul. As I am a stranger to you it may not be uninteresting, should I give you a brief account of my history for the last few years. To go back no further than 1829, I will say that after several years hard study of theological books I received license to preach the gospel in the Presbyterian Church, and in 1830 was ordained by the same body to the work of an evangelist. Soon after this, I began to compare theology with Bible, as I never had done before, and as might be expected, as a natural result, I became more liberal in my views; and in relation to some points, my mind underwent an entire revolution. I at length began to see that the nominal churches had passed their glory, and were sinking into shades of darkness, and that the world at large, was fast becoming corrupt.—I proclaimed it from the pulpit and from house to house as occasion presented, but met with opposition from every quarter. I was, however, in the main treated with kindness, inasmuch as I always aimed to speak in kindness.

Thus I labored on until 1842, when my mind was called to examine the doctrines relating to the Second Advent of our Saviour called Millerism. I saw the light, but though I had made up my mind not to "confer with flesh and blood;" yet to come out on a subject, against which both popularity and interest were at war, required more moral courage and greater strength of faith than I had before been called to exercise.

There was my pleasant home, my friends, and my salary to be given up. What could I do? How could I live? were inquiries that haunted my mind for days and nights. While on the other hand, I was impressed

that my salvation hung upon a decision for the truth. I thought of Elijah in the wilderness, fed by the ravens, and made up my mind, I will come out for the truth, and leave the event with God. I did so, and "thus far the Lord has led me on." We have not always had all that we used to call comforts of life, when I could depend on \$500 or \$600 salary, yet we have suffered for nothing. Nor have I any fears of suffering, for "The Lord is my Shepherd." In him will I put my trust.

The church with which I was formerly connected, have ever treated me with kindness. And though they call me bewildered and out of my right mind, yet, they acknowledge me sincere and honest, and often, especially since the fall of 1844, have I been urged to go back, and again receive my salary. When we have been short for means on which to live, their offers have been rather tempting, yet thus far I have been enabled to say, "thy money perish with thee." My firm conviction, that the whole advent movement up to 1844 was of God, and that the 2300 days then expired, has been the saving influence that has kept me from falling. I have often said to my brethren, "If I give up the advent movement, being just what it seemed to be as we came along in it, and give up the ending of the days in 1844, I will give up the whole, and go back again to my liberal salary." But this I could not do, with the Bible in my hand, which reads now just as it did then. I still praise God for the light I received in 1842. I believe it will "shine brighter and brighter until the perfect day," and that all those who hold on to the "sure word of prophecy," will walk in the light, and not stumble nor fall. O that I could see more of the dear brethren walking in the "path of the just."

Thus, by the grace of God, I was holding on to the past, which I had experienced in the advent history, when, in December or January last, Brother Case, from Jackson Mich., came to my house, with what he called the "third angel's message." At first, it looked very fanciful to me. But still, as truth was what I wanted, I resolved to give it a faithful examination. I did so, and though, as in the case of the first message, I found it not what it has been reported to be by its enemies, yet several weeks passed before I could so far satisfy my mind, even in relation to the Sabbath question, as to commence keeping the "Seventh Day." Brother Bowles finally came along, at two different times, and labored like a faithful steward, in trying to get the light more clear before me. But still I had difficulties in my way. I read my Bible on the question, by day, and meditated on it by night. I also read all the books I could raise on church history, touching the Sabbath, especially those in favor of its change from the seventh to the first day of the week—talked with ministers to see if they had any light, but finding nothing but darkness, I resolved to return to the Bible, as the "man of my counsel." In so doing, I found, to the joy of my heart, that "light shineth in a dark place." I am now keeping the Lord's Sabbath, and feel my soul built in it. My wife is not interested in the subject, as I am, yet yields to my wishes in relation to it. We are alone here at present. Brother and Sister Thayer, are the only individuals in this place, besides myself, who entertain the advent faith. They are not yet on the Sabbath question, but from what I know of their honesty as Christians, I believe they will soon be out, and in the enjoyment of those who keep the commandments of God.

