THE ADVENT REVIEW,
AND SABBATH HERALD.

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Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.

JOSEPH BATES, J. N. ANDREWS
and JOSIAH BAKER,
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THE ADVENT REVIEW.

No. 10.

THE SANCTUARY.

B. P. COOTELE.

The King's seal makes his signature sure, and sets his seal aflso which is the sign, memorial or mark of his name. His subjects are thus secured against all imposture.

For his seal is the true SIGN between himself and his royal subjects, that he is their rightful lawgiver and ruler. But should the Emperor of Russia sign his name, Nicholas, and omit his seal and his title of majesty, viz: Emperor of Russia, the mandate might be disputed and set at nought. For it might be said that there is Nicholas, the Prince, but is this seal that puts forth this mandate? Hence we see clearly the necessity that the royal seal and title should accompany the name, that the Emperor's mandate should be sealed and confirmed by his own signature, with- out which it is a dead letter, void, and of none effect.

If the law of an earthly monarch is but a dead letter in the absence of his seal and his royal title, which must ever accompany his name to stamp his signature as genuine, Would it not be thus with the law of Jehovah? If we consider his mandate, which is to reveal his majesty, right to reign, and also the extent of his dominion.

The law of Jehovah is to be sealed among his subjects, Isa. viii, 16. To seal the law, is to give it the royal sanction, or rather to restore to it the royal sanction which Jehovah affixed to his name, when he gave it, by which his Royal Majesty, right to reign, and extent of his dominion, were clearly set forth. We are now prepared to examine the statutes of the royal law, to see if we can find Jehovah's royal sanction thus affixed.

Suppose that those who contend that the fourth oracle of God has been destroyed, and that his present constitution consists of the nine which remain, would in a manner conclude that we have no law, that is to say, no royal law, no greater authority than is possessed by such a constitution being destitute of any royal seal or royal authority.

The facts are, the Seventh-day Sabbath is a sacred institution, established in heaven, and consecrated in force on the Jews until their law ended. When the law served its time out, or filled the office for which it was given, ceased, and was abolished, taken out of the way, and nailed to the cross, and the Sabbath being a part of that law of works, it was abolished as a matter of course. And as far as any new law to be justified by that dead law, they are fallen from grace according to the declension of Paul. Because you treat this important matter, lest you find yourself fallen from grace, when it is too late to be justified from the fearful fall. Harbinger, Nov. 22, 1851.

And suppose further that they direct him to assure the heathen that the Lord Jesus Christ is about to send a mission to the heathen, who know not God, and give him express directions that he should present but also of the ten commandments for the heathen.

The heathen acknowledge that this precept is just, but anxiously ask, Who is the one true God who utters this commandment? The second precept, which forbids the bowing down to graven images, does not answer this most important question. Nor does the third which forbids the act of taking the name of God in vain.

Faithful to his trust, the missionary passes in silence that the Jewish ordinances, the fourth commandment, which forbids the institution of sabbaths, and teaches the people the last six precepts of the decalogue, one by one. They hear, indeed, from them their duty to each other, but they still remain in darkness respecting that Great Being who utters those solemn commandments.

The healthen get no ray of light from these nine commandments by which they can tell who the God of the Bible is. They inquire again, Who is he that puts forth these solemn and fearful precepts for our obedience? How can we render obedience to them when we know not the God that forbids the worship of another besides himself? How can we love him if we know him not? Make known to us this fearful and potent Monarch; let us see his title and his seal with his name affixed to his law, let us understand his right to reign, and what is the extent of his dominion, and we will render obedience to him.

But without this, we have no evidence that this law is genuine. Until you can comply with our request and reveal unto us the one true God who is to be adored, these precepts are but a dead letter; they possess no royal sanction, and your mission is an utter failure; we are left in the dark as much as before you came to us.

From the above considerations it is a plain fact, that as the nine commandments, allowed by the no-Sabbath teachers, do not point out him who gave them, and do not contain his royal seal and seal, they are by themselves, but a dead letter, unable to enlighten the eyes or to sustain the soul. As such the teachings of the apostles and prophets are framed according to the oracles of God which compose his constitution, the whole Bible is left with no greater authority than is possessed by such a constitution and becomes a dead letter.

That there is a sad deficiency in this constitution of nine commandments, is a fact too plain to escape the notice of any. Such a constitution being destitute of authority, it cannot clothe with authority that which is not founded upon its own. It must be pronounced by all very imperfect.

When the constitution was given by Jehovah in person, it consisted of ten commandments, and was written by his finger in the tables of stone. First, the constitution, or foundation of the whole Bible was thus given by God, himself, and afterward Moses wrote the first five books of the Bible.

