

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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FAITH.

BY ANNIE R. SMITH.

By faith, as wandering pilgrims here,
We sojourn in this vale of tears.
It points us to His coming, near,
That ends our sighs, and groans, and fears.
Though raging hosts of foes assail,
The conqueror's trophies, won, will be,
Through sword and flame we shall prevail
By faith, and gain the victory!

Though clouds and tempests, hovering near,
May o'er thy pathway seem to frown,
It bids them quickly disappear,
And brings the promised blessing down.
It breaks the bands that round thee cling—
From sin and bondage sets thee free,
To rise on its triumphant wing,
And shout, by faith, the victory!

Faith, living faith, ascends the skies,
To Christ, within the second veil,
"It will be done," still firmly cries,
And trusts his word that ne'er can fail,
Till rays of light shine from above,
And darkness, doubt and terror flee
And glory from the throne of love,
To swell the note of victory!

The Promised Land it keeps in view,
The Glorious City of our God.
Soon will 'bear us safely through,
Up to that bright and blest abode;
Where faith is lost in joyful sight,
And prayer to praises turned shall be,
When all the ransomed will unite,
To sing the song of victory!

Rochester, Sept. 28th, 1852.

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

BY H. EDSON.

(Concluded.)

BEFORE dismissing the subject, we wish to say a few words upon the

KNOWLEDGE AND FEAR OF THE LORD.

We have before shown that the two great commandments comprehend the ten lively oracles, which compose the great constitution. And all the teachings of the apostles and prophets, of a moral obligation, are comprehended in the ten oracles of the constitution; for they are all confined in their instruction of moral obligation to the law and the testimony: they must speak as the ten oracles of God; for in those oracles is comprehended the whole duty of man. Eccl. xii, 13.

Whoever seeks to obtain or impart wisdom independent of these, is seeking to be wise above what is written, and there can be no light in such. Isa. viii, 20.

As the ten precepts of the decalogue comprehend ALL the treasures of wisdom and knowledge, they are "a well-spring of wisdom as a flowing brook."—Prov. xviii, 4. "They are the law of the wise [which] is a fountain of life to depart from the snares of death." Prov. xiii, 14. "Happy is the man that findeth wis-

dom; for whose findeth me findeth life, and shall obtain favor of the Lord"

"The fear of the Lord is the beginning of wisdom." There are but ten rules given to impart wise and useful knowledge. All wise and revealed knowledge must be in accordance with these rules. Let this be borne in mind. It is a self-evident truth, as will be admitted by every person, that no one can truly fear the Lord without having an understanding knowledge of his existence. It is, also, clearly proved in the following scriptures:

"The fear of the Lord is the beginning of wisdom, and a good understanding have all they that do his commandments." Ps. cxi, 10. "The fear of the Lord is the beginning of wisdom, and the knowledge of the holy [or of God] is understanding." Prov. ix, 10.—"Then shalt thou understand the fear of the Lord and find the KNOWLEDGE OF GOD." Prov. ii, 5. "The fear of the Lord is the BEGINNING OF KNOWLEDGE." [of God.] Prov. i, 7. "The fear of the Lord is the instruction of wisdom." Prov. xv, 33; Job xxviii, 28. From these scriptures it is perfectly clear that an understanding fear of the Lord is the legitimate result of a true knowledge of the true God.

The fourth commandment, which is 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.

The revealed knowledge imparted to us in the fourth rule of instruction must be the first important lesson to learn. Hence, the wise man, Solomon, has said, "Remember now thy Creator in the days of thy youth." Eccl. xii, 1, 13. We are first to fear God, and second to keep his commandments.

If precepts be presented to us from the civil authority, we first inquire whose signature they bear, and from whom they proceed. If they be from those in authority, we fear the higher powers and render obedience. Cause must precede effect; and each cause must produce its own legitimate effect. First, a knowledge and fear of Jehovah, and second, obedience to his precepts.

The ten lively oracles of the constitution contain or comprehend all the treasures of wise and revealed knowledge of a moral obligation. And inasmuch as all the apostles and prophets are limited and confined, in all their teachings of this character, to speak according to the oracles of the constitution, they must of necessity borrow all their light on the knowledge of the true God from the fourth precept, or rule of instruction, in the divine constitution. If they speak not according to the fourth rule in giving the knowledge of God, there would be no light in them. That the fear of the Lord is now taught by a precept of men, in lieu of the precept which God ordained for that purpose, will be seen by reading Isa. xxix, 13, 14.

Whenever the apostles and prophets had occasion to make known and declare the true God, their only resort was to the fourth rule of instruction in the divine constitution. They speak according to this oracle, which alone reveals the knowledge of the Creator. See a few examples. Acts xvii, 23, 24; Heb. xi, 3; iii, 4. Angels, also, make use of this rule in pointing out the true God. Rev. xiv, 7; x, 6.

The fourth commandment comprehends the history of Creation as recorded in Gen. i; ii; Job. i, 2; Isa. xl, 28; xliii, 15. The light of these texts are borrowed from the fourth precept; for there is no other in the divine constitution that contains the light and knowledge of the Creator. If the fourth commandment, the great luminary that reflects the light

and knowledge of the Creator, be put out, all light borrowed from it, at once ceases to shine.

If the fourth commandment, the only precept in the divine constitution which contains the knowledge of God, the Creator, were struck out of his constitution, we should be left without the means of knowing the true God. And we must necessarily and unavoidably be left without the KNOWLEDGE and FEAR of God, which is the BEGINNING of wisdom. Hence, in that case, we must unavoidably be unbelievers in the true God, and as a natural consequence, be unbelievers in any revelation from him. Hence, we should 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 dishonor 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, 8—20, 26.