And now let me say in conclusion, I feel like a new man. From 1844 until now, I have felt destitute of a message. And though I have occasionally made an effort to preach, yet it has been "like beating against the air." I now long to be again in the field, as I was before the tenth-day movement. I see the Sanctuary is being cleansed, and the last message is being given.—O who will prepare himself for the battle! My anxious inquiry is, what shall I do? I have a feeble wife, two children, and an aged mother, on my care. I cannot leave them, unless I leave with them a faithful girl. Where to find the girl; or if I could find one, where to find money to pay for her service, I know not. And then again, I cannot go without a horse and carriage.—So, for the present, I leave the matter with God. If he has any more work for me to do, the way will be opened. Perhaps some faithful brother who has the means for traveling will come along and take me in, if that is the best way, and I should be so situated that I can leave my family. O that some faithful preaching brother, who is able to defend the whole truth would come this way.

How glad I should be to once more visit those dear brethren in the eastern states, with whom I labored in 1843 and 1844. \* \* \* But I must say adieu.

Your brother in patient waiting,

BOWMAN B. BROWN.

Beloit, Rock Co., Wis., March 21st, 1852.

P. S. I would just say, I am the brother known through the "Herald" and "Harbinger" by the signature of B. B. Brown.

From Bro. Bates.

DEAR BRO. WHITE: During my last tour with Bro. Edson in western New York, from Feb. 2d to March 11th, we visited about twenty places, and held meetings with the scattered flock. Many which had not read the "Review and Herald" were anxious to receive it. Many said we will examine this subject, and if we see the Sabbath is binding we will keep it.

We found a company in Marion who listened very attentively, that had never heard the third angel's message before. They wished to hear more on the subject. One of them confessed the Sabbath. Others said, we mean to examine it.

At Mill Grove (Feb. 6th) we found a united company of waiting ones, hungry for the truth. We spent three days in conference with them. The truth took effect, and the melting power of God came upon parents and children. God graciously answered our prayers in the conversion of two young men, sons of our dear Brn. Roswell F. and David Cottrell. They were baptized, also, three others. Many of the children were deeply affected, and manifested a strong desire to learn, and keep all the commandments of God.

Feb. 9th, held an evening meeting at the house of Bro. and Sr. Smally in Clarence. We trust they are keeping the Sabbath.

Feb. 13th, came to Fredonia. Bro. John Hamilton received us kindly, and opened the way for us to present the truth at his house. In this and the adjoining town (Laona) we spent two Sabbaths, and held several meetings in different places. Brn. John Hamilton and Adam Miller, with their wives, came out decided in all the present truth. Sister Miller had previously kept the Sabbath. Our meeting closed with a conference at the house of Bro. Hamilton, at which time we endeavored to examine popular objections.

By request of Bro. Hamilton, we attended their advent meetings on the first day of the week. Their two local ministers were present, and complied with the request of Bro. Hamilton for us to lecture, and said we might occupy the forenoon. Our subject was the ending of the days, in Dan. viii, 13, 14, connected with the third angel's message.

One of the ministers followed me in opposition to my subject, declaring in a vehement, and indignant manner that the Sabbath was not binding, &c., still referring to our discourse, said it was a dishonest way of presenting the fourth commandment, and called for an open rebuke from heaven! Said he, we do not now live by the law. The nine commandments are embodied in the gospel of the Son of God, but the fourth is not.

The other minister commenced by saying, produce me a command of my Lord for keeping the Sabbath, and I will keep it. He then read Matt. v, 38, to prove the authority of Jesus to abolish the commandments, the 17th to the 19th verses to the contrary notwithstanding, said he, the nine commandments are embodied in the sayings of our Saviour. As the meeting was coming to a close, we asked the privilege of presenting a few questions for the meeting. Will you please to read the text from the New Testament, to prove where the Saviour has embodied the first commandment of his Father. 1 Cor. viii, 6 was read by one of the ministers as proof. We asked if that was the testimony of Jesus. An attempt was made to prove that Paul's argument here was the same, as that of Jesus. As we took notes of their testimony, when we read, others remembered that they made the statements above recorded. We still called for the text, or a qualification of their assertion. They would not admit that Jesus embodied all of the commandments of God in his answer to the lawyer, recorded in Mat. xxii, 35—40, for if they had, it would have proved too much, because "all the law" would embrace the fourth commandment, which they asserted was left out. We stated that we had more questions to ask on this subject, but we should not present them until the first one was answered. Instead of showing bible testimony they put on their over-coats and left the meeting in disorder. The rebuke, so justly called for, resting upon their own heads, for attempting to oppose the truth of God.