But if the fourth commandment does not contain the royal sanction, the right of power, and the extent of Jewish dominion, or in other words, the genuine signature and seal of the Great Law-giver, and does not thus supply the sin deficiency, and clothe the law with the authority of him who gave it, it certainly, there never has been a time since the law was first given, that it could be called perfect.

But David testifies to the character of the law of God: The law of the Lord is PERFECT, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are
right, rejoicing the heart; the commandment of the Lord is pure, enduring for ever; the judgments of the Lord are true and righteous altogether. 

Ps. xix. 7—9.

We come down the track of time to the days of the New Testament. Is it then that the Sabbath is done away? 

"Do we then make void the law through faith?—God forbid: yea, we establish the law." Rom. iii. 31.

If the law was an established law in the days of Paul, most certainly it then bore the signature and royal sanction of the Lawgiver.

And James, in Chap. i and ii, testifies that the law of God is a perfect, royal law of liberty. Yet without the sanction and authority of its Royal Giver, it could not be thus acknowledged by James. As the nine commandments do not, of themselves, contain the royal sanction, authority or signature of the Lawgiver, they cannot form the perfect law of God. But we have learned from the testimony of David, Paul and James, that the law of God is perfect, and consequently, it does contain the seal and signature of the Lawgiver. Hence, it is evident that the seal and signature of Jehovah must exist in the fourth commandment. Let us read it:

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

The first expression of this precept calls particular attention to its importance, as important to be noted above the other precepts. 

"REMEMBER the Sabbath-day to keep it holy. THE SEVENTH DAY is the Sabbath of the Lord thy God." 

The second part, [Chap. xx, 10—12.] narrates his act of bringing forth his people from Egypt, and his act of giving them the law and testifies: 

"Moreover, also I gave them my Sabbath, to be a SIGN between me and them, THAT THEY MIGHT KNOW THAT I am the Lord their God." 

Verses 19, 20. "I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths, and they shall be a SIGN between me and you, THAT YOU MAY KNOW THAT I am the Lord your God." See Ex. xxxi. 13—18.

In those scriptures the object of the Sabbath commandment is opened up, viz.: to be CHIEFLY TO MAKE KNOWN THE TRUE GOD—the Great Creator of heaven and earth. And also to be a SIGN between him and his subjects, whereby they might know him as their God. 

Peoples from a king are always known to be genuine, from the king's sign or seal, which accompanies them. And so God has given his Sabbath to be his SIGN or seal, whereby his subjects may know that he is the Lord their God, the one Lawgiver, who is able to save and to destroy. 

The Sabbath then is the SIGN or seal of the living God. And the territory of his dominion over the earth is called the "SABBATH." 

The power and right to rule are revealed in the words of the fourth commandment, 

"The Lord MADE heaven and earth the sea and all that are in them." 

And this means that follow this phrase, to describe the institution of the Sabbath for a holy use or purpose viz.: to be the SIGN or seal of God. 

It is worthy of notice that in the last clause of the preceding verse (verse 19) he connects his majesty and right to rule with the words of the fourth commandment, 

"The Lord MADE heaven and earth the sea and all that are in them." 

And this means that follow this phrase, to describe the institution of the Sabbath for a holy use or purpose viz.: to be the SIGN or seal of God. 

"The Lord" and following his name is title, giving the extent of his dominion, and his right to reign, &c., in these words, "made heaven and earth the sea and all that are in them." And next in order is the Sabbath, the SIGN or seal of the living God. And thus we have the name, title and seal of our Lawgiver in regular order.

"The Sabbath is the SIGN or SEAL of God's royal majesty and power and creating in the heavens and on the earth. A king's seal is the memorial or SIGN of his royal majesty and power, and right of being called his own. 

And thus, the Sabbath becomes the sign of Jehovah's royal majesty and power, and extent of dominion. The fourth commandment, therefore, contains the full and final seal and signature of the Majesty of Heaven. It contains the signature and seal of the Divine law. The constitution of God's moral government and religious system receives its ratification and royal sanction through the fourth commandment, which contains the full and final seal of his name, title of royal majesty, and the SIGN or seal of the same.

The 144,000, who are sealed with the seal of the living God, [Rev. vi. 2.] are written in their foreheads. Rev. xiv. 1. An old version of the New Testament, translated in 1582 reads Rev. vii. 2, as follows:— And I saw another angel ascending from the East, having THE SIGN of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have SIGNED the servants of our God in their foreheads.

