The advent review and sabbath herald.

Vol. iii. rochester, n. y., thursday, september 2, 1852.

Those who wish to avoid the obligation of the fourth commandment, would have us believe that they are the commandments of Jesus. Fortunately for such, the third angel presents the commandments of God in distinction from the faith of Jesus, which embraces all his testimony or sayings. When our Lord cites the commandments of God, he quotes from the ten. Matt. xvi, 4. The commandments of a monarch are designated by his signature and seal. The commandments of God are designated by the signature and seal of himself. As the fourth commandment is the only precept in the great constitution that points out the true God, it contains his signature and seal; hence, the precepts with which it stands connected, are emphatically the commandments of God.

That the work to be accomplished by the angel of Rev. vii, is identical with the work to be effected by the third angel of Chap. xiv, is evident from the fact that the seal of the living God is to be restored to the commandments. Isa. vii, 16; Eze. xiii, 4, 5.

Hence, the sealing angel of Rev. vii, and the third angel of Chap. xiv, with the commandments of God, particularly restore that precious which contains the signature, or name and seal of Jehovah.

The sealing angel is represented as having the seal of the living God. The 144,000 have the signature or name, as well as the seal of the living God written in their foreheads. Rev. vii, 3, 4; xiv, 1.

The chronology of the fulfillment of the prophetic mandate, [Isa. viii, 16.] "Bind up the testimony, seal the law among my disciples," is identical with the work of the sealing angel in Rev. vii, and the third angel of Chap. xiv, to seal the law among the disciples of Jehovah, to seal the commandments of God, and lead the saints to keep them.

Isa. vii, 14, 15 brings to view the fall of both houses of Israel. The first house of Israel, the Jewish church, fell in consequence of their rejection of the First Advent. The second house of Israel, the Gentile church, has fallen by rejecting the Second Advent. The next event in the order of prophetic fulfillment is noted in verse 15: "Bind up the testimony, seal the law among my disciples."

This is to be done while they are looking for the Lord and waiting for him, and while they are for signs and wonders in Israel. Verses 17, 18. The time is further marked by the fact that many will then be saying, "Seek unto them that have familiar spirits and unto wizards that peep and that mutter," which God forbids and points us "to the law and to the testimony," instead of seeking to the dead. This sign is now being fulfilled in a manner that brings it to the view of all.

The next event is the time of trouble. Verses 22, 23. Hence, it is clear that the work of binding up the testimony and sealing the law among the disciples, is identical with the work of the sealing angel in Rev. vii, and the third angel with the commandments of God, and testimony of Jesus Christ in Rev. xiv.

For they have the commandments and the seal of the living God, and they are the identical agents to whom is addressed the prophetic mandate, "Seal the law among my disciples." Hence, the commandments of God taught by the third angel of Rev. xiv, are the precepts which constitute the law of Jehovah.

He never would have put forth the mandate, "Seal the law," unless his seal had by wicked hands, been wrung from his law of truth, and thus his truth

The Rock of Salvation.

Ann B. White.

O, last Thou sweet Spirit descend from above, our hearts melt in humble contrition and prayer, comforted together in one let us be, Thou Rock of Salvation—united in Thee!

Let angels' bright beams, new heavens bright, shine upward to the skies, where I cry, O, cleanse in that Fountain of blood spill for me, Thou Rock of Salvation—and hide me in Thee!

The rough, thorny path, faint and worn, we pursue, Refresh us with the glory of Thy truth we renew From those living waters that flow full and free From the Rock of Salvation—rejoicing in Thee!

Thus Friend and Supporter when troubles appear, Preserver from evil, temptation and fear, O, safe and sure for protection I see, Thou Rock of Salvation—hide me in Thee!

Secure in Thy bosom I fold would repose, Where peace, like a river, unstoppably flows; Thy beauty our glory, Thy Truth our light, I see In the Rock of Salvation—above, clad for me!

With all the redemptions, my glad voice would I raise, And join in the songs to Emanuel's praise; That at times appearing I may numbered be, Thou Rock of Salvation—hide me in Thee! Rochester, N. Y., Sept. 1st, 1852.

The Commandments of God, and the Mark of the Beast brought to view by the Third Angel of Rev. xvi, considered in connection with the Angel of Chap. vii, having the Seal of the Living God.