From Feb. 22d to the 27th we visited Gerry, Jamestown and Busti. In all these places we found souls willing to listen to the whole truth. We trust they will decide for God and truth.

Feb. 28th, spent the Sabbath at Ellington Center. It was a blessed season to us all. May the precious truths which they acknowledged be cherished, and sanctified to them for their eternal salvation.

At Bro. Ashley's, where we were holding a meeting the next day, a young couple were present. The man was not a professor, but evidently an honest seeker after truth. Observing him in a deep study after meeting, we asked, What he was about to do with this truth. He raised his head and said, "I am going to keep the Sabbath." His wife said she should, also. Bro. and Sr.

Ashley responded, so will we. Thus a meeting for Sabbath-keepers was established forthwith.

At Napoli (March 1st) held a meeting at Bro. D. Waterman's, next day at Bro. Bushnell's. Here Bro. Edson left me, and I went to Shongo, and held a meeting. The audience listened very attentively. From thence (the 4th) went to Bro. H. Hopkins in Bingham, Potter Co. Pa. Here and in Ulysses we had attentive hearers, and I think profitable meetings. There are several here that profess all the present truth, and a number of others deeply convicted of the same.

Held a meeting in Bath the 9th. I was sorry that I could stay no longer with the brethren. I think they need help. On the 10th had a free meeting at Bro. Lebbens Drew's, Pultney. Bro. Drew helped me on my way, and thus I reached the Ballston Conference in time.

JOSEPH BATES.

Fairhaven, March 25th, 1852.

From Bro. Everett.

DEAR BRO. WHITE: The progress of the third angel's message is not so rapid as we could wish in this vicinity, still there are a few of us who not only believe it, but are constrained to spread it. And it will not be in vain.

The message not only gives the warning, but it gives the happy result: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." It is a comfort to us on the Sabbath to know that others are keeping it at the same time. We find it good to keep the day of God's rest. Blessed be God for the Sabbath. How cheering the anticipation that all the scattered remnant of saints in these last days, will soon be keeping the commandments of God and the faith of Jesus, and prepared to meet their coming King! Let those who carry the message be patient, and humble and faithful, and "bear all things." The Lord will bless the labor of love.

The restoring of the fourth commandment to its place in the Decalogue exhibits the law of God in its true light, an unbroken chain, holy, just and good; "under the old ministration written on tables of stone by the finger of God; under the new ministration, "written on fleshy tables of the heart" by the Spirit of God. The ministration of death is abolished. The ceremonial law of "shadows is nailed to the cross of Christ. The veiled glory of Moses' face is done away by the unveiled glory of the Son of God, who is" the brightness of the Father's glory and the express image of his person." But the moral law, formerly "engraven on stone," is established, and not abolished, by being written on "fleshy tables of the heart;" and its righteous precepts are the rule of duty. Surely this is the harmony of the law and gospel.

It has often been asserted that the Sabbath is not enjoined by the New Testament. But I am now sure this is a mistake.

1. It was instituted at the close of creation. Christ declares, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man, is Lord also of the Sabbath." If it was said that the First-day was made for man by the resurrection of Christ, and that the Son of man is Lord also of the First-day, it would be regarded as good authority that the Rest-day is changed from the seventh to the first.

2. Christ and the apostles kept the Sabbath.

3. It is recorded of the christian women who made preparation to enshrine the body of Jesus in the tomb, that they "rested the Sabbath-day according to the commandment." Luke thus sanctions the fourth commandment many years after the death of Christ. Luke xxiii, 56.

4. Christ taught the disciples to "pray that your sight be not in the winter, neither on the Sabbath-day," proving that his disciples would enjoy a Sabbath after his death and resurrection. The destruction of Jerusalem was about 43 years after the cross. There remains therefore a Sabbath to the people of God, till the heavenly rest comes with Jesus.

I am yours in love,

SAMUEL EVERETT.

North Ferris, Mass., April 14th, 1852.

From Bro. Bates.

DEAR BRO. WHITE: The Great God of Israel, is now gathering his people to stand in the battle in the day of the Lord. The little flock are rising, and increasing, while the professed leading advent papers and leaders are advocating the no-law, no-commandment system; exerting themselves to exterminate from the earth the everlasting covenant, how strange it is that they do not see the influence it produces in their midst. If they were to take a starting point, even from the commencement of the year 1851, and read only from their own pamphlets and papers, the division and sub-divisions that have taken place and are continually taking place among them, (See for one, "Advent Harbinger," March 8th, 1851,) surely they must see that their adop-

ted no-law of God system will as evidently lead them all to destruction, as it would the people of these United States were they to abolish and tread down their constitution on which the law (and order) of every State depends. How can justice be executed when no law exists? Let the Psalmist explain. "Justice and judgment are the habitation of thy throne." lxxxix, 14.