Those who believe and obey the commandments are called wise. The unbelieving and disobedient are called fools. Ps. cxix, 97—100; xix, 7; xxxvi, 3; Deut. iv, 6; Matt. vii, 24, 26; 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 in his existence. "In the fear of the Lord is strong confidence." Prov. xiv, 26. In other words, in the fear of the Lord is strong faith in the revealed knowledge of the true God.

"Faith cometh 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. And the rejection of the same precept is certainly the BEGINNING of FOLLY. The beginning, also, of unbelief and want of confidence in the word of God, and in his divine existence. "The fool," or unbeliever, denies the knowledge and fear of God as revealed in the fourth commandment, and says "in his heart, there is no God." Hence, unbelief, and want of confidence in the word of God and his divine existence, and a final denial of the Supreme Being, is the result of rejecting the fourth commandment in the divine constitution, from which precept alone, faith in his existence is derived. Hence, by the fourth precept, alone, in the divine law, is the knowledge of the sin of infidelity, unbelief and atheism. By no other precept in the divine constitution is the knowledge of this sin revealed. And sin is the transgression of the law. By the law is the knowledge of sin. Hence, if the fourth commandment be destroyed, there is no precept in the divine constitution that takes cognizance of this sin. Avoid this, who can.

As the no-Sabbath theory directly denies the knowledge of the existence of the Creator, the wine of this doctrine is infidelity, its dregs are atheism.

The Editor of the *Advent Harbinger*, in attempting to prove the "SEVENTH-DAY SABBATH ABOLISHED," frequently arrays against those who now keep the Sabbath "according to the commandment," the words of Paul, that, "Faith cometh by hearing, and hearing by the word of God." But as the fourth commandment is the only precept in the great constitution that points out the true God, if it be struck out, it destroys the scriptures that are framed upon it, and there is then no portion of the word of God left, upon which faith in the existence of Jehovah can rest.

The enemies of the Advent people often asserted that when 1843 should pass, those who looked for Christ at that time would turn infidels, and deny the Bible. Who would have believed that their prediction would so far be verified, that many who profess to be leaders in the Advent cause should now be found in deadly array against that precept of the great constitution which alone points out the God of the Bible. Such a position really denies the inspiration of the Holy Scriptures, for it strikes at the existence of their Author.

A man's faith is shown by his works. James ii, 14, 17, 18. The apostle James [Chap. ii, 8—20] shows in the clearest manner that the works by which faith is made perfect, is obedience to all the precepts of the royal law. Each precept requires an action of faith as the evident token of faith in the same. 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 Chap. ii, 19, 20, has direct reference to the violation of the holy Sabbath, when he says, "Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"

But some will say, "I have long believed that there is one God, the Creator of heaven and earth, and all that in them is, and have had his fear before mine eyes, and I never kept the Sabbath of the fourth commandment." But from whence did you derive your knowledge, faith and fear of God? Came it not from his word, in that precept which alone points out himself? And have you not been robbing him all your life, in refusing, or neglecting to perform the evident sign, or token of faith in his existence? To you is addressed the language of James ii, 19, 20. "Thou believest that there is one God; thou doest 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, you are required to show the evident 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. Especially, if you fail with respect to that precept which alone reveals the Lawgiver, and contains the royal sanction, without which, not only the divine constitution, but, also, the entire system of Revelation, which is framed upon that constitution is left a dead letter, void, and of none effect. In this case you will, in the fullest sense, be guilty of ALL; for while the great I AM shall rule the beings of his own creation, his immutable law of love must ever abide as the rule of his righteous government. And just so long must the fourth precept occupy its proper place in the divine constitution, in order to continue the di-

vine sanction. See Isa. lxvi, 22, 23. The moment that sanction is removed, all the rules of God's moral government become a dead letter, void, and of none effect.

And David, no doubt, was looking down through the vista of time with prophetic eye, and beholding the closing struggle in the controversy of Zion, when he cried out in the fullness of his soul, "Mine eyes fail for thy salvation, and for the WORD OF THY RIGHTEOUSNESS. It is time for thee, Lord, to work, for they have made VOID THY LAW." Ps. cxix, 123, 126. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their FEAR toward me is taught by the PRECEPT OF MEN; and therefore behold I will proceed to do a marvelous work and a wonder; for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." Isa. xxix, 13, 14. The precept of men, by which Protestants teach the fear of the Lord, is the Pope's precept for the Sunday-sabbath.

In view of the time of trouble, David has said, [Ps. xci.] "His TRUTH shall be thy SHIELD and buckler." The 144,000 have the NAME and SEAL of the living God written in their foreheads. Rev. vii, 2—4; xiv, 1. This will be their principal shield and buckler in the time of trouble. The slaughtering men will have their charge not to come near any upon whom is the mark, or the NAME and seal of the living God. Eze. ix. And God will give his angels charge over them, that no plagues shall come nigh their dwelling. Ps. xci.

In the fourth commandment is contained the name and seal of Jehovah as we have already seen. And in view of the coming storm of the day of the Lord's wrath, Solomon has said, "The NAME of the Lord is a STRONG TOWER; the righteous runneth into it and is safe." Prov. xviii, 10. This will be their hiding-place in the day of the Lord's anger, until his indignation is overpast. Isa. xxvi, 20, 21; Ex. xii, 22, 23; Zeph. ii, 2.

"Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is 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 of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouths." Verses 12, 13. "Some trust in chariots and some in horses; but we will REMEMBER the name of the Lord our God." Ps. xx.

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 foreseeth the evil and hideth himself; the simple pass on and are punished.