By D. Dow.

1. The identity of the work in Rev. vii, 1—3, with that of Rev. xvi, 9—12 is clearly seen from the fact that the consequences and events that follow the sealing of Chap. vii, and the third angel of Chap. xiv, are identical.

When the angel of Rev. vii, with the seal of the living God, shall have finished his work of sealing the servants of God in their foreheads, the four angels will let go the four winds. Hence, it is clear that the work to be accomplished by the sealing angel of Rev. vii, is to seal the commandments of God, and the faith of Jesus, then will follow the wine of the wrath of God, poured out without mixture into the cup of the second blast.

The third angel of Chap. xiv. brings the third and last angel (the angel of the third blast) to view. The consequences and events, which immediately follow each, are identical, viz: the four winds being let go, or the wine of the wrath of God being poured out, shall hurt the earth, the sea and the trees, and the slain of the Lord are from one end of the earth even unto the other.

Nearly all Advent believers have recognized the identity of the angel of Rev. x, with the angel of Chap. xiv, 6. For many reasons we believe that this view is correct. So also, the evidence is clear, that the sealing angel of Rev. vii, and the third angel of Rev. xiv, are identical.

2. But what are the commandments of God brought to view by the third angel? And what relation do they sustain to God's religious system?
done by that "Ude hern" that has practised and pros-

The great commandment is the sum of the six. The six

shown that the last six precepts of the decalogue teach

of Isa. viii, 16, and seal the law by restoring the

date of Isa. viii, 16, and seal the law by restoring the

obligation of these can in any wise be changed or cease.

Not only the whole law, but also the prophets depend

on this foundation. "Therefore all things whatsoever

your God raise up unto you of your brethren like

from the departure from Egypt to Christ.

Moses. It is a fact worthy of serious consideration

spake to the people of God. Deut. iv, 13; Ex. xxiv, 12. These were kept

fellow citizens with the people of God.

The condition of the holy, everlasting covenant was

compared this to the fulfill-

speak, [or preach or teach,] let him speak as the

language of the Apostle embraces all the writ-

composer, who wrote the New Testament, were govern-

teachers, and of the household of

sentiments of the apostles, who wrote the New Testament, were governed

divine oracles with his own voice in the hearing

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and the same foundation. The Gentiles are grafted into the old olive tree, and are borne by its

roots, and are no more strangers and foreigners but

belonging to the same God and the same people. Deut. vii, 24.

But in doing this they effectively admit the obligation

of the whole ten precepts of the decalogue. For this, (that is to say

and teach them to others.

viii, 12 ; vii, 25.

The four are the parts which make up the sum. The

mind." This great precept is the sum of the four, as the

The sum cannot exist if the particulars of which it is com-

oracles. To this they are confined; if they speak not

heaven and earth pass away. Hence, the ten precepts are still

Six. This great precept is the sum of the four, as the

The sum of the four precepts of the decalogue is contained in that pre-

which teach what it is to love our neighbor as our-

mind, and may enter in through the gates into the

Our Great Lawgiver, in giving the constitution of his

promised to change times and laws." Dan. viii, 12 ; vii, 25.

Hence, the work of the sealing angel in Rev. vii, 

and the third angel of Chap. vii. Air is to obey the mes-

and our fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Here we learn the fact that the prophets and apostles and Gentile believers are all built on one and the same foundation. The Gentiles are grafted into the old olive tree, and are borne by its roots, and are no more strangers and foreigners but fellow citizens with the people of God.

Some time after the crucifixion of our Lord, Stephen made an address before the Sanhedrin in defense of the law and the prophets. He bore testimony as follows: "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me. This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us. Acts v, 37, 38.

The ten commandments are all that God ever spake with his own voice unto the fathers from the Mount Sinai. The people requested that they might hear no more the fearful voice of God; and it is testi-

fied of God that the ten commandments were fulfilled by the system from the departure from Egypt to Christ.

And when he came he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. x, 17, 18. "And it is easier for heaven and earth to pass than for one tittle of the law to fail." Luke xvi, 17. That event is yet future. Rev. xx, 11, 12. Hence the original constitution abides without alteration.

But says . . . do not be a Sadducee, Christ fulfilled proof be made of it and of all righteousness, and released us from the bondage of the law, he was not only from all righteousness and from all moral obligation! !

