FAITH.

By Annie E. Smith.

By faith, as wandering pilgrims bore, 
Their precious trust the desert bore; 
By faith, as wandering pilgrims bore, 
They reached the Promised Land before.

By faith, they saw the Promised Land, 
By faith, they trusted in the Lord; 
By faith, the mountains fell to earth, 
And the Promised Land became a home.

The revealed knowledge imparted to us in the fourth rule of instruction in the divine constitution, alone contains and reveals the knowledge of God. This alone produces the fear of the Lord, which is the beginning of wisdom. From these scriptures it is perfectly clear that an understanding of the Lord is the beginning of wisdom, and the knowledge of the true God, and as a natural consequence, be unbelievers in any revolution from him. Hence, should we be driven beyond infidelity into atheism.

By the law is the knowledge of the whole duty of man. By the law is the knowledge and requirement of all right doing, and the prohibition of all evil, or wrong doing. "By the law is the knowledge of sin." There is no sin in the universe of God, but what is revealed by the law of God to be such. Sin is the transgression of the law. Sin, by the law, is divided into ten classes. Each class of sin is made known by the several oracles by which God has prohibited the same. By the fifth rule is the knowledge of the sin of disobedience to parents; by the sixth is the knowledge of the sin of murder; by the seventh is the knowledge of the sin of adultery; by the eighth that of stealing; by the ninth that of false witness; by the tenth that of covetousness.

Each rule or commandment requires the action of faith, viz. obedience to its injunction, and this is the evident sign or token of our faith in the same. James is enforcing obedience to the commandments of the divine constitution when he says, "even so faith, if it hath not works, is dead, being alone." Chap. ii, 19-26.

Those who believe and obey the commandments are called righteous. The unbaptized and unbelievers are called fools. Ps. cxix, 97-100; xiv, 7; xxxv, 3; Prov. iv, 6; Matt. vii, 24, 25; Luke xxiv, 25; 2 Tim. iii, 15; Eph. v, 15; Matt. xxv, 2-4; Prov. i, 7, 22.

If the knowledge and fear of God is the BEGINNING of wisdom, it is the beginning of faith and confidence in the word of God and his divine existence. "In the fear of the Lord is strong confidence." Prov. xxiv, 26. In other words, in the fear of the Lord is strong faith in the revealed knowledge of the true God.

"Faithcometh by hearing, and hearing by the word of God." So then, faith in the validity and obligation of the fourth oracle of God, is the BEGINNING of faith and confidence in the word of God, and in his divine existence. "In the fear of the Lord is strong confidence."
As the no-Sabbath theory directly denies the knowledge of the existence of the Creator, the wise of this doctrine is infidelity, its drugs are atheism.

The Editor of the Advent Herald, in attempting to prove the "TWENTY-SIXTH SABBATH ADOBISHED," frequently arrays against those who now keep the Sabbath "according to the command-

left, upon which faith in the existence of Jehovah, the first as the type of the latter, and the fourth commandment is the only precept in the great constitution which points out the God of the Bible. Such an evident sign or token of our faith in his existence, and to have removed the heart far from me, and their FEAR toward me is taught by the PRECEPT OF MEN; therefore let us do the work and work in a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent man shall be but a sign, or token of faith in his existence? To you is given the great power and skill in the work of Creation, viz: the power of Life, and death. The work by which our faith in each precept is made perfect, is our obedience to the requirement therein contained. The fourth precept of the divine constitution, alone, points out the true God. The only action of faith in his existence therein required, as an evident sign or token of our faith in his existence, is that we, "REMEMBER the Sabbath-day to keep it holy." Every man's faith in the existence of the one true God, the Creator of heaven and earth, is derived from that part of the word of God which is formed from that precept of the great constitution which points out Jehovah. Hence, James, in ch. ii. 19, 20, has direct reference to the violation of the holy Sabbath, when he says, "Thou believest that there is one God; thou dost well; the angels also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead?"