It is generally supposed that the unbelieving "fool," [Ps. xiv; liii.] which "hath said in his heart, There is no God," applies only to the professed atheist, who openly avows his disbelief in the existence of a Supreme Being. But this is a great mistake. For the "fool" here referred to, does not openly avow his disbelief in the existence of God. He says this in his heart. And David proceeds to draw their character as abominably wicked. And in view of this sad condition of fallen man, David in the same Psalm cries out, "O, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Referring to the same event, he says, [Ps. cxix.] "Mine eyes fail for thy salvation, and for the word of thy righteousness. It is time for thee, Lord, to work; for they have made void thy law." Paul, in Rom. iii, 10—18 quotes the language of these two Psalms, and in verse 19, shows that the fearful state therein described, is the real condition of the fallen race of Adam, viewed in the light of God's holy law. Consequently the "fool" referred to by David, is he that breaks the commandments of God.

The fool does not say, "There is no God," in so

many words. He may even profess that he knows God while in works he denies him. Titus i, 16. A man must first say in his heart, "There is no God," before his acts of life, or works deny God. He first denies him in heart, then in works. The tree itself is known by the fruit it bears. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not 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." James ii, 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 wise and revealed knowledge. For the great object of the fourth commandment, is to reveal and perpetuate an experimental knowledge of God.

"And hallow my Sabbaths; and they shall be a sign between me and you, THAT ye may KNOW that I am the Lord your God." Eze. xx, 20; See also, verse 12; Ex. xxxi, 13—17. Whoever professes to have an experimental knowledge of God, without hallowing the Sabbath, after having its light set before him, in heart and in works denies God.—Titus i, 16. "And though they say the Lord liveth, surely they swear falsely." Jer. v, 2. Because they testify to that of which they have no experimental knowledge.

In Hosea iv, 1—6, we learn that God has a CONTROVERSY with the inhabitants of the land, and threatens the destruction, not only of the inhabitants of the land, but also of the beasts of the field, the fowls of heaven and the fishes of the sea. This is now about to be accomplished in the pouring out of his wrath in the seven last plagues, without mixture. For in Isa. xxxiv, 8 we learn that the day of the Lord's vengeance is for the CONTROVERSY of Zion. And, mark it well, this controversy is because there is no truth, nor mercy, nor KNOWLEDGE OF GOD in the land. Hosea iv, 1—6.

This lack of the knowledge of God, is because the fourth commandment is forgotten and rejected; for that alone in the divine constitution, reveals the knowledge of God, the Creator. We are to REMEMBER our Creator, by remembering the memorial of his great power and skill in the work of Creation, viz: by hallowing his Sabbath, which is a sign, or memorial between him and us, that we may know that he is the Lord our God.

Hosea iv, 1 says that the controversy is because there is no truth, nor mercy, nor knowledge of God in the land. Verse 6 reads, "My people are destroyed for LACK OF KNOWLEDGE; Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the LAW of thy God, I will also forget thy children." The knowledge which they have rejected, and for lack of which they are destroyed, is the knowledge of God as brought to view in verse 1. And the controversy against them is because there is no knowledge of God in the land. See, also, Jer. iv, 22; xxv, 31—33.—There is no controversy respecting the obligation of nine precepts of the divine law. But the controversy rests upon the fourth.

When we look over the world, we see that, comparatively speaking, there is no hallowing of the Sabbath of the Lord our God. And of those who profess to observe it, but a small portion realize the great object and design for which it was instituted, viz: to reveal and perpetuate the knowledge of the Creator. The truthfulness of the charge that there is no knowledge of God in the land, [Hosea iv, 1,] cannot be denied.

The controversy of Zion is with the professed church, because that there is no knowledge of God. And that lack is the effect of forgetting and rejecting the fourth commandment, which is the only precept in the divine constitution which gives the knowledge of God. Hence, the controversy is with those who reject and transgress the fourth commandment. For in thus doing they make void the entire law, and leave the whole Book of inspiration a dead letter, void, and of none effect, as we have before clearly proved.

From the above considerations it is perfectly clear that *among* the professed people of God, is to be found the fool of the Scripture, which hath said in his heart, "There is no God." And though they profess that they know God, yet in works they deny him, by rejecting and trampling under foot that precept which points him out. "And though they say the Lord liveth, surely they swear false." "

As the no-Sabbath principle directly denies the Creator, we see no way by which to escape the conclusion that it comes under the head of that damnable heresy of the last days, spoken of by Peter, by which its advocates even deny the Lord that bought them.

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 professed people of God is found the *FOOL*, which hath said *in his heart*, "There is no God." He does not speak it out in so many words, for the reason, perhaps, that they may the more *PRIVILY* bring in the damnable heresy of "even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. ii, 1.

It should be borne in mind that the second epistle of Peter is addressed to those who have to contend with those false teachers and scoffers of the last days, who say, "Where is the promise of his coming: for since the fathers fell asleep all things continue as they were from the beginning of the Creation." In Chap. i, 2-4, we learn that grace and peace is multiplied unto us *through the knowledge* of God, and of Jesus our Lord. According as his divine power hath given to us all things that pertain unto life and godliness, *through the knowledge* of him that hath called us to glory and virtue: *whereby* are given unto us exceeding great and precious promises: *that by these* [that is by the *knowledge* of God and by the promises] ye might be partakers of the *divine nature*, having escaped the corruption that is in the world through lust."

Verses 16. "For we have not followed cunningly devised fables, when ye made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." Here we are pointed to the vision of the second coming of Christ, which was seen in the mount of transfiguration.

Verses 19. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

Chap. ii, 1. "But there were false prophets also 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, and bring upon themselves swift destruction." Shall we not do well to take heed to Peter's sure word of prophecy, concerning the false teachers and scoffers of these last days, which constitute a most vivid and striking sign that the day will soon dawn, and the day-star arise?