In order for the servants of God to be SIGNED in their foreheads, his name and seal must be written in their foreheads, which are the facts in the case. Rev. xiv. 1, 2. The English version in 1582, reads Rev. vii. 3, 4, as follows:— And I saw one angel ascending from the East, having written in their foreheads, for the forehead is the seat of the mind; and it is written, I will put my laws into their hearts, and in their minds will I write them. 

Ex. xv. 7. And I will put my law in their minds, and write it upon their hearts. 

Ezek. xviii. 31, 32. And I will cause to be wrought among the inhabitants of Jerusalem a new thing, which was never wrought before them, that I may establish the law among them, and make a new covenant among them, nor take it out of their mind, nor out of their hearts. 

That paper admits, indeed, that nine of the lively oracles of the great constitution have served their time out, filled its office for which they were given, ceased, died, been abolished &c. If this be true then the city of Jerusalem is the royal England, and all that is called England is the city of Jerusalem. 

The Sabbath of Jehovah is the mark of his power; for it designates him as the Creator of heaven and earth. The Sabbath of the Pope is the mark of that power that should exist above all that is called England. As a direct consequence of the abolition of the Sabbath, the Pope takes the reins into his own hand, and instituted a new SIGN, viz.: the first-day sabbath, the SIGN of his power ABOVE God, which he en- 

Thus the Man of sin, having taken the power and seat of God in authority, by casting to the ground the authority and government of God, and having placed himself above the earth, as Jehovah, as revealed in the earth's constitution, and has taken the reins into his own hand, and instituted another SIGN, viz.: the first-day sabbath, the SIGN of his power ABOVE God, which he has en- 

If this be true then the city of Jerusalem is the royal England, and all that is called England is the city of Jerusalem. As a direct consequence of the abolition of the Sabbath, the Pope takes the reins into his own hand, and instituted a new SIGN, viz.: the first-day sabbath, the SIGN of his power ABOVE God, which he has en-
from the "General Catechism." of the "Most Reverend Doctor James Bollier." "revised, enlarged, improved and recommended by the four Roman Catho-
ic Bishops of England.

"Say the ten commandments of God.

1. I am the Lord thy God, thou shalt not have strange gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath-day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's goods.
10. Thou shalt not covet thy neighbor's goods.

If we that the reader will not lightly pass over the above. What has become of the second commandment? It is gone. This changes the numbering of all the commandments which follow. Does the Pope make up the ten commandments? Ans. He divides the tenth commandment, and makes two of it.

But we call special attention to the act of this blasphemous power respecting the fourth commandment, which stands as the third in his statutes. Here, as before, we feel, and render to him the expiation it

"Say the third commandment.

Ans. Remember that thou keep holy the Sabbath-day.

What is commanded by the third commandment? Ans. To spend the Sunday in prayer and other religious duties.

Which are the chief duties of religion in which we should spend the Sundays?

Ans. Hearing Mass devoutly; attending sermons; or evening prayers; reading moral and pious books and going to communion.

What is forbidden by the third commandment?

Ans. All unnecessary servile work; and whatever may hinder the observance of the Lord's day; or tend to profane it.

Thus we see by the above that the Man of sin has destroyed the signature and seal of the true God, the Creator of heaven and earth, and in its place has inserted the mark of the Beast.

The Most Reverend Doctor preaches to violate the right of the head of the church (the Man of sin) to arrange things under the head of "COM-
mmandments of the Church," he writes thus:

Are there any other commandments besides the ten commandments of God? Ans. There are the commandments of the church, which are chiefly six. Say the six commandments of the church. Ans. (1.) To hear Mass, and to rest from servile works on Sundays, and Holy days of obligation. (2.) To keep fast in Lent, the Ember days, the Fridays, and certain days of a uncertain and varying time. Yet this is the exposition of it which is given by both com-
municators and writers on the subject of the Sabbath. It will be found, however, that this view is generally presented in order to prove the way to introduce the first day of the week, under the specific name of the Lord's Day, into the place of the Sabbath. Thus some are made to think, that the name Sabbath may as well be applied to the first day of the week as to the seventh. But to such an exposition there are several serious objections:

1. It is a perversion of the original text itself.
3. It abuses God's Word, and misleads his people. It abuses his word by representing that the Word teaches what it does not teach, and that it fails to teach what it attempts to teach. It misleads his people, on one side, by pressing the fourth commandment to sustain the first day of the week, which it says nothing about, than laying a yoke upon the people, requiring them, day by day, in regular time, to attend on a place where they will finally be asked, Who hath required this at your hands? On the other side, it misleads the people, by encouraging them to neglect a day which God hath sanctified, and commanded them to keep holy.