Since the general Conference at Ballston N. Y., in March, I have been laboring in Massachusetts and Maine to gather in the scattered flock of the house of Israel, who are coming up under the whole testimony of God, and the testimony of Jesus Christ, as given in the third angel's message. Our meetings in Boston and vicinity were attended with the divine blessing.

Since April 2d I have held Conferences in Portland, Paris, Bangor and Bradford Center, Me., in all of which places the Lord has made manifest his increasing light, strengthened his people, added to their numbers such as I trust will be saved.

At the close of our meeting here last evening while attending to the solemn ordinance of the Lord's supper, a father dropped upon his knees, and asked forgiveness of God, and all present for his short coming, and said he would keep the Sabbath of the Lord.— His son, and his wife, also, declared their intention to do the same. Thus the Lord our God is bringing in the honest ones. I expect to visit other places before I return to Massachusetts.

I suppose you are very much engaged just now establishing the printing-press, and adjusting things around you to send forth the "Review and Herald" again to the little flock. We hope you will be successful in your efforts to establish this part of the work to your mind, so that there shall be one printing establishment in all the land, of which it may be said, they rest the Sabbath-day according to the commandment. Luke xxiii, 56.

May the united prayers of the little flock, who are settled, and forever established in the great Rest-day of the Lord our God, continue to ascend the Holy Hill of Zion, for grace and wisdom from the Holiest, to enable you, and all that are conscientiously engaged with you in this establishment, in sending forth the great and glorious truths of the present message to all that have ears to hear, and hearts to feel. That the sons and daughters of the Almighty may be seen coming from every quarter, to plant themselves under the royal standard of the Prince of Peace, whom God has raised up through the blood of the everlasting covenant, and is now offering to all, that will voluntarily enlist under his banner, the glorious reward of the purchase of his blood, viz: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

JOSEPH BATES.

Bradford Center, Me., April 22d, 1852.

From Bro. Wyman.

DEAR BRO. WHITE: I rejoice in God for the true light that is now shining upon the pathway of the just, and for what he is doing for the remnant that have been scattered in the dark and cloudy day. But the scattering time is over, and the gathering time has come, and God is preparing a people for himself, a people, chosen out of the world, that will be of one heart, and of one mind, of one judgment, speaking the same things.

The brethren in this region are still holding fast whereunto they have attained, that are keeping all the commandments of God and growing stronger in the Lord and in the power of his might.

Since I left the Ballston conference I have been over the Green mountains in search of the scattered Sheep, and the result has been good. Over a dozen have taken a decided stand for the truth, and others are enquiring, are these things so?

Your Brother in the present truth,

IRA WYMAN.

Panton, Vt., April, 1852.

From Sister Day.

DEAR BRO. WHITE: I thank our Father in heaven for the light of present truth. His word is truly a "lamp to my feet and a light to my path;" and we are assured by the "Word" that "the path of the just is as a shining light that shineth more and more unto the perfect day." The Review and Herald comes to us bringing "meat in due season;" for which we feel thankful. We know not how we should get along without it.

It is clear to my mind that we are living under the third angel's message, as given in Rev. xiv. When I received the light on the commandments of God, the Sanctuary in Heaven, &c. it was food to me. I found it necessary to keep the seventh-day Sabbath, or be guilty of breaking God's holy law. "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." James ii, 10. I have enjoyed the sweet spirit of the Sabbath in a much greater degree

than I ever did in keeping the first day. And although cast off by some of my former brethren, it matters not if Jesus is with me. I have started for the Holy City, and with the assistance of divine grace I intend to go through. Says the True Witness, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City."