Some will say, "I have long believed that there is but one God, the Creator of heaven and earth, and all that is in them, and have had his fear before mine eyes, and have confessed my faith openly as an avowal of the great constitution of God." But whence did you derive your knowledge, faith and fear of God? Caine it not from his word, by which precept alone points out himself as the true God, the Creator of heaven and earth, as the object of our obedience to the requirement therein contained. The fourth precept of the divine constitution, alone, points out the true God. The only action of faith in his existence therein required, as an evident sign or token of our faith in his existence, is that we, "REMEMBER the Sabbath-day to keep it holy."" 19, 20. "Thou believest that there is one God; thou dost well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"

If you believe in the one true God, the Creator of heaven and earth, in whom you are required to show your sign or token of your faith in him by complying with the requirement contained in that despised precept, from which alone your faith is derived. Though you should keep the whole law, and yet offend in one point or precept you have become guilty of all.

The foolishness of his vision is known by the fruit it bears. "Hereby we do know that we know him, IF we keep his commandments, is a liar, and the truth is not in him." 1 John ii, 3, 4. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." 1 John iii, 10.

An experimental knowledge of God, the Creator, is obtained by believing and obeying the fourth rule in the divine constitution, which alone imparts this which is an experimental knowledge of God. The great object of the fourth commandment, is to reveal and perpetuate an experimental knowledge of God.

And how I shall be a sign between me and you, THAT ye may KNOW me, before whose face, in heart and in works do ye deny God.

In Hosea iv, 1—6, we learn that God has a CON-

TRIVESTY with the inhabitants of the land, and threatens the destruction, not only of the inhabitants of heaven and earth, but also of the heavens and the earth, and all that are in them. "Therefore, wait ye upon me, saith the Lord, until the day that I rise up unto the prey; for my determination to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth, shall be devoured with the fire of my jealousy." Zeph. iii, 8. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant which is left shall return, and come to me because of the Lord's kindness, and for the fear of the name of the Lord." Zeph. iii, 13. "Therefore, wait ye upon me, saith the Lord, until the day that I rise up unto the prey; for my determination to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth, shall be devoured with the fire of my jealousy." Zeph. iii, 8. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant which is left shall return, and come to me because of the Lord's kindness, and for the fear of the name of the Lord." Zeph. iii, 13. "Therefore, wait ye upon me, saith the Lord, until the day that I rise up unto the prey; for my determination to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth, shall be devoured with the fire of my jealousy." Zeph. iii, 8. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant which is left shall return, and come to me because of the Lord's kindness, and for the fear of the name of the Lord." Zeph. iii, 13. "Therefore, wait ye upon me, saith the Lord, until the day that I rise up unto the prey; for my determination to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth, shall be devoured with the fire of my jealousy." Zeph. iii, 8. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant which is left shall return, and come to me because of the Lord's kindness, and for the fear of the name of the Lord." Zeph. iii, 13.

Thus we see that the name of the Lord is a hiding place from the coming storm. It is a STRONG TOWER, the righteous are running into it, and will be safe. The prudent man savorreth the evil and hideth himself; the simple pass on and are punished. The foolishness of his vision is known by the fruit it bears. "Hereby we do know that we know him, IF we keep his commandments, is a liar, and the truth is not in him." 1 John ii, 3, 4. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." 1 John iii, 10.
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Perhaps, that they may the more PRIVILY bring in the era as unto a light that shineth in a dark place, until the prophecy, concerning the false teachers and scoffers of these last days, which constitute a most vivid sign that the day will soon dawn, and that its advocates even deny the Lord that bought them. We have before seen that among the proophets of God, and of Jesus Christ, the Lord of glory with respect of persons, to such as will obey their teaching and forsake the law, "while they themselves are the servants of iniquity."—Gal. iii, 19. "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John v, 17. Because the law and the gospel are both employed in the great work of redemption, and thus round about to arrive at the same point in their ultimate perfection, their purposes now meet and are made one in the new covenant. These scriptures are by inspiration of God, and have been given to man as "a light to lighten the Gentiles, and the glory of your people Israel."—Isa. xl, 9.