But Christ, in giving to the apostles a commission, said to them, "Go ye therefore and teach all nations, baptizing them * * * teaching them to ob-

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seded. But we affirm on the authority of inspiration that Jehovah's great constitution is 'unabolished, and that in reference to the judgment of the knowledge of the true God in the mud-

sessed. If the oracles of God are dead, abolished, superseded, having served out their time, then the whole Bible must not be believed; as it is of no power. Without this, not only the constitution occupies in the government of a nation. Hence, in Deut. vi, 7-9; xi, 19, 20, we read God's re-

oner to " Fear God and keep his commandments; for this is the whole duty of man." And that in reference to the judge-ment of the great day.

the ten oracles are comprehended in the two great commandments. The writings of the prophets and apostles are comprehended in the ten oracles of God. The constitution of God's religious system is the transcript of his divine nature, the principles of righteousness and sacred authority to all the Scriptures of the apostles and prophets.

The oracles of God are to the Bible what the heart is to the human system. As the seat of life diffuses vitality and strength to every part of the body, so the precepts of God in the ten oracles, or the principles of righteousness, as a "well-spring of wisdom," diffuse the pure principles of wisdom, righteousness and sacred authority to all the Scriptures of the apostles and prophets.

If the heart ceases to perform its office, the whole body dies; and if the lively oracles are destroyed the whole Bible becomes a dead letter.

If the oracles of God are dead, abolished, superseded, having served out their time, then the whole Bible has served out its time, is dead, abolished, superseded. But we affirm on the authority of inspiration that Jehovah's great constitution is unabolished, and is the transcript of his divine nature, the principles of righteousness and sacred authority to all the Scriptures of the apostles and prophets.

He says again, "Thy righteousness is the great mountaintop; thy judgments are a great deep." Ps. xxxvi, 6. God's righteousness, and his judgments are the lively oracles of his love of love. Hence, David prays, "Lead me O Lord in thy righteousness." Thy righteousness is a soil Bible, and thy love is the truth." The principles of righteousness and sacred authority to all the Scriptures of the apostles and prophets.

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couneness shall NOT be abolished." And again, [Isa. xiii, 21], "The Lord is well pleased for his right-

couneness sake; he will magnify the law and make it honorable." Isa. vi, 11, 17. It is easier for heaven and earth to pass, than for one tittle of the law to fail. For God is love; and his law is love but a copy of his own righteousness and perfection. To use the unchangeable and immovable character.

It was intended to say anything more on this subject, for in the present form, the reader may be interested to read his defense in full. The reader may be interested to read his defense in full, simply appending a few remarks in brackets.

We see nothing in the letter before us that requires an answer. It consists mainly in reflections upon our position in the 7th-day Sabbath class. But we have not intended to say anything more on this subject, for in the present form, the reader may be interested to read his defense in full. The reader may be interested to read his defense in full, simply appending a few remarks in brackets. We do not intend to say anything more on this subject, for in the present form, the reader may be interested to read his defense in full. The reader may be interested to read his defense in full, simply appending a few remarks in brackets.

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to be kept. This is a plain fact that any body can read right out of that chapter. If we try to cover over this fact, and keep it out of sight, as the Review does, we do not do justice to our readers, but only to our own and others' hearts.

[After refusing every inference presented from Ex. xxi, and Deut. v, to prove that the Sabbath was made for the Hebrews in the wilderness of Sin, I might have been deemed foolhardy in the position of the Review. It is therefore clear that the Scripture is quite clear on the subject, and that the Sabbath was made for every moral creature.]

The seventh day has been the rest day of the Lord ever since he rested upon it in Eden. (5.) God then sanctified and hallowed it; that is consecrated it, made holy, and set it apart to a holy use. (6.) Moses' statement on the sixth day, the Lord is there to appear in the midst of the congregation of the children of Israel. (7.) We find the pen of the writer, and the hand of the Father, "in the heavens," he became a "Master of the Sanctuary [or Hagion Holos] of the True Tabernacle, which the Lord pitched and made of all manner of good things to His own will, and not made with hands." Verse 11. The priests entered the "figures" or "patterns of the truth," which are the "heavenly places themselves," into which Christ entered himself—"unto the Holiest of all," and "unto the throne of the Majesty on high." Verses 23, 24. When he ascended, to the right hand of the Father, "in the heavens," he became a "Lord of the Sanctuary" or "in the heavens," he became a "Lord of the Sanctuary" or "Hypostatic vision, and hallowed it; that is he consecrated it, made holy, set it apart to a holy use. (4.) Ex. xx, 11, calls the seventh day the Sabbath at the time when he rested upon it. (5.) It is a fact that Ex. xx, 8-11. (7.) It is a fact that Ex. xx, 11, refers to Letters I and u.]