The Holy Ghost has clearly identified this class of false teachers of the last days, (which are *among* the people of God, and against whom they will have to contend in the last controversy of Zion,) by pointing out many of their characteristic features. We think that whoever will carefully compare the epistle of Jude with 2 Peter ii, cannot fail to see that each describe this same class of false teachers. Some may be ready to inquire, what constitutes a false teacher? We answer, that a false teacher is one that does not speak, or teach according to the law and the testimony, the ten lively oracles of the constitution, which comprehend the whole duty of man. They call this moral law a yoke of bondage, and promise *LIBERTY* to such as will obey their teaching and forsake the law, "while they themselves are the servants of corruption." See Jude 4; 2 Peter ii, 1, 19.

If any desire a knowledge of the *freedom* to be enjoyed by following their teaching, they can learn what it is by reading 1 John iii, 4; Rom. vi, 20; and the advantage and profit of such *freedom* by reading the first clause of Rom. vi, 23. They deny

the Lord that bought them, (the only Lord God, and our Lord Jesus Christ,) by turning away from the holy *COMMANDMENT* delivered unto them; [from which the knowledge of God is derived.] Jude 4; 2 Peter ii, 1, 21. They beguile unstable souls, and cause many to follow their pernicious ways, by reason of whom the way of truth is evil spoken of. They speak evil of the things which they know not; but what they know naturally as brute beasts in those things they corrupt themselves, and like raging waves of the sea, they foam out their own shame. 2 Peter ii, 2, 12, 14; Jude 10, 13.

They can find no Bible argument to justify their course in turning away from the holy commandment delivered unto them, and in breaking the commandments and teaching men so. For it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, * * * and whosoever loveth and maketh a lie." Rev. xxii, 14, 15.

Those who love and make a lie, do it against those who do and teach the commandments, by getting up evil reports, and saying all manner of evil against them, falsely, because they expose their false teachings. And no marvel; for if they have called the Master of the house, Beelzebub, how much more shall they do it to those of his household. But says our Master, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely [margin, lying] for my sake." Matt. v, 11, 12. And the parable in Luke vi, 22, 23, "Rejoice ye in that day, and leap for joy, for behold your reward is great in heaven." Again, 2 Cor. iv, 9, 17. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

How little those who love and make a lie, and say all manner of evil falsely [lying] against those who do and teach the commandments, realize that they are heaping up for themselves, wrath against the day of wrath, and are at the same time adding to that far more exceeding and eternal weight of glory that is being weighed out for those who do and teach the commandments.

Through *covetousness* shall they with *feigned* words make merchandize of the church of God, and speak great swelling words of vanity, having men's persons in admiration because of advantage. 2 Peter ii, 3, 18; Jude 16.

They, also, *wrest* the words of Paul in his epistle, wherein he has spoken of these things. 2 Peter iii, 15, 16. This text is a part of Peter's sure word of prophecy, to be fulfilled by the false teachers of the last days. It is an undeniable fact, that the no-Sabbath theory is almost universally held forth, by attempting to array the words of Paul against the commandments of Jehovah. Thus fulfilling Peter's sure word of prophecy, whereunto we shall do well to take heed, seeing we know these things before and to beware, lest we also being led away with the error of the wicked, fall from our own steadfastness.—But grow in grace and in the *knowledge* of the Lord and Saviour Jesus Christ.

The reader is requested to carefully compare 2 Peter ii with the epistle of Jude, and with Eze. xxxiv. These scriptures are by inspiration of God, and have their fulfillment in this our day. They are profitable to us, for doctrine, for reproof, for correction, for instruction in righteousness, that we may be perfect, thoroughly furnished unto all good works. Let us beware of a careless neglect of these scriptures to our own hurt.

Perhaps some may say that 2 Peter ii, 1, refers only to Jesus Christ, the Son of God, as the one "that bought them;" and that the rejecting of the fourth commandment does not deny Jesus Christ. To this, we reply that God created all things *by* Jesus Christ. The Son of God was co-worker with the Father, and identified with him in the great work of Creation.—"The Son of God had glory with the Father before the world was, and he was loved of the Father before the foundation of the world." John xvii, 5, 24.

"In the beginning was the word, and the word was

with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." "And the word was made flesh and dwelt among us." John i, 1-3, 14.

"Who is the image of the invisible God, the first-born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist." Col. i, 15-17.

"And God said, Let US make man in OUR image, after OUR likeness." Gen. i, 26. From these texts it is clear that the Son of God was identified with the Father in the great work of Creation. "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark ii, 27, 28. He is the Lord of Creation. The Lord of Sabaoth signifies Lord of hosts or armies. He is the Lord of the hosts of Creation, and God of armies. Gen. ii, 1; Isa. i, 9; Rom. ix, 29; James v, 4.

The Sabbath is the sign, or *memorial* of the great work of Creation. Hence, he that rejects and denies this memorial, rejects and denies not only the Great God, but, also, his Son, by whom and for whom all things were created. Again, the Great God and his Son Jesus Christ are co-workers, and are identified together in the great work of redemption. God has *bought*, or redeemed his people by his Son Jesus Christ. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16; 1 John iv, 9.

Said the Son of God, "No man can come unto me, except the Father which hath sent me draw him." John vi, 44. How does the Father draw men to his Son Jesus Christ? Ans. "Now we know that what things soever the law SAITH, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."—Rom. iii, 19. "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John iii, 4. "By the law is the knowledge of sin." Rom. iii, 20. "Wherefore the law was our schoolmaster to bring [or draw] us to Christ, that we might be justified by faith." Gal. iii, 24. The law of Jehovah justly condemns, and shows that the wrath of God is abiding on the transgressor of its precepts, and demands the death of the sinner. The gospel of the Son of God steps in and offers pardon, through faith in the blood of the Son of God. Hence, we see clearly that the law and the gospel are both employed in the great work of redemption, and thus mercy and truth have met together; and righteousness and peace have kissed each other. The Father and Son are identified as co-workers in the great work of redemption.