The Saviour is the "true Light," that is, the "Light which lighteth every man that cometh into the world." John i, 9. The day of grace and peace is "multiplied through the knowledge of God, and of Jesus Christ, his Son." 2 Pet. i, 5-12. This is as true of the one as of the other. It is the same light that shineth in the darkness, and everywhere makes itself felt, the brightness of the glory of God, and the thing which hath its residence in heaven. John iv, 23. In 2 Peter we read: "But there were false prophets among the people, even as there shall be false teachers AMONG YOU, who PRIVILY shall bring in damnable heresies, even denying the Lord that bought them. We have before seen that among the proophets of God, and of Jesus Christ, the Lord of glory with respect of persons, to such as will obey their teaching and forsake the law, "while they themselves are the servants of iniquity."—Gal. iii, 19. "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John v, 17. Because the law and the gospel are both employed in the great work of redemption, and thus round about to arrive at the same point in their ultimate perfection, their purposes now meet and are made one in the new covenant. These scriptures are by inspiration of God, and have been given to man as "a light to lighten the Gentiles, and the glory of your people Israel."—Isa. xl, 9.

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be a guilty sinner, justly exposed to the wrath of God. Hence, the law causes him to fly to Christ for the remission of guilt.

We have before shown that to abolish and do away with the fourth commandment, removes the royal name of Jehovah. Ps. cxlvii, 1. "The name of the Lord is a strong banner of victory, and none of evil. And from the above consideration it also makes the gospel of the Son of God a dead letter, void.

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Isa. lxi, 12. "That led them by the right hand of Moses, with his glorious arm." Ps. cxlvii, 8. "Their right hand is a right hand of falsehood." Ps. xcvii, 10. "They rend the vine of the Lord, and their right hand hath gotten him the victory." 

John xvii, 3. "These things have I written that the truth might appear to be true that ye might believe and have life through his name." Therefore, if a man will not hear the word of the Lord, he must answer for his rebellion.

John xiv, 23. "He is ANTICHRIST that denieth the Father and the Son." 1 John ii, 22. "Little children it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not of us." 

Verses 18, 19.

"Behold, I write unto you no new commandment, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." 

Verse 7. 

"Let that [old commandment] therefore abide in you, which ye have heard from the beginning. And if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father." 

Verse 24. "And this is the promise that he hath promised us, even eternal life." 

Verse 25.

"And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." John xvii, 3. "These things have we written, that our children which are born into the world might know, that we have known the Father, and that we have loved the Son." 

Verse 5. "And now, little children, abide in him, that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 

Verse 28.

Some may be ready to say that this is plain dealing. But shall we abate to declare the whole counsel of God? Nay, verily, it is too late in the day to daub with untimed mortar. If we see the sword coming and do not raise the loud voice of alarm, the blood of souls would be required at our hand.

The Lord commands, "Cry aloud and SPARE NOT, and lift up thy voice like a trumpet, and SHOW my people their transgressions, and the house of Jacob their sins." Isa. lviii, 1. And among their transgressions, Jer. xlix, 8. "I am turned aside, that he cannot deliver his soul, nor draw back his feet from going from the smoke of the sword;" as his iniquity conveyed to his heart, which he afterwards brought to the sanctuary, and there he found the remission of his guilt.

Moses, with his glorious arm." Ps. cxliv, 8. "He that is an enemy; but it was according to the original arrangement and regular operation of this typical system, to make atonement for sins committed in ignorance; but not till after they were known, [Lev. iv, 14; v, 3-5] then of course they became sins of knowledge. Then the high priest set down the fixed and certain line of procedure for his inquiry, [Lev. vii, 1] and when he had pronounced the decision as to the guilt, [Lev. vii, 8] he then pronounced the offering to the priest and slew it, the priest made an atonement with the blood, [Lev. xvi, 1] and he was forgiven, for he was free from his iniquity. Now at what point did he cease to be a sinner? Either that he had presented his victim slain; he had then done his part.—Through what medium was his iniquity conveyed to the sanctuary, that which ye have heard from the BEGINNING shall remain in you, ye also shall continue in the Son and in the Father." 

These were holy things, yet cleansed yearly. The holy place within the vail contained the ark of the covenant, hewed out of the mercy-seat, over-shadowed by the cherubim, between which the Lord dwelt in the cloud of his glory. Who would think of calling such a place mean? Yet the Lord provided at the time, yea, before it was built, that it should be sumptuously cleansed. It was by blood, and by the intercession of the merciful lamb, that this sanctuary was kept as a type of the new covenant sanctuary was cleansed.