I see that some in order to get round the third angel's message, place the first and second beyond the Advent. This is evidence that they have stepped out of the path of the just (which shines more and more unto the perfect day) and are in darkness. Paul tells us that when the Lord comes the saints will be caught up to meet the Lord in the air and so will ever be with him. Now if this be true, how can these three messages be proclaimed after the Advent? And if Babylon of Rev. xiv and xviii is the city of Rome, as it is said to be by "C." in the "Harbinger" of Oct. 18th and the fall of Babylon is the burning of Rome, as Bro. Marsh also teaches, I ask why is there a call made for God's people to come out of Rome, or Babylon, after it is burned, lest they be partakers of her sins and receive of her plagues? The call is not made for God's people to come out of her until after her fall, and how can they come out of her after she is utterly burned with fire, when according to the testimony of Paul, [1 Thess. iv, 16—18.] all God's people will then be with him? O, how much better to believe the simple truths of the Bible, than thus to wrest the scriptures from their true meaning.

It seems to me that every one must see the utter inconsistency of such a view. How necessary it is that we "beware lest any man spoil us through philosophy and vain deceit, after the tradition of men, and not after Christ." I want to be one of those that are willing to follow the Lamb whithersoever he goeth." May the Lord guide us in that strait and narrow way that leadeth unto life, and save us in his Kingdom at last is the prayer of your sister waiting for Jesus,

EMILY DAY.

Oxford, O., March 23d, 1852.

From Sister Lindsley.

DEAR BRO. WHITE: It is with deep feelings of gratitude that I acknowledge the reception of the "Review and Herald." Its pages contain the "meat in due season," for the want of which, I had well nigh famished.

In reading the Harbinger and attending the meetings of the nominal Adventists I had been striving to obtain some knowledge of our whereabouts, but was unable to get any satisfactory evidence.

Bro. Rhodes and Gallop lectured here in 1843. From that time until the winter of 1850, I heard no more about the advent movement. Then I learned there had been a message given to God's people, to come out of Babylon, but did not understand it as having any connection with the other messages of Rev. xiv. Having never united with a church I supposed this was not to me. I did not understand this, that we must "come out and be separate."

A flood of light now shines on the prophecies so that wherein I was once blind, now I see. In July last, some pamphlets and papers containing the present truth were handed me. I examined and carefully compared them with the Bible. I found that my former teaching and belief relative to the Sabbath was error. I had all my life been bowing to an institution of the beast. Notwithstanding all the obstacles that lay in my way, I was enabled to obey the Sabbath commandment until the Oswego Conference, where I heard Bro. Holt explain the law and commandments in the New Testament so clearly, that I have not had a doubt since. I saw that we must purify our souls through obeying God's ten holy commandments, and so made ready to stand in the battle, in the day of the Lord. I fully believe that this is the standard to which all must come if they would be partaker in the glory soon to be revealed. Those only who bear the Ark of God will finally overcome. I never realized so fully the duty we owe to God, the maker of all we behold, as since I have been studying what is the good and acceptable will of God as contained in his law.

I do feel to thank God, and call upon all that is within me to praise his holy name for his wonderful works to the children of men.

I believe the Lord has set his hand to recover the remnant of his people.

The Prophet says, "Thy watchman 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." Isa. lii, 8. "The Lord will have his people to be perfectly united in the same mind, and the same judgment, that they may possess that strength necessary to endure the time of trouble such as never was. God will be our strength, and his truth our shield and buckler.

Yours in hope, ABBY M. LINDSLEY.  
Newhaven, N. Y., April 8th 1852.

## OUR PROPHET, PRIEST AND KING.

BY R. F. COTTRELL.

When Jesus dwelt below,  
Proclaiming through the land,  
Saying, Repent, for lo!  
The kingdom is at hand!  
He was the Prophet long foretold  
By Moses' mouth, in days of old.

Since he ascended high,  
For us to intercede;  
To hear his people's cry,  
In every time of need,  
A faithful High Priest he has been,  
Pleading his blood to cleanse from sin.

His priesthood's almost o'er,  
He soon will leave that place,  
And then his blood no more  
Can wash earth's guilty race.  
O, let us now implore his grace,  
Before he leaves the heavenly place!

He then will be a King,  
And wear a golden crown;  
A great white cloud shall bring  
Creation's Monarch down;  
The wicked then he will destroy,  
And bear his saints to realms of joy.

## THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, MAY 6, 1852.

## THE PAPER.

We shall have 2000 copies of the present number struck off, and as many of future numbers as can be circulated where there is any prospect of their doing good. We are very anxious that the REVIEW AND HERALD should be widely circulated, and call on all the friends of the cause to aid us in its circulation.