Hence, the commandments of God and the faith of Jesus belong together, and are both employed together in the great work of redemption. Said the apostle James, "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory with respect of persons." "If ye have respect of persons, ye commit sin, and are convinced of the LAW as transgressors."—Chap. ii, 1, 9. In this chapter, James shows in the clearest manner, that the *faith* of our Lord Jesus Christ which is the faith of the Gospel, becomes but a dead faith, and is no better than the faith of devils, unless we keep all the commandments of the royal law. Hence, the importance of keeping all the commandments of God in connection with the faith of Jesus is clearly seen.

The perpetuity of the law and man's violation of it, makes the gospel of the Son of God necessary.—Abolish the law of Jehovah, and the necessity of the gospel and of faith in Jesus for the remission of sins is at once superseded. Where there is no law there is no transgression; hence, the gospel, to offer pardon would be of none effect. No man could even see the necessity of the gospel and the importance of faith in our Lord Jesus Christ, without, or aside from the moral law which condemns him, and shows him to

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 sanction, and leaves the whole law a dead letter, void, and of none effect. And from the above consideration it also makes the gospel of the Son of God of none effect. Hence, we see that the rejection of the fourth commandment, denies the law and the gospel; also, the Father and the Son.

Jude points out the same class of false teachers, of whom Peter had said, they shall *privily* "bring in damnable heresies, even denying the Lord that bought them," for he testifies of them in verse 4, as even DENYING the only Lord God, AND our Lord Jesus Christ. And the beloved disciple has said, "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 it might be made manifest that they were not all of us". Verses 18, 19.

"Brethren, I write no new commandment unto you, 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. 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 I written to you concerning them that seduce you." 1 John ii, 26. "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 shun to declare the whole counsel of God? Nay, verily, it is too late in the day to daub with untempered 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 is pointed out the tram ling *un*der foot the holy Sabbath. Verses 13, 14. "Blow *your* trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel ii, 1, 2. Our object is, if possible, to save some with fear, pulling them out of the fire. Jude 22, 23.

Here I would repeat, that the Sabbath is a SIGN between God and his people, that they might KNOW that he is the Lord their God. The following signification of the term SIGN is from Noah Webster. "Sign: A Memorial, or monument; something to preserve the memory of a thing. Visible representation as an outward sign of an inward and spiritual grace. A MARK of distinction."

The mark of the beast is, in the forehead or in the right hand. Forehead is the seat of the mind, which receives truth and righteous principles, or error and unrighteous principles. Hence, it is written, [Heb. x, 16,] "I will put my laws into their hearts, and in their MINDS will I write them." The mind and the principles received into the mind determines the acts of a man's life. The right hand is the principle member of the body, and is used in carrying out into

the acts of life, what the mind determines to perform. The term right hand is extensively used in the Bible in a figurative sense to denote the principal acts or doings of God and man. Ps. xlvi, 10. "Thy right hand is full of righteousness." Ps. cxviii, 1. "His right hand and his holy arm hath gotten him the victory." Isa. lxiii, 12. "That led them by the right hand of Moses, with his glorious arm." Ps. cxlv, 8. "Their right hand is a right hand of falsehood." Ps. xxvi, 10. "Their right hand is full of bribes." Isa. xliv, 20. "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?"

From the above we learn that a man's heart or mind determines his course of life. If his heart, or mind is deceived he goes astray, and has a lie in his acts of life, represented by his right hand. Thus, the acts of a man's life is the mark in his right hand.

Those who voluntarily receive and choose to obey the precept and tradition of men, the sabbath of the Pope, in lieu of the Sabbath of Jehovah, receive the mark of the beast in the forehead or mind. Those who obey the sabbath of the Pope instead of the Sabbath of the Lord for fear of the penalty of the decree or law, [Rev. xiii, 15—17,] receive the mark of the beast in the acts of their life, or right hand.

It is not until the light of truth is presented, and men understand that they are rejecting the fourth commandment of God, to observe in its place the institution of the beast, that the guilt of denying the Lord that bought them, and of worshipping the beast, justly rest upon them. It is those who reject the light of truth that will worship the beast and his image and receive his mark, and that will be guilty of infidelity and atheism. If any ask why these things have not been understood before, we answer, that the church has been in the dark wilderness of Papal error and tradition. And God has set his hand to recover his people from the wilderness, and to bring them forth, fair as the moon, clear as the sun, and terrible as an army with banners. We have reached the time of the end when knowledge was to increase and the wise were to understand. The path of the just is as the shining light, that shineth more and more unto the perfect day. The night is far spent, and the day is at hand; let us therefore cast off the works of darkness and let us put on the armor of LIGHT.

Our controversy is not with those who have been led astray, while they honestly supposed themselves in the right path; but our warfare is with the blasphemous and damnable heresies of these last days, by which unstable souls are beguiled, and led into the pernicious ways of error, by reason of whom the way of truth is evil spoken of. For we know that these heresies are but a part of Satan's working, which shall yet be with all power and signs, and lying wonders, to deceive if possible the very elect.

To those who have been led to honestly believe that the commandments of God are all abolished, we would say, "ye know not what manner of spirit ye are of." "Believe not every spirit, but try the spirits whether they be of God." Many false teachers have gone out into the world, who privily bring in damnable heresies, even denying the Lord that bought them. "Let that [old commandment] therefore abide in you, which ye have heard from the BEGINNING. If that which ye have heard from the BEGINNING shall remain in you, ye also shall continue in the Son and in the Father."