Such are some of the consequences of this false exposition of the fourth commandment. They affect both the sabbatic institution itself, and those of whose duty it is to remember it. It is true that the persons who countenance such expositions are called zealous and godly men; but this, instead of bettering the case, makes it worse. If they were enemies to the commandment, such things might be expected, and would be considered inexcusable. But that they should be judged by its friends, aggravates the evil. There is occasion to tremble for some religious teachers, who profess great interest in the Sabbath, but who yet refuse to hear the truth in regard to it. Some such there are, who, if the truth be pressed upon them, instead of inquiring if these things are so, impute the Jews of old, who, when they were cut to the heart, grasped on their reprouver with their teeth; and when they could endure it no longer, stopped their ears, and ran upon him with one accord.

Such would do well to inquire if they are not in this thing teaching error for truth, and their own traditions for the commandments of God.-Sabbath Tract, No. 9.

The Priesthood of Christ.

The earthly Sanctuary was the first covenant between the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God. He fulfils both the Priesthood of Melchisedec and Aaron. In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi. -1. He was "made an High Priest for ever, after the order of Melchisedec." Thereafter, ordered property, properly signifies "series, succession, Christ, like Melchisedec, had no priestly ascendant or predecessor. Heb. vi, 5. Margin; that is, he neither had a father nor a successor, and "because he continueth ever, hath no changeable Priesthood." (Which passes not from one to another. Margin.) Verse 24.

The Hebrew of Lev. xii, 8, "He shall continue in his blood" or "he shall be of his own blood, he entered into once into the holy place." Verse 14. "For it of the blood of bulls and goats and the ashes of an heifer sprinkling the unclean soul saith the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God purge your conscience." Verses 13, 14, 15. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself." Verse 25, 26. 17. "And as he was in the days of his flesh, he offers both gifts and sacrifices for sins but as for himself, in his own blood, he entered into once into the holy place, and had no more to do with sins; because he sat down on the right hand of the glory." Verse 16. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; but now once in the end of the world he hath appeared to put away sin by the sacrifice of himself." Verses 25, 26, 27.

2. And he, as the Levitical priests, "worshipped without ceasing in the tabernacle, and not the Tabernacle. He entered into the Holy of Holies. His intercession for them was, "He was not called after the order of Aaron, but after the order of Melchisedec." He was "not, after the order of Aaron who was consecrated (perfected, margin,) to the imagery of the things, can never with those sacrifices which they offer year by year continually, make the sons thereof perfect, but "by one offering he hath perfected for ever them that are sanctified." Chap. x, 1, 14. 19. "It is not possible that the blood of bulls or of goats should take away sins," but "a body hast thou prepared me." Verses 3, 4. These are but a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ's, and there is a resemblance in every instance, but Christ's is superior to Levi's. I add one more. Chap. viii, 4. "For he was on earth he should not be a priest, seeing that there (margin, they) are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things. The features of the substance always bear a resemblance to those of the shadow; hence, the "heavenly things," are spoken of as being "serviced in the heavens." Verses 1, 2. As before, performed by our high priest in his Sanctuary; for if the shadow is service, the service is substance also. As the shadow points to the example, and shadow of the heavenly service, we can from their service, learn something of the nature of the heavenly service. Moses was an ambassador of God when he was about to make the tabernacle; for, says (above) that clearly, "he that speaketh according to the pattern showed to thee in the Mount."
unto the altar that is before the Lord, and make an atonement for it.

And he shall sprinkle of the blood upon it, and hallow it from the uncleanness of the children of Israel.

Chap. viii, 15. And Moses took the blood, and put it upon the horns of the altar round about with his finger purified the altar, and poured the blood at the bottom of the altar, and un- titled to it to make refection on it.

2 Chron. xxix. 24. And they made refection with their blood upon the altar, to make an atonement for all Israel.

Jer. xxxiii, 6. 'I will cleanse them from all their iniquities, and I will purify all their iniquities.' Rom. v, 9-11. 'Being now justified by his blood.'

By whom we have now received the atonement—2 Cor. v, 17-19. 'Who hath reconciled us to himself by Jesus Christ.' Eph. ii, 15. 'And that he might reconcile both unto God.' Heb. ix, 14. 'The blood of bulls and goats cannot effectually cleanse sins: and so shall he do for that is atone for, or cause to lie killed, the bullock for a sin-offering.'

for the forgiveness of sins. Acts iii, 19.—'Be converted that your sins may be blotted out.'

From these texts we learn that the word, atonement, designates the purifying, purging, pardoning, cleansing, reconciling, sanctifying, purifying, purging, pardoning, sanctifying, reconciling, cleansing, means, and sometimes blood and water. The atonement is the great idea of the Law, as well as of the New Testament. 