J. N. A.

THE REVIEW AND HERALD.

ROGERSTOWN, THURSDAY, SEP. 21, 1850.

THE SANCTUARY.

[This is a very interesting and important subject. We have written the following from the pen of O. R. L. Crocker, written in 1845.]

The Sanctuary was the heart of the typical system. There Lord placed his name, manifested his glory; and held converse with the high priest relative to the welfare of Israel. While we inquire from the New Testament what the Sanctuary is, let us carefully regard what is said in the Old Testament about that land as the Sanctuary of the Lord. See Ps. lxxvi. 54. The蝣 sanctuary was a type of the New Testament altar and tabernacle. "Let them make a Sanctuary." Ex. xxv, 8. Temple itself. Did he ever build a sanctuary or temple himself? "Who shall go up into the holy mountain of the Lord?" Psalm xxvi, 9. "The Lord buildeth a heaven for me." Psalm xxvii, 5. "For he shall deliver the soul that feareth him." Psalm xci, 14. "I was speaking of the glory of the Tabernacle. There is nothing to compare with it."

As we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inculcate the principle that we may have been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." But the name has been given to the most unholy places. Their entire contents answer, No! Was Daniel so taught? Look at his vision. Daniel prayed, "Cause thy face to shine upon thy Sanctuary which is desolate." Chap. i, 17. This was the typical Sanctuary which Solomon had built, and now the people had made a covenant, overlaid round about with gold, where in was the golden pot that had manson, and Aaron's rod that budded, and the tables of the covenant; and over all was the glory overshadowing the mercy-seat; of which we cannot now speak particularly."

Heb. ix, 1—5.

A particular description is found in the last four books of the Pentateuch. The first was the name of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, to be built by David in Jerusalem. It was the place of prayer, courts, the courses of the priests and Levites, and all the vessels of service, &c., "by the Spirit." 1 Chron. xxvii, 9—13. It is manifest that both Moses and Solomon regarded the Sanctuary with its Sanctuary, and Christ, the officiating Priest. When that built by Moses was superseded by Solomon's, the Ark was borne from the former to the latter, "standing at the right hand of God." Col. i, 18. The Ark did not belong only to the Tabernacle, but also to all the vessels of the ministry, enclosed by the court in which the Tabernacle stood. Num. iii, 29—31; x, 17, 21. So the court in which the Temple stood was properly called the Sanctuary—prize. We learn the same from 2 Chron. xxxix, 18, 21.

We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof; and the show-bread table with all the vessels thereof: and the Ark, and all the vessels of the sanctuary, and all the vessels of the altar of burnt-offering, we have brought into the house of our God, into the place that he hath chosen to cause his name to dwell there. 2 Chron. xxxvi, 14, 17. Such an announcement would have been made not only at the sanctuary, but also to all the vessels of the sanctuary, enclosed by the court in which the sanctuary stood, or in the sanctuary, or the Ark, which thou hast made for thee to dwell in; in the sanctuary, or the Lord, or thy house, which thou hast established. What is it which the Lord "has made to dwell in," which his "hands have established? Paul say's it is a "City," [Heb. xi, 10], a "Tabernacle," [Chap. vii, 2] a building in the heavens. 2 Cor. v, 1. And I the Lord has chosen Zion for a sanctuary; and plant them in the mountain of chine inheritance, in the place, O Lord, thou hast made for thee to dwell in; in the sanctuary, or the Lord, or thy house, which thou has established.

A particular description is found in the last four books of the Pentateuch. The first was the name of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, to be built by David in Jerusalem. It was the place where the priests of that covenant ministered. 1 Chron. xxviii, 1—13. It had shared in the covenant, overlaid round about with gold, where in was the golden pot that had manson, and Aaron's rod that budded, and the tables of the covenant; and over all was the glory overshadowing the mercy-seat; of which we cannot now speak particularly.