The high priest on this day "bore the iniquities of the holy things which the children of Israel handled in all their holy gifts." Ex. xxviii, 38. These holy things composed the sanctuary. Num. xv, 1. "And the Lord said unto Aaron, thou and thy sons, and thy father's house with thee shall bear the iniquity of the sanctuary." This "sin of the sanctuary" was not its own proper, but the children of Israel's, God's own people's, which it had received from them. And this transfer of iniquity from the people to their sanctuary was not a mere casualty, incident on some of lawless rebellion, but is a vicarious atonement among themselves, nor the devestation of an enemy; but it was according to the original arrangement and regular operation of this typical system. For we must bear in mind that all the instructions were given to Moses and Aaron before the temple was built, and that without this beforehand work the temple could not be completed. We must not therefore suppose that the high priest made atonement for sins committed in ignorance; but not till after they were known, [Lev. iv, 14; v, 3-5] then of course they became sins of knowledge. Then the high priest set down the fixed and certain line of procedure for his inquiry, [Lev. vii, 1] and when he had pronounced the decision as to the guilt, [Lev. vii, 8] he then pronounced the offering to the priest and slew it, the priest made an atonement with the blood, [Lev. xvi, 1] and he was forgiven, for he was free from his iniquity. Now at what point did he cease to be a sinner? Either that he had presented his victim slain; he had then done his part.—Through what medium was his iniquity conveyed to the sanctuary, that which ye have heard from the BEGINNING shall remain in you, ye also shall continue in the Son and in the Father." 

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the Sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the veil and on the altar. Thus the iniquity was communicated to their Sanctuary. The first thing done for the people on the 10th day of the 7th month was the laying on of hands over the scapegoat, the annunciation of blood. This done, the high priest bore the “iniquity of the Sanctuary” for the people “to make atonement for them.” Lev. x, 17. And when he had made an end of reconciling the holy place [within the veil, verse 2] and the tabernacle of the congregation, and the altar, etc [or when he had cleansed the Sanctuary] he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and offer him for a sin-offering; to make atonement for them, and all the iniquities of the children of Israel, and all their transgressions and all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities into a land not inhabited [margin, of separation]. Lev. xvi, 20-22. This was the only office of the scape-goat, to finally receive and bear away from Israel all their iniquities into an uninhabited wilderness and there retain them, leaving Israel at last in a state of purity and perfection, to complete the atonement of the day by burning the fat of the sin-offerings, and offering the two rams for burnt-offerings on the brazen altar in the court. Verses 24, 25. The burning without the camp of the encumbrance of the sin-offerings closed the services of this important day. Verse 27. The antitype.—As this legal system which we have been considering was only a “shadow,” a “figure” and “pattern,” of no value in itself to teach us the nature of that perfect system of redemption which has been devised in the councils of heaven, and is being wrought out by “the only Begotten of the Father” let us, guided by the Spirit of truth, learn the solemn realities thus shadowed forth. By these patterns,蝗se as we are, we may, like Paul, extend our research beyond the limits of our natural vision to the “heavenly things themselves.” Here we find the entire ministry of the law fulfilled in Christ, who was anointed with the Holy Ghost and by his own blood entered his Sanctuary, heaven itself, when he ascended to the right hand of the throne of the Majesty in the heavens, as “a minister of the [Hagion] Holies,” etc. Heb. viii, 6. Paul, after speaking of the daily services, says, Chapter viii, 1 “The Holy Ghost this signifying that the way of the Holies [Hekdo Hagion] was not yet made manifest; while as the first tabernacle was yet standing, which was a figure of the heavenly, it rests.” Hagria, being a neuter adjective, is properly rendered “holy things;” but Hagion, in verse 2, is in the nom. sin. form, and properly rendered, Holy Place. The definite “the,” belonging before “good things” in verse 11, is a part of the locative construction, “the good things in themselves, or abstractly good.” This shows the perfect harmony of Chap. ix, 11, 12, 23, 24, and Chap. x, 1. The “things” are “good in themselves,” “holy,” or “heavenly,” and in “heaven itself,” where Christ has entered as our High Priest to minister for us; and those “holy things” in “heaven” are connected with the “greater and more perfect tabernacle,” “which the Lord pitched and not man;” the same as the holy things of the first covenant were connected with their tabernacle, [Chap. ix, 1-5] and all those holy things together make the Sanctuary. The Ho-

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EXPERIENCE OF BRO. MASTEN.