The individual atonement for the forgiveness of sins was made for a single person, or for the whole nation of Israel collectively—the former was made for the sins of an individual, the latter for the whole nation of Israel collectively—the former was made for the forgiveness of sins, the latter for blotting them out—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence, the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.

The National Atonement, of the Lord 's-atone with the blood of a bullock for a sin-offering. Verses 5-8. He killed it with his finger upon the mercy-seat eastward; and the remainder of the blood at the bottom of the altar round about with his hand, and sprinkle it, and cleanse it, and hallow it from the uncleanness of the children of Israel.' Verses 15-19.

This altar was the golden altar of innocence in the Holy place, made for the forgiveness of sins. The great idea of the Law, as well as of the New Testament, is the great idea of the Law, as well as of the New Testament, is the atonement, to make atonement for the sins of the people, to cleanse, see marginal references. The holy place [within the vail, verse 2] because of the uncleanness of the children of Israel. Verses 9-11. That person be guilty, then they shall confess their sin unto the congregation in case they were collectively guilty of their daily ministration was different from that made for the forgiveness of sins was made for a single person; or for the whole nation of Israel collectively—the for- mer may be called the daily atonement and the latter the yearly, or the latter the national atonement.

Chap. iv, 24; i v, 1-7. There he (or the elders) laid his hand on its head and killed it. Chap. iv, 2-13, 15, 22—24, 27-29. Then, the victim being presented and slain, the priest took some of the blood into the Holy, and with his finger sprinkled it before the vail of the Sanctuary and put some of it up on the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made atonement for the individual, and his sin was forgiven. Chap. iv, 5-10, 16-20, 25, 26, 30—35. The caresses of the sin-offerings were taken without the camp and burned "in a clean place." Chap. iv, 11, 12, 21. And he shall take the blood of the sin-offerings, and put it upon the horns of the altar round about with his hand, and sprinkle it, and cleanse it, and hallow it from the uncleanness of the children of Israel.' Verses 9-11. That person be guilty, then they shall confess their sin unto the congregation in case they were collectively guilty of their daily ministration was different from that made for the forgiveness of sins was made for a single person; or for the whole nation of Israel collectively—the former may be called the daily atonement and the latter the yearly, or the latter the national atonement.
Joseph Marshall's Misrepresentations

You vehicle with much regret that I feel called upon to perform this duty, and were not it that I have been wickedly misrepresented by the Editor of the Harbinger, in the most public manner, I should employ this means of expressing the kindness which my heart so often bears to you. But justly the same kind of truth demand that I should notice a few points in the Ed's remarks.

First, I am represented as being "hasty" having an "excited mind," and "sounded atheism." Are these the words I should use about one who, in a few minutes, were as having changed my views in the brief space of eleven days, and perhaps not more than two or three.

For ten or fifteen minutes, drive we found Bro. and Sr. Robinson walking by a stream of water for us to arrive, that they might put off the old man and put on the new man, Christ Jesus being buried with Christ in baptism. While the ordinance was administered, the Holy Spirit worked with the saints there. We had a time of labor, and man's knowledge was displayed that the Lord would give me wisdom and meekness, that I might say nothing wrong. I have too much charity to say that I have been wilfully misrepresented. But to say the least, the Ed. must have written his remarks hastily, with no consideration, and desire concerning him that he should discover his error and acknowledge the same in the Harbinger, and cease to fight against the fourth commandment, and embrace the whole truth, and at last stand on Mount Zion.

A companion of all them that love the Lord, and of them that keep his precepts. Ps. cxix, 63.

Letters -
From Bro. Rhode.

Dear Bro. White:—I would inform you of our labor and prosperity in the work of the Lord since we parted at Bro. Mike's, in Boynton, two weeks since.

After leaving you, within ten or fifteen minutes drive we found Bro. and Sr. Robinson walking by a stream of water for us to arrive, that they might put off the old man and put on the new man, Christ Jesus being buried with Christ in baptism. While the ordinance was administered, the Holy Spirit worked with the saints there. We had a time of labor, and man's knowledge was displayed that the Lord would give me wisdom and meekness, that I might say nothing wrong. I have too much charity to say that I have been wilfully misrepresented. But to say the least, the Ed. must have written his remarks hastily, with no consideration, and desire concerning him that he should discover his error and acknowledge the same in the Harbinger, and cease to fight against the fourth commandment, and embrace the whole truth, and at last stand on Mount Zion.

A companion of all them that love the Lord, and of them that keep his precepts. Ps. cxix, 63.

Letters -
From Bro. Cornell.
and evil, and know how to make a difference between the right and wrong ways of choosing. [Eze. xxiii, 26; Jer. xv, 19] that they may turn and discern between him that serveth God and him that serveth him not, Mal. iii, 18.