Heb. ix, 1—5.
Jackson, Mich., Conference

This was a meeting of decided interest to God's dear children in Jackson, and to those that came from the region around.

To know and do the will of God, seemed to be the prevailing sentiment of the meeting. The brethren that came in from thirty to fifty-five miles were principally those that had embraced the present truth since the Jackson Conference in June last. Their testimonies were clear, and pointing to the great message that had recently been embraced in keeping the seventh-day Sabbath, in addition to all the other commandments of the decalogue. Some of them said they had not been in such a meeting for many years. Their testimonies were accompanied with tears and in some instances sobbing aloud, praying God to forgive them for being so prejudiced against the keeping of the Sabbath of the Lord, and against the brethren in Jackson. They were fully satisfied now that God was with them, and had said that they were now with them with all their hearts. God was truly searching the hearts of his people.

Bro. Lyon, from Plymouth, M. B. Cornell, J. P. Elliott, and Mr. M. Shailer, were amongst the many who were filled with joy and gladness, in hearing the great message in reference to the Sabbath of the Lord. They saw clearly that the Sabbath of the Lord was not the land of Israel, nor the people; for they had embraced the great message, and were filled with joy.

The next day, when I was parting with the family, he put his arm around me, and said, O, I will serve the Lord. I thought surely the Lord known how to heal, and give his Holy Spirit to his law-keeping children, and show them, as he did Malachi, how he can turn the heart of the fathers to the children, and the heart of the children to the fathers.

JOSEPH BATES.
THE REVIEW AND HERALD.

It would seem that the Harbinger continues to consider the law of God done away, and offers to his readers for strong proof, his ingenious mechanism of 2 Cor. iii. Although this subject has been noticed before, in an able manner, yet it may not be without still further attention to be noticed.

I wish to call attention to the magic influence in the application of those nine stars which seem to be fixed by continuous repetition, and joining parts of sentences, to do away the commandments of God.—If this mode of explanation can be pursued with impunity, I know not what doctrine, however absurd, that may not be sustained with equal propriety. Usually, I know not what doctrine, however absurd, will be perceived in the article referred to above, that the last three take the place of twenty-four words more, the verdict, this we are informed is "plain Bible testimony," or to use the language of the Harbinger, "the law of God, which was written by inspiration of the Holy Spirit, and left out of the great day of his wrath shall come. Soon the solemn notes, "the harvest is passed, the harvest is ended," "he that is filthy let him be filthy still, and he that is holy let him be holy still" will be heard. And as the fourth commandment has been, and always will be binding upon all his children. Each dispensation has had certain laws by which God's people have been governed, and all that kept the commandments of God, and obeyed the precepts peculiar to the dispensation in which they lived, have been blessed of him. Each of the seven dispensations have had laws peculiar to themselves, and when the dispensation passed, the law passed away with it. Hence, when the Mosaic dispensation passed, the Mosaic law, or the ceremonial law, or law of ceremonial commandments contained in ordinances, also passed away; but the ten commandments are still the same.

Now we are under the Gospel, and there are precepts observed, called the commandments. Bless the name of the Lord. O, may we all feel to say from the heart, "the law of thy mouth is better unto me than thousands of gold and silver." Ps. cxix, 72.

John Hamilton.

Fidelia, N. Y., Aug. 15th, 1852.

From Bro. Sheffield.

DEAR BRO. WHITE: Though a stranger personally, yet I feel that I can address you as a brother in the Lord; for I believe you are doing the Lord's work in publishing his truth to the world. Receive my thanks for the paper you have so kindly sent me.—I fully believe the time is at hand, when the dragon will be wretched with the woman, and will make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ; and that the patience of God shall still soon be tried to the utmost, when they will be ordered on pain of death to worship the beast or his image, and receive his mark. But I do not feel discouraged. I know that my Redeemer liveth.

Years in hope that when He shall appear, we shall be like him, E. S. Shepherd.

Fort Atkinson, Wis., Aug. 14th, 1852.

From Bro. Bellows.