[We are happy to publish the following brief sketch of the experience of Bro. L. V. Masten, and the wonderful manifestation of the kind hand of Providence, in his recovery from sickness, in bringing him to an experimental knowledge of the present truth. It will be read with interest by the brethren and sisters, who have the privilege of knowing Mr. Masten and his views on the Sabbath.]...
Again, what are the conditions on which Abraham was to have the inheritance? It was because Abraham obeyed the voice of God and kept the commandments, the statutes and the laws. Then, in order that we may be heirs with Abraham, we must keep the same conditions on which Abraham was to have the inheritance, for if we would be the children of Abraham, we must do the works of Abraham.

The old covenant had moral and ceremonial conditions. The moral conditions were the ten commandments. The ceremonial conditions were the seven feasts of the Lord, which was added to the ten commandments, because the children of Israel had broken them, that they might have a way of escape. Had they never broken the moral law, the law of ceremonies never would have been added. But it was added because of transgression, till the seed should come to whom the promises were made.

If you say it was the law of God that was added, I ask, to what was it added?

If you say to the promise, then I ask, why was it added? If you give a scriptural answer, you must say, because of transgression. Then, as where no law is, there is no transgression, I must necessarily come to the conclusion that the law of God existed before the transgression. If you say, when it was given on Mount Sinai, and because of its transgression the law of ceremonials was added, that literal Israel might have a way of escape after they had broken the commandments of God; that they might make atonement, and find forgiveness for their sins; that the law of Christ, the law of faith in him find forgiveness for our sins.

They are a great blessing. It contains meat in due season for our hungry souls, and the letters from the dear brethren are so inexpressibly sweet that we cannot restrain the tears of joy that flow as we peruse them. Bre. Andrews' Letters to Dr. and Mrs. Denison.

Newport, N. H., Sept. 1852.

Dear Bro. W.,—I am glad to learn that you have tried to do what I could to spread the glorious truths of the third angel's message, in circulating books and papers and talking where I could find ears to hear.—I have been blessed of God in so doing, but what the results will be, I cannot tell. At present we are entirely alone in keeping the Sabbath, but the Lord is with us, and we can say that it is a blessed thing to obey God.

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Colborne, C. W., Aug. 28th 1852.

From W. J. McCandless.

Answer to a Letter containing Objections to the Sabbath.

Dear Sister:—You first state in your letter that you cannot see as the ten commandments are binding, you could not see it to be true that the keeping of the first-day sabbath was the mark of the beast; for if it is so, then most of the martyrs died with this mark, and most of the good pilgrims in the latter days, must come up before the beast in this manner.

I answer, in Dan. v, 25, the Papal power is brought to view, and he shew speak great words against the Most High, and shall wear the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time appointed, the dividing of time, or 1260 years. During this period time the Papal power has been trying to change the law of God, and instead of keeping the seventh day as commanded, have gradually brought it into use the first day of the week; for the Papacy is the Romish antitype of the law of God, by treading down his immutable precepts, the holy Sabbath.

Sunday-keeping is an institution of the beast, and all who obey this institution, emphatically worship the beast. This is the very thing wherein the two-horned beast will cause the earth and them that dwell therein to worship the first beast, and to receive his mark. The truth of God declares it, and history shows its fulfillment. All must admit there is no point of religious faith so prominent in the Roman world as that of Sunday-keeping, and that there is no other sect in the religious world that has such unity of faith exists. It is a prominent characteristic mark, and it is of the first beast.

The third angel is now raising his loud and warning voice against worshiping the first beast, and against receiving his mark. And has he no mark to administer? Yes, behooves the soul or mark of the living God. And what is it? It is the Sabbath of the Lord our God. Why is it said, "Here are they that keep the commandments of God and the faith of Jesus!" Because of them has been trodden down more than 1200 years, and although nine have been kept, it could not be said that they were keeping the commandments; because it is written, "Whoever shall keep the whole law, and this commandment, is he that shall live by it." In regard to the Martyrs and Christians in days gone by having the mark of the beast, I would say that the church has been in a wilderness state 1260 years. And the two witnesses prophesied in sackcloth, and that the Manning shall live and sacrifice the prayers of all saints upon the altars which were daily set up, and that they are calling it a delight and by so doing, they are called the repairers of the breach, and restorers of paths to dwell in. Isa. xlii, 13.