Tuesday, Wednesday, and Thursday afternoon I held meetings in different places among the saints in this vicinity; for we thought best that I should tarry among the saints here another week. The meetings were all attended with good results.

Yours truly, (S. W. Rhodes)

Litchfield, N. Y., Sept. 5th, 1852.

From SISTER CRAMER.

DEAR SISTER CRAMER:—Everything seems to praise the Lord, and I feel that I can hearty respond, amen, bless the Lord O my soul, and all that is within me praise his holy name. Not only for the privilege of communicating like precious truths, but also because I feel that I was led by a most singular train of God's providences to hear from our beloved Bro. Bates about the commandments of God, one of which I had so long remained under my feet. I do feel deeply humble when I think how freely I have been descrating God's holy time, finding my own pleasure, and speaking my own words. But by the help of him who is mighty to save, this shall no longer be. My mind is set with which we have been associated, and see how cold and far from the Lord we occupied last First-day. One for the first time confounded, and resolved to walk in the present truth of the third angel's message. Several manifested a desire to learn more of the faith of Jesus, and send in their names for the paper.

Yours in the patience and faith of the saints,

Annie C. M. A. Cornell.


From Sister Cramer.

DEAR SISTER CRAMER:—The Review and Herald is to me a welcome messenger. I am very thankful the Lord has put it into the hearts of his servants to publish a paper to help us instruct our children in keeping the commandments of God. Seeing that we live in a day where we cannot but confess the privilege of meeting with those of like precious faith for weeks together, the papers are very acceptable and encouraging.

When we look at the profession Advent church with which we have been associated, and formal and usual, they have become since they have taken such a decided stand against the Sabbath, we are led to exclaim as did David, how are the mighty fallen. O, that they would consider that in resisting the word of the Lord, we are fighting against God!

I feel truly thankful to our Heavenly Father that he has led me to receive the present truth. When I heard the first angel's message I began to search the word of the Lord for myself, and in so doing I was led to believe the Advent doctrine, as then proclaimed. And as there is now such a perfect harmony in our past and present experience I must conclude that the past movement, and present work is of the Lord, and that no weapon formed against it can prosper.

If any of the brethren feel it duty to come to Canada West, we shall be very glad to receive them. It is the united desire of those I have seen, to have some one come, bringing the present truth.

Yours in hope of immortality at the appearing of Jesus.

Sarah Henley.

Brooklyn, C. W., Sept. 5th, 1852.

From Sister Cramer.

DEAR SISTER CRAMER:—I feel thankful for the light of Christ, and also for the present truth. Our Blessed Saviour, when praying for his disciples, said, sanctify them through thy truth; thy word is truth. The Bible teaches us that all mankind will be judged by God's holy law, and the apostle James tells us that if we keep the whole law and yet offend in one point we are guilty of all. Then it is true that we must keep the seventh day, and not the first.

I do feel that that holy law is my delight. The Bible teaches us to love our neighbour, to be kind to my fellow-men. I never felt so drawn away from earth and earthly things as I have since I heard the third angel's message. It makes me close from the world, and I feel that my affections are placed on heavenly things. I am seeking for that preparation that I shall need, to stand before the blessed Saviour.

Yours waiting for redemption,

M. Crammer.

Clinton, N. Y., Aug. 9th, 1852.

From Bro. Crammer.

DEAR BRO. WHITE:—It is due perhaps that I should state, in a few words, an account of the reception of the Sabbath commandment in this place. I believe that I came here three weeks since, and strove to define God's holy law by presenting the truth in meekness and fear. And notwithstanding I am a feeble instrument, yet the evidences in favor of truth were so clear and abundant, that four have commenced keeping the seventh-day Sabbath. Others are circumcising, and I have good reasons to expect they will embrace the Sabbath, and keep the day according to the commandment. I am struck with astonishment at the way in which the Sabbath has been received and embraced, and stand out firm on the message when so imperfectly presented. But I suppose it is accounted for easily when we consider, that some are honestly searching the word of Truth, and have the desire of their hearts, and their creeds and commentaries, and have taken the Bible for the man of their counsel.