We do not wish to send the paper where it is not read with profit; yet we had rather send it to five such, than to have one poor saint deprived of it. If the brethren in different places will have some one of their company chosen to see that it is sent to all who wish to read it, and stop it when sent to those who have no interest in it, then the paper can have a wide and judicious circulation. Let the scattered friends, who are alone, also send in the names of those they hope to benefit. Here we would state that the expense of an extra thousand copies, after the type is set, is small. We hope our list will be doubled in a few weeks.

The brethren have provided means to sustain the paper beyond our expectations. And although our expenses in moving from Saratoga Springs, and commencing the paper in this city, have been considerable, yet we are free from debt.

But it is necessary that we should obtain a quantity of paper immediately, and wish to say to those interested in the paper that we especially need help now for that purpose.

## AN INCIDENT.

Sometime since I met with a Jew in the southern part of this state, when the following conversation ensued:

Question. You believe, I presume, in the authenticity and inspiration of the Old Testament Scriptures?

"Most certainly I do," he replied.

Question. And you as decidedly reject the inspiration of the New Testament, and the view that Jesus of Nazareth is the True Messiah?

"I do," was the reply.

"Very well," said I, "then I have one more question to ask: Daniel said that within 70 weeks 'from the going forth of the decree to restore and build Jerusalem' the Messiah should come, and should be cut off. Have not the 70 weeks expired?"

"I let such questions alone," said he, with a look of dissatisfaction, "and think it enough for me to attend to the practical part."

Such was the brief conversation. It awakened, however, strong inquiries in my mind. Why, thought I, should he "let such questions as that alone?" I could see no other reason than this, that should he answer, he must admit that the despised Nazarene was no other than the predicted Messiah.

Nor could I refrain from reverting to the termination of the 2,300 days, and the present position of many Adventists. The commencement and termination of the 70 weeks being marked in a distinct manner, the remaining 1810 days which fill out the 2,300 days, can be quite as plainly reckoned. "The going forth of the decree" B. C. 457; the termination of the 69 weeks A. D. 27, when Jesus said "the time is fulfilled;" [Mark i:]; the cutting off of the Messiah in "the midst of the week" in the Spring of A. D. 31; and the turning to the Gentiles at the end of the 70 weeks, A. D. 34, are dates very clearly demonstrated beyond all controversy that the date of the go-

ing forth of the decree to restore and to build Jerusalem was B. C. 457; and that the date of the crucifixion was A. D. 31.—These dates show beyond dispute the termination of the 2,300 days in the Autumn of 1844. And even those who claim that there may be some variation in these dates, find that the events of the crucifixion are too plainly established to admit of a mistake of 8 or 10 years. Yet they reject the scriptural view of the New Covenant Sanctuary, [Heb. viii, 1—5,] and of its cleansing, [Heb. ix, 22; Lev. xvi, 16—19, 33,] and stoutly contend that it is the earth, the land of Palestine, or the church.

But as it is not possible to extend the 2,300 days to the present time, are such Adventists any better able to define their position than was that poor Jew. If they still hold to their unscriptural views of the Sanctuary, and its cleansing, are they not obliged to say, We let such questions, as the termination of the 2,300 days, and the subject of the Sanctuary alone, and attend to the practical part? J. N. A.

## Mesmerism.

It is well known that the advent brethren who are observing the Sabbath are often charged with being under the influence of mesmerism. We say that this is an unjust and wicked charge, and can see no reason why it should be kept in circulation, unless to prejudice those who are inquiring for truth, and keep them from our meetings.

The facts in the case are that the brethren who observe the Sabbath all consider it wrong and a sin to practice mesmerism. We do not know of one that has anything to do with its damning influence. A very few of the brethren, prior to their embracing the Sabbath, were in this snare of satan; but the light of present truth discovered to them its dangers, and they confessed their error, and have forsaken it. Should any one, embracing the Sabbath, practice mesmerism, such is the opinion and feeling of the body relative to it, his brethren would entreat him to leave it and flee from it as from a viper. And if he should refuse to do so, they would refuse to fellowship him as a brother in Christ. Now let it be understood that this is the people that are charged with mesmerism!

But what makes this matter look still more wicked on the part of the accusers is, that they are generally either mesmerizers, or in full fellowship with those who are.