But we view you while in these errors as built on sliding sand, on the very brink of an awful whirlpool. And we hear the distant muttering thunders of the gathering storm of the rains and floods and winds of the time of trouble, now about to burst upon you in all its fury, wrath and indignation; when the sliding sand will be swept away, and you will be plunged down the frightful precipice into the awful vortex of certain and unrecoverable ruin.

The great day of the Lord is near; it is near and hasteth greatly. We cannot hold our peace, but must blow the trumpet in Zion, and raise the loud voice of

alarm, if by any means we may save some before the storm overtake them.

Feeling something of the worth of your souls, and the value of heaven, in the name of our Master we would exhort and entreat you by all the terror of the day of the Lord's wrath and indignation, when the violation of his holy law shall receive its righteous sentence, as you value a hiding place and a covert from the storm of wrath, think on these things.

And then by all the compassion and loveliness and glory of the Son of God; by all that is lovely, desirable and glorious in the City and Paradise of God; by the value of immortality and eternal life; by all the value of that far more exceeding and eternal weight of Glory; we exhort you, in this closing scene of the controversy of Zion, to ground the weapons of your unrighteousness and unequal warfare, and surrender yourselves as prisoners of Christ our Lord and Captain, and take your stand with us around his uplifted banner. Take refuge under his truth, which shall then by thy defense and shelter. We have found the NAME of the Lord, and it is a STRONG TOWER; the righteous runneth into it and is SAFE. In this and in this alone, may you be hid in the day of the Lord's anger, and here alone may you find a shelter from the coming storm of his indignation and wrath.

Then think on these things, and do it now without delay, for the night is far spent, the DAY is at hand. It is high time to awake out of sleep, and to cast off the works of darkness, and to put on the armor of LIGHT, for these things are nigh at hand to come.

Port Byron, N. Y., Sept. 1852.

THE PRIESTHOOD OF CHRIST.

(Continued.)

We have before seen that alone, reconcile, cleanse, &c., signify the same, hence, at this stage he has made an end of cleansing those places. As the blood of atonements for the forgiveness of sins was not sprinkled in the court, but in the tabernacle only, the entire work of cleansing the Sanctuary was performed within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the veil contained the ark of the covenant, covered with the mercy-seat, over-shadowed by the cherubims, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean? Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this Sanctuary, which was 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 hallowed in all their holy gifts." Ex. xxviii, 38. These holy things composed the Sanctuary. Num. xviii, 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 "iniquity of the Sanctuary" we have learned, was not its own properly, 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 scenes of lawless rebellion, bloodshed or idolatry among themselves, nor the devastation 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 erection of the Sanctuary. Provision was made to make atonement for sins committed in ignorance; but not till after they were known, [Lev. iv, 14; v, 3—6,] taken of course they became sins of knowledge. Then the individual bore his iniquity, [Lev. v, 1—17; vii, 1—8,] till he presented his offering to the priest and slew it, the priest made an atonement with the blood, [Lev. xvii, 11,] and he was forgiven, then of course free from his iniquity. Now at what point did he cease to bear his iniquity? Evidently when he had presented his victim slain; he had then done his part.—Through what medium was his iniquity conveyed to

the Sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the vail 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 to cleanse it, thence by the same means, the application 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 hath made an end of reconciling the holy place [within the vail, verse 2] and the tabernacle of the congregation, and the altar [or when he hath cleansed the Sanctuary] he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him 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 their Sanctuary, and the priest 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 carcasses of the sin-offerings closed the services of this important day. Verse 27.

THE ANTYTYPE.—As this legal system which we have been considering was only a "shadow," a "figure" and "patterns," of no value in itself only to teach us the nature of that perfect system of redemption which is its "body," the "things themselves;" which was 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, finite 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," &c. Heb. viii, 6, 2. Paul, after speaking of the daily services in the Holy, and the yearly in the Holy of Holies, says, [Chap. ix, 8,] "The Holy Ghost this signifying that the way of the Holies [Hodon Hagion] was not yet made manifest; while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered," &c, "until the time of reformation: but Christ being come, an High Priest of the [ton] good things to come, by a greater and more perfect tabernacle, not made with hands, "by his own blood he entered on or into the holy things. (eis hagia.) Chap. ix, 8—12. The phrase, eis hagia, in verse 12 is the same as that rendered "holy places." [Verse 24.] Hagia, in these two verses, is in the acc. pl. neuter, and governed by the prep. eis which signifies on, into, upon, or among. Hagia, being a neuter adjective, is properly rendered "holy things;" but Hagia, in verse 2, is in the nom. sin. fem. and properly rendered, Holy place. The definite "the," belonging before "good things" in verse 11 and Chap. x, 1, makes the expression mean things "good 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-

lies (two) [verse 8] the way of which was not made manifest till the time of reformation, when Christ shed his own blood, belong to his "greater and more perfect tabernacle," spoken of in the next verse. I translate the names literal, because they are not literal in our common version. The Doway Bible has them as here given. The word in Chap. ix, 8, 10, 19, is Hagion, "of the Holies," instead of the "holiest of all;" and shows that the blood of Christ is the way or means by which he, as our High Priest was to enter both apartments of the heavenly tabernacle.—Now if there be but one place in the heavens, as many say, why were there two in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who "despise the law," and "corrupt the covenant of Levi" can explain this; if not, we advise them to abide by Paul's exposition of the matter.