It is only five weeks, since I was convinced that O. R. O. and many others are fighting against God with as much zeal as it is, and are made to word as any other. I have perused his (C's) articles, and had not seen the other side; and not being interested in the subject (thinking there was little or no importance attached to its investigation) I did not search the Bible for testimony relative to the subject. But I now rejoice with joy that I cannot describe. I was induced to call at Jackson, Mich., in a manner that to me is rather mysterious. I went to Bro. Bates' house with some reluctance, and much prejudice. But I could not stand before the vast amount of testimony from the word. I was convinced of the truth, but to confess it was a trial such as I had never before experienced. I would not yield, and my last resort was a lengthy article written by Dr. Thomas, published in the Harbinger. I supposed he would get into difficulty. But to my disappointment, after three hours and a half in review, he showed in a clear manner, from the Bible, that the article contained many absurdities, and the main positions, were founded on mere assumption. This left me standing upon the word of God, and I was obliged to yield and confess that the Sabbath has been, ever since Creation, and always will be binding as long as men and angels are under obligation to it. The Sabbath is a perfect reality, and the Lord, whereas I was blind, now I see. I could not but see, when once my eyes were anointed with the eye-salve, so clear and glorious a truth.

Yours in patience and hope, M. E. Cornell.


From Bro. Lynn.

DEAR BRO. WHITE:—I often feel that I am a stranger to you, it is a pleasure to me to write a few words for your encouragement in the best of all causes.

A short time since, Bro. Bates visited us, and found us belonging to a large society here, and I long to be where I can always resort, and have a good portion of the spirit of the world. We were wholly neglecting to keep God's holy Sabbath, and I was almost persuaded that Pope's Sunday was not binding on us, and, therefore, no Sabbath to be kept.

The doctrine of the Age to come has had its influence upon us. These things have brought spiritual death into the Advent ranks. Our main organ, the Harbinger, has partaken of the same spirit. We see but a very few of those heartfelt and stirring epistles that we have had in days gone by. Now we ask in all candor, what has brought about this state of things? It needs no prophet to divine the reason.—We have violated one of God's holy commandments.

I thank God that the visit from Bro. Bates, and the paper has been the means in his hands, of opening my eyes to see his precious truth. I now see clearly that the Sabbath is binding. We have for a few weeks been trying to keep the commandments of God. In so doing we found peace, and joy in the Holy Ghost. It has a holy, sanctifying influence upon our lives.—It cuts us loose from this vain world.

I cannot see how those who oppose us, can, with their hands in their hand, think of maintaining the fourth commandment. God instituted the holy Sabbath in Eden. Abraham kept the commandments, laws and statutes. The children of Israel kept the Sabbath, the day of the Lord, and the Sabbath day is the day of rest. Ex. xvi, 29, 30. The apostles met and worshipped on the Sabbath. The fathers continued to observe the Sabbath until the Roman power gradually changed the day of worship to Sunday.

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of carnal ordinances, with the Jewish sabbaths. Col...

Let us be careful how we decide in this matter. Whatever a man sows, that shall he also reap. My prayer to God is, that his people may be of one heart, and one mind, and that the work in which he has assigned them in these last days. How much he has assigned them in these last days. How much my hope, HENRY LIMN.

To see an Article in the Harbinger...THE REVIEW AND HERALD.

...and spare not, that we may give a portion of meat in due season. We want the paper every week. The brethren in the vicinity, and a few from abroad, shared largely of the rich blessing of the Lord. The word that the brethren fastened the truth upon the minds of those who heard.—A cordial invitation is extended to all in this vicinity who are interested in the present truth, and those who wish to know the reasons of our hope, are invited to attend.

A Conference will be held at North Plains, Iona Co., Mich., where Bro. Everts, Bragg and Sperry will be present. Also, at Tyrone, Livingston Co., Mich., where Bro. Kellogg will be present. A Conference will be held at Bath, N. Y., held Aug. 28th and 29th, where spoken against, falsely, for Christ's sake. We join the company of commandment-keepers, that...

The brethren in New York are generally poor. And those who have this world's goods, have got to learn what it is to die in this world, and repent for his errors and others have done. Their experience in the present truth has been short. May God keep them, lead them out from the world, and lead them to an eternal rest, by far better than those, that their faith may not be dead, but living faith. We are much blessed by the decision of testimonies of those who have been formerly wakening.

We say to those who are in the vicinity of Norfolk, we hope they will press forward in the present truth, and be decided, settled, rooted and grounded, in all the truth, and live out by their works the "most holy faith" which they profess.

On Monday evening, Aug. 30th, we had a free meeting with a few souls in Harper, N. Y., held over Sabbath and First-day. The friends of truth, and all who wish to know the reasons of our hope, are invited to attend.

President permitting, there will be a General Conference, to be held at Rochester, N. Y., No. 154 Mount Hope Ave., to commence Sept. 24th, and continue several days. It is expected Bros. Everts, Andrews, Wymans, Ingraham and others present will give lectures upon the subject of the Seventh-day Sabbath, The Sanctuary, The Three Angels of Rev. xiv, The Yoke of Yahu, etc. A cordial invitation is extended to all in this vicinity who are interested in the present truth, and those who wish to know the reasons of our hope.