"Now AS James and Jambres withstood Moses, SO do these resist the truth, men of corrupt minds, reprobate concerning the faith." 2 Tim. iii, 8.

Paul here refers to the time when God was about to deliver his people from Egypt, and sent his servants Moses and Aaron unto Pharaoh to show him a sign by which he should know that he should let the people go. The sign was given. But Pharaoh called for his magicians who "did in like manner with their enchantments." That was a counterfeit of the work of God.

It is stated in the book of Jasher that James and Jambres were magicians, and were the sons of Balaam the magician who said to Pharaoh in reference to Moses and Aaron, "these are none else than magicians like ourselves."

We now inquire, do not mesmerizers, and those in fellowship with them, who call the Spirit of Truth mesmerism, resist the truth as James and Jambres withstood Moses? Judge ye.

## From the Remarks of O. E. L. Crozier on the Sabbath.

"But we must notice the difference between the seventh day Sabbath and the Jewish festival sabbaths. The former originated at creation; the latter at Mt. Sinai. The former existed prior to, and independent of the law; the latter were a part of, and inseparable from it. The incorporation of the Sabbath into the legal ceremonies does not destroy its primitive authority: it may survive the doing away of those ceremonies in all its original importance, leaving with them only what the 'School-master' and 'tradition' had added to it. This is the only light in which I can see a harmony upon this subject. With this view, it appears clear: and the Sabbath can be kept without being 'subject to ordinances.' Verse. 20.

All who set apart one day in seven as a day of rest, confess their belief in the necessity of the Sabbath still. The keeping of the first day of the week as a Sabbath, is without the authority of divine or apostolic command or example. The disciples met on the first day of the week to 'break bread'; but there is no evidence that they kept that day as a Sabbath. The Bible records no such change. Therefore if there be a Sabbath, 'the seventh day is the Sabbath.' Our Saviour said, 'The Sabbath was made for man.' If made for him he needed it; and unless his constitution is changed, he still needs it. To this all agree. Which day of the seven then shall we thus keep? Any one that we please; that which rests only on the authority of human tradition and legislation; or that which has the sanction of the great example of God, when, after he had created the world in six days, he rested on the seventh, and hallowed it? The last most certainly is the safest; especially as it is expressly enjoined by one of the ten commandments, through neither of which will any Christian dare to drive a nail.

Its continuance into the Gospel dispensation, as a law which existed from the original constitution of the world, and needed no re-enactment, is recognized by our Saviour, not only in the declaration that it 'was made for man,' but also in directing his disciples to pray that their flight from Jerusalem at the time of its destruction, 37 years this side of the oress, might not be on 'the Sabbath day.' He speaks of the Sabbath as though it would then exist of course, as much so as 'winter.' Matt.

xxiv, 20. Whatever reason they had for praying thus, does not affect the case in hand; the Sabbath then existed, and here received the sanction of our blessed Lord.—*Day-Dawn*, Dec. 1846.

**Hymn Book.**—We noticed some months since, that we wished to publish a collection of appropriate Hymns, larger than our small Hymn Book now in use; but have not been able to commence the work until now. We intend to get it out as soon as circumstances will allow. Let those who are interested in the Hymn Book send in select or original Hymns immediately, applicable to our faith and hope.

We do not design to get out a large book cumbered with Hymns of no special interest, but a small, choice collection of those only which are appropriate. We very much need more good Hymns on the Sabbath, and hope the friends will send them in at their earliest convenience.

In our last, published at Saratoga Springs, we stated that we hoped to issue the next number of the REVIEW AND HERALD by the first of May. It was our intention to get it out by the very first. It has been in type several days waiting for the Press from New York City. As the Press has not come, and as our readers may be anxious to see the REVIEW AND HERALD again, we have concluded to have a part of this number struck off at another office.

P. S. Since the above was written, and a portion of this No. mailed, the Press has been received in good order.

Bro. E. P. Butler and W. Morse, of Vermont, request us to say that the brethren in that State are not in fellowship with William Walker, of Morristown, and that the course pursued by him is a subject of grief to the Church.

The Brethren in Panton, Vt., and Melbourne, C. E. desire to have Conferences held with them.

Let others state their wishes in this respect, and they shall be noticed.

## Appointments.

There will be a Conference of the brethren in Rochester and vicinity, to commence May 28th, at 6 o'clock P. M., and hold over Sabbath and First-day. The Meeting will be held at No. 124 Mount Hope Avenue. The Advent Brethren in the city and region round about are cordially invited to meet with us.