DEAR BRO. WHITE: There has been no position in all my Christian experience, I was twenty years, in which I have taken so much comfort as in keeping the seventh-day Sabbath. It impresses joy and peace, and we feel the blessing of God resting upon us. I feel encouraged.--It is strange to see how short-sighted as to argue that the Sabbath has been changed, and yet no change of the commandment; for it is certain that if our Lord had changed the Sabbath, he would have made the seven-day dispensations, and changed the commandment. But it remains the same. The law of God is as immutable as himself. His ten commandments ever have been, still are, and always will be binding upon all his children.

Each dispensation has had certain laws by which God's people have been governed, and all that kept the commandments of God, and obeyed the precepts peculiar to the dispensation in which they lived, have been blessed of him. Each of the seven dispensations have had laws peculiar to themselves, and when the dispensation passed, the law passed away with it. Hence, when the Mosaic dispensation passed, the Mosaic law, or the ceremonial law, or law of ceremonial commandments contained in ordinances, also passed away; but the ten commandments are still the same.

Now we are under the Gospel, and there are precepts observed, called the commandments. Bless the faith of Jesus, which urse binding upon us as the commandments of God. Let us then not keep the commandments of God, but the faith of Jesus Christ. "The fourth commandment has been, and is still trodden down, and thus caused a breach or gap, let us stand in the gap and make up the breach by keeping the Sabbath according to the commandment. My prayer is, that God may give us grace and wisdom to do our duty in his fear.

Yours in the patient waiting of the saints,
J. K. Bellows.

New York City, Aug. 22d, 1852.

From Sister Richmond.

DEAR BRO. WHITE: We read your paper with much pleasure, and feel to pray for the Lord for his goodness, and tender mercy to the children of men.

I would say to the dear brethren and sisters scattered abroad, especially those who went forth to meet theRedirects, and have since borne the reproach of the community. It is strange to say to me that the beginning of our confidence turns to the fact, that no one take our crown. Let none be discouraged, for we soon shall reap, if we faint not.

I feel to praise the Lord, that they are turning their feet from the Sabbath, and reforming the breach in God's holy law, that they may be prepared to stand in the battle of the Lord. And while they are coming in at the eleventh hour, and receiving their penalty, let us be sober and humble, because we have been the hardhearted and hard-burdened of the day, but rejoice that we are considered worthy to suffer for Christ's sake.

I believe the Lord has been leading us out from
the churches, and trying us, to see if we would keep his commandments, or no. And while we were scattered, and felt the need of something to unite us, he brought us together by his angels' message, which is bringing the people of God into the unity of the faith and Spirit.

O, may we be very humble, and seek meekness, it may be we may be hid in the day of the Lord's anger. For, we will glorify our blessed Master, who for the joy that was set before him, endured the cross, despising the shame, and has got the victory over death and the grave. I would be more consecrated to God and sink deeper into his will. What manner of persons ought we to be, in all holy conversation and godliness, looking for and hastening unto the day of God.

When I see the wicked doing wickedly, and many departing from the faith, and going back, I often feel to say,

"Why was I made to hear Thy voice, And enter while there's room; While others make a wretched choice, And rest than stars out there?"

I thank and praise the name of the Lord, for that blessed hope of soon entering the Holy City, "where the wicked cease from troubling, and the weary are at rest." Though I pass through many sorrows, I also may say, let us with Paul, "that none of these things move me, neither count I my life dear unto me." Let us leave the things that are behind, and press forward to the kingdom.

In hope of seeing Jesus, 

ELIZABETH RICHMOND.

Ashfield, Mass., Aug. 18th, 1852.

From Bro. Mason.

DEAR Bro. WHITE:—Through the friendly offices of Bro. F. F. Denison, I have for some time received the Review and Herald. It is by no means an idle pleasure which I have been both pleased and edified. It is very gratifying to one who loves truth for the truth's sake, to know that God is raising up those who will fearlessly speak for him in the defense of his holy law; and especially of his long neglected Sabbath. I have long been somewhat familiar with the Sabbath controversy, and with the varied and constantly changing sophistry employed by the opponents of the Sabbath of the Bible. And how discouraging is their opposition when brought in conflict with the light that shineth more and more until the perfect day of God.

In the Review and Herald, a manly and Christian work, and entitles him to the love and esteem of all the workers who love truth for the truth's sake, to know that God and have the testimony of Jesus Christ. O, that I may endure unto the end, that I may stand with him among the remnant that keep the commandments of God and the testimony of Jesus Christ. O, that I may endure unto the end, that I may stand with them upon Mount Zion. I am endeavoring to seek righteousness and meekness that I may be hid in the day of the Lord's anger.