Our attendance is entirely devoted, and it is hoped that all those who attend this meeting will be fully satisfied by hearing the important truths connected with the last, solemn message of mercy.

To the brethren.

G. W. HOLT.

May the Lord give them success in winning souls to Christ, and the truth.

Our expectations were more than realized at this meeting. The cause in Vermont is moving on. We have hope, refreshing, and some of them very powerful. There were, at least, one hundred and fifty Sabbath-keepers present, besides others deeply interested in the present truth. O, whom shall such learn to keep humble, and make strict paths for their feet, as so not to weaken the spirit, and wound the heart of those who ardently desire the welfare of the cause! We cannot see these faithful brethren groaning over these wrongs without feeling more than commonly compassion. We will not keep silent. May God set them free, and remove from them the cause of their trials. Of all the hindrances that the cause has met with, none has half equalled the injudicious move of many who have professed to teach the present truth. O, whom will the day of false impressions, and wrong moves among some who profess to be God's people! Let those who see the evil of those things, and who have been thus wounded to avert their own liberty, and no longer be bound.

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"Identify them through thy truth; thy word is truth."—ROBYR, THURSDAY, MAY 16, 1852.

EASTERN TOUR.

The Meeting at Norfolk, N. Y., held Aug. 28th and 29th, shared largely of the rich blessing of the Lord. The word reached hearts that have formerly felt but little or no experience in the past Advent movement, yet they are learning the whole truth relative to the present position, and our present position. Some are moving very cautiously. This is certainly right; but still, in this age of great darkness and unbelief, are in great danger of moving too slowly.

We presented our views relative to the seventh-day Sabbath, Estation, the open and shut door, etc., and the Spirit of God fastening the truth upon the minds of those who heard—We were much blessed by the decision of testimonies of those who have been formerly wakening.

We say to those who are in the vicinity of Norfolk, we hope they will press forward in the present truth, and be decided, settled, rooted and grounded, in all the truth, and live out by their works the "most holy faith" which they profess.

On Sunday morning, Aug. 29th, we held a free meeting with a few souls in Harper, N. Y., held over Sabbath and First-day. The friends of truth, and all who wish to know the reasons of our hope, are invited to attend.

A Conference will be held at North Plains, Iona Co., Mich., where Bro. Everts, Bragg and Sperry will be present. Also, at Tyrone, Livingston Co., Mich., where Bro. Kellogg may appear, to commence Sept. 1st, at 2 o'clock P.M., and hold over Sabbath and First-day. The friends of truth, and all who wish to know the reasons of our hope, are invited to attend.

PHILIP J. WILSON.

LET YOURS BE A TESTAMENT.

"Be not weary in well doing; for in due season we shall reap if we faint not."—1 Cor. 15:58.

"Blessed are the pure in heart; for they shall see God."—Matt. 5:8.

"For the road which the Lord shall have chosen, and come with singing to Zion; and everlasting joy shall be upon their head; and in joy shall their roofs be built up, and in joy shall their roofs be built up."—Isa. 51:3-4.

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"Faint not by the way. There is light for thee. Dim the vision o'er! What though storms are raging! Onward and upward! Brother, patient wait, but never cease. Be thy watchword ever,—"PATIENCE.""—Rev. 14:12.


PELTZKY CONFERENCE.

The brethren, with the reality, and the several duties of the church of Christ, and its several duties. The importance of church order, agreeable to the New Testament, as we have no other discipline, was taken into consideration by the brethren, and from the scriptures that it was very essential for the church to have perfect, New Testament order; and that a church of such a character, by shedding a little of the church, and its several duties. The importance of church order, agreeable to the New Testament, as we have had no other discipline, was taken into consideration by the brethren, and from the scriptures that it was very essential for the church to have perfect, New Testament order; and that a church of such a character, by shedding a little of the church, and its several duties. The importance of church order, agreeable to the New Testament, as we have had no other discipline, was taken into consideration by the brethren, and from the scriptures that it was very essential for the church to have perfect, New Testament order; and that a church of such a character, by shedding a little of the church, and its several duties. The importance of church order, agreeable to the New Testament, as we have had no other discipline, was taken into consideration by the brethren, and from the scriptures that it was very essential for the church to have perfect, New Testament order; and that a church of such a character, by shedding a little of the church, and its several duties. The importance of church order, agreeable to the New Testament, as we have had no other discipline, was taken into consideration by the brethren, and from the scriptures that it was very essential for the church to have perfect, New Testament order; and that a church of such a character, by shedding...