We will meet in Conference with the Brethren at Clarkson, N. Y., Sabbath and First-day, May, 15th and 16th. The Advent Brethren in the vicinity are invited to attend.

JAMES WHITE.

We are not able to state in this number the cost of the Press, Type, &c., but it will probably be about Six Hundred DOLLARS.

Bro. Edson wishes us to say, as he expects to be from home a portion of the time for the future, the money to pay for printing materials had better be sent to us. It is necessary that the whole amount should be received before the middle of June. Please direct to James White, Editor of the REVIEW AND HERALD, Rochester, N. Y. The Bro. in Vermont can hand their donations to Bro. Heman Churchill during the month of May.

The following is the amount received

## For Printing Materials.

D. R. Palmer, . . . . .	\$45 00	Noble Luther, . . . . .	2 00
Cyronius Smith, . . . . .	45 00	John Griswold, . . . . .	5 00
P. Dickson, . . . . .	5 00	Reuben Loveland, . . . . .	5 00
A. A. Marks, . . . . .	5 00	W. McClennerthan, . . . . .	2 00
Wm. Hyatt, . . . . .	12 00	W. Peck, . . . . .	1 00
Ira Abbey, . . . . .	5 00	Lydia Ferry, . . . . .	1 00
J. B. Sweet, . . . . .	7 00	Wm. Hills, . . . . .	5 00
Bro. at Mill Grove, N. Y. 20 00		Isaac Cramer, . . . . .	4 00
H. S. Gurney, . . . . .	5 00	L. B. Caswell, . . . . .	2 00
O. Davis, . . . . .	5 00	Asa Hazeltine, . . . . .	2 00
Elon Everts, . . . . .	20 00	Luman Carpenter, . . . . .	20 00
Edwin Lothrop, . . . . .	3 00	Harvey Childs, . . . . .	10 00
John Claxton, . . . . .	2 00	J. Y. Wilcox, . . . . .	5 00
Peter Bates, . . . . .	1 00	A Friend in Conn., . . . . .	10 00

## Letters received since March 23d.

J. Chapman, W. Phelps, S. W. Rhodes 2, J. Chase, S. Hall, E. A. Miller, M. C. Andrews, M. K. Blakeslee, J. Bates 2, G. W. Holt, H. N. White, F. Wheeler, F. H. Howland, H. S. Case 2, A. S. Stevens, H. S. Gurney, N. A. Hollis, R. F. Cottrell, E. G. Farnsworth, J. Kellogg, E. Barrows, M. Leadbeater 2, E. D. Cook, E. A. Poole, I. Wyman, S. Howland, H. A. Hastings, M. C. Stowell, G. F. Smith 2, J. Thompson, L. A. Lockwood, H. Edson, I. Abbey, E. L. H. Chamberlain, H. O. Nichols, P. M. Bates, C. Sperry, E. P. Butler, J. C. Day, A. Ross.

## Receipts.

C. J. Stowell, J. Stowell, M. B. Cady, D. Briggs, M. H. Collins, J. Hanson, J. Furbush, B. B. Brown, J. Jenkins, A. Nellis, P. Cash, A. B. Pearsall, A. M. Curtis, C. Washburn, E. S. Maltby, A. E. Gridley, J. B. Hall, A. M. Lindley, J. Fehner, L. Hastings, J. B. Rodgers, W. H. Hiltop, P. Folsom, R. Hancock, D. Chase, L. Abbey, W. Gould, H. S. Gurney, A. E. Randall, L. Martin, C. Lyman, M. Norton, each \$1.  
E. Temple, E. Lothrop, S. Pierce, L. J. Hall, R. G. Lockwood, S. Dunklee, S. Everett, G. Smith, H. A. Mead, S. Dunten, each \$2.  
H. Childs, a Friend, E. Day, Geo. Cobb, J. Y. Wilcox, each \$5.  
C. Pitts, J. Jones, W. Holstead, L. W. Hall, each 25 cts.  
O. Nichols \$15; E. Everts \$3; J. C. Bowles \$2.25; J. Hart 75 cts.; Sister Dart 50 cts.; S. Flanders 10 cts.

For the Pamphlet entitled "Experience and Views," Mariah Thompson, Mary S. Thompson, \$1 each.