Chap. vi, 19, 20 is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the vail. But the vail which divides between the Holy and the Holy of Holies is "the second vail;" [Chap. ix, 3;] hence there are two vails, and that in Chap. vi, being the first of which he speaks, must be the first vail, which hung before the Holy, and in Ex. was called a curtain. When he entered within the vail, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the vail, i. e. the atonement of both apartments, including both the forgiveness and the blotting out of sins. Those who hold that Christ entered the Holy of Holies at, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so, the events of the legal tenth day, have had their antitypes during the Gospel Dispensation. The first event in the atonement service of that day, was the cleansing of the Sanctuary, as we have seen from Lev. xvi. Then, upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries was then cleansed. I call them their Sanctuaries, for they are not the Lord's. But if the Lord's new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which we all believe, they extend 1810 years beyond the 70 weeks, and the last of those weeks was the first of the new covenant or Gospel Dispensation. The fact that those days reach 1810 beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation; again, if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, [Heb. ix, 6,] previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the forgiveness of sins, and I have found no evidence that such an atonement was made on the tenth day of the seventh month. The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Saviour, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of the seventh month; or else he fulfilled the whole law except one-third-hundred and sixtieth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that

the law, which had a shadow of good things to come, was fulfilled within itself, that the shadow and substance filled the same place and time; also, they will need to prove that the entire atonement of the forgiveness of sin was made before the Lamb was slain with whose blood the atonement was to be made.—Now it must be clear to every one, that if the antitype of the yearly service [Heb. ix, 7] began at the first Advent, the antitype of the daily [verse 6] had been previously fulfilled; and, as the atonement for forgiveness was a part of that daily service they are involved in the conclusion that there has been no forgiveness of sin under the Gospel Dispensation. Such theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Saviour and his commission to his apostles, by their subsequent teaching and the history of the Christian Church. But again, they say the atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest. But who officiated on Calvary?—Roman soldiers and wicked Jews.

2. The slaying of the victim was not making the atonement: the sinner slew the victim, [Lev. iv, 1—4, 13—15,] &c., after that, the Priest took the blood and made the atonement. Lev. iv, 5—12; 16—21.

3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing any thing on earth after his resurrection, which could be called the atonement.

4. The atonement was made in the Sanctuary, but Calvary was not such a place.

5. He could not, according to Heb. viii, 4, make the atonement while on earth. "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly.

6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his Heavenly Sanctuary for us.

Let us now examine a few texts that appear to speak of the atonement as passed. Rom. v, 11. "By whom we have now received the atonement." [Margin, reconciliation.] This passage clearly shows a present possession of the atonement at the time the Apostle wrote; but it by no means proves that the entire atonement was then in the past.

When the Saviour was about to be taken up from his apostles, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," which came on the day of Pentecost when they were all "baptized with the Holy Ghost." Christ had entered his Father's house, the Sanctuary, as High Priest, and began his intercession for his people by "praying the Father" for "another Comforter," [John xiv, 15,] "and having received of the Father the promise of the Holy Ghost," [Acts ii, 33,] he shed it down upon his waiting apostles. Then in compliance with their commission, Peter, at the third hour of the day, began to preach, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins." Acts ii, 38. This word, remission, signifies forgiveness, pardon, or more literally, sending away of sins.

To be continued.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession; for we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv, 14—16.

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 feel for the welfare of precious souls.]

DEAR SCATTERED BRETHREN:—I bless God that there is a way open by which I can make known to you his mercy towards me. Although a stranger to most of you, I trust the time is not far distant when we shall receive the "seal of the living God," and recognize each other upon the sea of glass, to sing the song of Moses and the Lamb.

Most of you, perhaps, are not acquainted with the circumstances by which I became united with the little band who are keeping the commandments of God, and the faith of Jesus. To such, I will merely state the facts, which, I trust, will increase your faith, and cause you to live humble in the sight of God.

About the middle of last April, I entered into the employment of Bro. White, to take charge of the printing department of the REVIEW AND HERALD.—I will not detail the circumstances by which I came here; but it seemed the will of God to place me among his remnant, where I might come to a knowledge of the truth.

My Mother (when living) was a member of the Methodist church, and used all the persuasion she could to keep me from Sabbath [Sunday] breaking, and become a follower of Christ. I think you will all agree with me, that a Mother's teachings have great weight upon our minds in days of youth, and in many instances, the fruit of which is, at some future period, a humble confession before God.

Notwithstanding her teachings and persuasions, there was a great query arose in my mind when I was taught the ten commandments, why they did not keep the seventh-day, as God commanded, and would frequently ask the question. The answer I received, was that generally given by those who keep the first day of the week.

When I came here, I was obliged, of course, to comply with the request of my employer: that is, to commence work on Sunday, and end it on Friday evening.—This practice went, somewhat, against my conscience; so different was it from my usual practice and early teachings. However, I continued on, quite anxious to learn the reasons of their faith, &c., and if possible, to find out whether or no they had the truth. I attended one or two of their meetings, and heard a lecture, upon one occasion, from Bro. Bates, on the Sabbath and Catholicity, I received considerable light, different from that I had ever thought or even dreamed of. I saw that spirit and power of God made manifest in their meetings which I never saw in any church that I had ever attended. I began to see plainly that they had the truth; and I must confess that I was under deep conviction for some time, but tried to conceal it as much as possible. The light that I had already received, did not seem to be sufficient to subdue my stubborn will, and loose the chains that bound me to worldly pride. I would bring up every argument in my own mind, to convince myself that the Sabbath was not binding. I would say that Christ fulfilled the law; but again, when I read, "till heaven and earth pass away, one jot or tittle shall in no wise pass from the law;" I was lost. I could not find argument that would weigh it down.—Heaven and earth has not passed away, consequently I could not help but believe that the fourth commandment remained, immutable as Him who spoke it from the Mount. This was a burden resting upon my mind which continued from week to week. Sometimes I thought I could hold back no longer; but Satan held me so firm it seemed impossible to break from his grasp. Some of the brethren would occasionally mention the subject to me, and I would have to confess the light that I had already received. I was afraid to have them say much upon the subject, as my heart was so full, it seemed as if it would burst

forth and give utterance to my feelings. I could scarcely sleep, for something seemed to whisper, "yield to conviction!"