In regard to the Martyrs now and upon the Scriptures has been increasing, and great light is now shining upon the commandments of God. Therefore, more is required of us, for where so much is given much will be required. And as they did not
have the true light upon the commandments, but con-
sequently kept the first day of the week as a Sab-
bath, and lived according to the best light they had.
Therefore, they were guiltless; for Jesus stood ready
to take care of the people.

But now, in these last moments of time, God is pre-
sparing a people to stand when Jesus shall leave the
Heavenly Sanctuary, and shall take his seat upon the
great white throne, surrounded with the garments of vir-
gance, to execute judgment upon the ungodly. Then
we shall have no mediator to plead our cause before
the Father. Then the sentence will for ever be pass-
able, that he is unjust and filthy let him be so—
For what he hath hol him be so still.

If we are found with error then it will sink us
down to death. But thanks be to God that we have a
Great High Priest in the Heavenly Sanctuary, who is
now standing before the mercy-seat, pleading his
blood in our behalf; and now in the time to confes-
s our errors before him, that our sins may be blotted
out when the times of refreshing shall come from the
presence of the Lord. Again, you say, that if this be true
you would be glad to know it, but while you have such
evidences to the contrary you can but reject it as error.
Then you say you have no objection to our keeping the
seventh day; and yet if all Christendom are keeping that
day, because if we keep it as a Sab-
bath to the Lord it seems more proper to keep the
day he honored, and commanded his ancient people to
keep. But the moment you make the Seventh-
day Sabbath a test, I would say we do not
make it a test. But God's word says, "he that shall
make it a test. But God's word says, "ho that shall
be found in sin, let him be accursed. But thanks be
to God that we have the theory of truth, the work is com-
pleted, we sure-
ly it is as glorious as described in God's word—
Many will think differently of the present world, and
Jesus for less than thirty pieces of silver.

When I take into consideration the preparation necessary
to stand in the time of trouble, and the bright shining
glory that is to be revealed, so that I am right-
fully appreciate the exaltation of Christ, "to strive to enter in
at the strait gate. If we were to the condemnation, because
we have the theory of truth, the work is accomplished, we are
surely not aware of all the currents of a name with you, but I am willing to endure the whole
of a name with you, but I am willing to endure the whole
truth, and be identified as one who keeps the "command-
ments of God, and faith of Jesus." I can now sec a vast dif-
culty in both these worlds, where the sound of a good
name, they choose to keep silent. Such
are falling from grace.

The time will soon come when the 144,000 will rise, and wing
songs and everlasting joy upon their heads, and shall obtain
a light to my feet and a lamp to my path. It shines more
in the present truth.

A. Raymond, S. F. Pike.
N. L. Bauder, S. R. C. Denison, Wm. S. Ingraham, Z. Marsh,
M. E. Cornell, M. J. C. Leadbeater, H. B. Steadman, M. E. Cornell,
E. Dow, C. R. Cochran, L. Harrington, A. L. Huntley, L.
I. F. Day, $2,75; B. G. Jones,
Otis Nichols, $10; Josiah
Sulivan, Sulivan Co., Ind. Wo were in this place and vi-

From Bro. Cornell.

Dear Bro. White:—I have just received from the West, on a tour through Michigan and Indiana, in company with Bro. Case. Our tour was very fatigu-
ing, being constantly engaged, while not traveling, in trying to persuade and
to come in and re-

From Rev. E. Ingraham.

Dear Bro. White:—From the consideration of the fulfill-
ment of prophecy in our Advent history, I see we are bring-
ing a time unprepared for, and therefore need to be pre-
pared. This church never occupied such a position as now, since the cre-
ation of the world. We are hastening with the velocity of an
angel to the completion of the external work—

From Sister Shoudy.

Long we cannot dwell below;
Soon the joyful news will come,
From the city of Chicago.

From Mr. S. F. Pike.

Dear Sir,—I was present at the meeting held in the city of

CINCINNATI O. conference.

This Meeting was one of deep interest to the little company
there, that are striving to keep all of God's commandments—
we are redeemed from the earth. Loco J. R1CBMOND.

For all that the Lord would send forth more laborers, and
are glad if all Christendom
are redeemed from the earth. Loco J. R1CBMOND.

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