When I view the narrowness of the way, my soul cries out who shall be able to stand when he appears; shall I go through. My daily prayer is, Lord make me holy, write thy holy law upon my heart, and help me to look to Jesus till I reflect his loving image.

We (my companion and myself) are much instructed and comforted in reading the Review and Herald and articles of Bro. Andrews are so full of sound doctrine that cannot be condemned. We are also glad that the Lord has put in your heart to do something for the benefit of the children.

E. A. LUTHER.

Eaton, C. E., Aug. 20th, 1852.

From Sister Elmer.

DEAR Bro. WHITE:—Realizing the great goodness of God to us, I write a few words hoping that it will be the means of a blessing to some.

While living in the West we were called to wade through deep waters of affliction. Death entered our family and carried our children away. My husband was also, greatly depressed in mind, and all my persuasions, with those of friends availed nothing. For years, not one ray of light pierced the dark clouds that surrounded him. After he came to this state he became more calm, but still the third angel's message found him in darkness, and far from the way he should go. But it came in mercy, and it now and then appears that nothing else could have saved him. He now enjoys sweet communion with God, and delights in his holy law. The Lord will bless all those that take hold of his covenant, by remembering his commandments. This is the conclusion of the Bible and is not a law of bondage, but of liberty; and we know that it is not abolished, for we read that all his commandments are sure. They stand fast for ever and ever.

We see that the Saviour has taken our children out of the hands of the world and has delivered them from the dominion of sin and death, and the devil. They have been the means of bringing us where we could bear and receive the truth. We thank the Lord for calling our children away from the evil to come, hence we may count them as the friends of God and of the truth, and who will turn away the ears suing a different course. And by this course they interest and spirit of the world so effectually by purposing of God's law. And they cannot sustain the work, and entitles him to the love and esteem of all the brethren who loves truth for the truth's sake.

The Review and Herald.

Buckland, Mass., Aug. 30th, 1852.

From Bro. Waggoner.

The Law of God fulfilled.

Mary, I could not unite with the remnant that keep the commandments of God and the testimony of Jesus Christ. O, that I may endure unto the end, that I may stand with them upon Mount Zion. I am endeavoring to seek righteousness and meekness that I may be hid in the day of the Lord's anger.

When I view the narrowness of the way, my soul cries out who shall be able to stand when he appears; shall I go through. My daily prayer is, Lord make me holy, write thy holy law upon my heart, and help me to look to Jesus till I reflect his loving image.

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We see that the Saviour has taken our children out of the hands of the world and has delivered them from the dominion of sin and death, and the devil. They have been the means of bringing us where we could bear and receive the truth. We thank the Lord for calling

The Review and Herald.
THE REVIEW AND HERALD.

Washington, D. C., Sept. 2nd, 1852.

DEAR Brethren in Christ:

We fully concur in the above.

H. S. C.

We have stated that we designed republishing, in pamphlet form, Rev. J. N. Andrews' review of O. L. Crozer. This pamphlet contains the lengthy review published in Num. 48 and Vol. 12, of the Review and Herald, also some portions of Bro. A.'s recent letters. Those who have read those reviews, are invited to send in their names and address, and have on hand, or to pay $1 for each copy of the pamphlet, we will be able to distribute them. We think an edition of four or six thousand should be published for gratuitous distribution, and have paid out $4 for the printing. Those who have not heretofore purchased this work, and have the means at their command, will please send it immediately.

Letters received since August 10th.


Charles E. Stowe.

Accept this, meekly, the message of the third angel, that goodly number have received, and the interest seems to be increasing.

The labors of Bro. Bates and Case, I think will result in much good through this region. There is a large field of labor through most of the country, and, although the harvest seems to be small, yet many of the children of those parents who have embraced the truth, do resemble the children of the vineyard. We are laboring to show the children of God, and their children, that God is near at hand, and their interest, I think, seems to be increasing to more than we imagined it would be.

E. W. W.

I feel, and this I say, I feel with a sense of the importance of the subject presented, that we have the truth, and that we have the means to show it to the world.

E. W. W.

Since we published this notice, we have received many letters from brethren in different parts of the country, expressing their desire to have the Review and Herald.

E. W. W.