Allow me here to state, that one great and principal reason why I did not become a member of any church, was, that I could not see that spirit, happiness and blessings they talked of; that union and brotherly love, which, in my opinion, ought to be one of their principal emblems. But on the contrary, I saw ill-will and discord, anarchy and confusion among its members. Such scenes as these disgusted me, and led me to conclude that *true religion* could not exist where such scenes were transpiring; and my mind became fully determined not to join any church, until I found the *true church of Christ*. Now I have found it! Bless the Lord for his guidance! I know I have found it. The answering of prayer and the blessings of God affirm it.

On the 18th of August, ult., I was taken with a very severe attack of the Cholera—the fatality of the disease is too well known by all of you, for me to comment upon. I called a Physician, and his first treatment was to bleed, and after administering a variety of remedies, ended his medical process with doses of calomel. Such treatment is pronounced, by some of the most skillful Physicians, to be *sure death!* But it seems the Lord wanted to give me another chance for repentance, and gave me strength (through the prayers of the brethren, unknown to me) to be removed from my boarding-place to Bro. White's, but a few rods distant.

The wife of the man I was boarding with, was taken with this fatal disease the day I was, and underwent the same treatment, by the same Physician, and lived but a few hours.

On Sunday, the morning after my removal, I was taken again—worse, if any thing, than the first attack. Another Physician was called, and all the medicine he could produce seemed to have no effect. About three o'clock, if I recollect right, the relapse took place, and my Physician pronounced me beyond the reach of medicine. All that he could do for me was of no avail. I was fast sinking into the grave. About six o'clock it seemed as though I was drawing my last breath.—Death seemed to stare me in the face, and visions of Hell and the grave rose up before me. Demons danced before my eyes and seemed to grasp my breath. The history of my past life rose like a specter to haunt my expiring moments. The scenes of horror, anguish and suffering, no pen is able to portray. I knew I was not prepared to die; I had made no confession whatever, but lay a guilty sinner in the sight of God. Some of the brethren and sisters knoteled by my bed and prayed for me. I appeared to be somewhat relieved, so that I lingered along several days without any apparent change; neither to advance or recede.—Bro. Patten and several others then came to me, and asked if I would give up all to God, and if I recovered, keep his commandments. I replied in the affirmative. They then commenced praying. God, in his infinite mercy, heard and answered prayer. The blessing came upon me like a shower. I soon fell asleep, and when I awoke, the blessing of God was still resting upon me—the relapse had left me, and I felt as if God had again breathed into me the breath of life. I had been in the hands of a Physician until then. I discharged him, and held fast the arm of God and the faith of Jesus. I continued to gain rapidly, and in about two weeks, I was able to walk to the Post-office, about one mile distant. I called on my Physician, and so unexpected was my visit, that he did not, at first, recognize me, not expecting, as he said, to see me out under a week to come; and he pronounced my case a "miracle of the present age."

These, brethren and sisters, are nothing but the simple facts as they occurred in my case—not exaggerated in the least.

It is my candid opinion, that, had it not been for my avowal to God, and the prayer of faith, I should, ere this, been slumbering in the tomb. O, what shall I render

unto Him for his goodness and mercy! How important that we should fear God, keep his commandments, and live separate from the world. And when we are sick, call in faith upon the Great Physician, who will heal without the use of medicine.

Christ is my Physician, my Shepherd and my Guide. In him I have faith, in him I put my trust. I hardly know how to praise him enough. I fear, sometimes, that I do not realize his goodness as much as I ought. My prayer to God is, that he will give me a realizing sense of it; and let light so shine into my soul, that I may be able to out-ride the storm of affliction. I feel determined to continue to the end, let what will come. I mean to try and go with the remnant, and enter the pearly gates of the Holy City.

May God bless you all, and fill your souls with his redeeming grace.

Yours in love of the present truth,

L. V. MASTEN.

Rochester, N. Y., Sept. 30th, 1852.

LETTERS.

From Sister Dow.

DEAR BRO WHITE:—Will you allow me again to submit to your disposal a few broken thoughts. I am deeply sensible of my incompetence to write for the public eye, but "the love of Christ constraineth me." "I groan to tell my story." In the letters of the Brethren and Sisters, I often find my own views and feelings expressed more clearly than I can do it, and not unfrequently my lonely room resounds with the inadvertent response.

A retrospect of my past life with regard to the Holy Sabbath, fills me with wonder and astonishment at my own stupidity, and the marvelous loving-kindness of God in giving me the light of truth, even at the eleventh hour.

"Why doth He any notice take
Of me, who did his way forsake,
Except it be to bid me go,
From him, to everlasting woe.

Free grace, free grace, my soul doth sing,
Glory to God, my Heavenly King,
Fain would I spend eternal days
In striving to advance his praise."

I have ever been a great lover of poetry, and when in health, a singer. Frequently on Sunday morning I used to sing with great delight,

"Welcome sweet day of rest,
That saw the Lord arise," &c.

O, what darkness enshrouded my mind! Where is the proof that Sunday was a day of rest? Alas, I looked not for proof to the light-giving Word, but carelessly relied on the teachings of Parents, Ministers, Poets, Catechisms, &c. Who rested on that day? Not the blessed Jesus; the day previous he rested in the tomb, but

"With the dawn of that morning my Saviour was rising,
The chains of mortality bursting, despising,"

Not the holy women; with affectionate promptitude they prepared spices and ointments for the body of their departed Lord; but the holy commandment must not be violated. They "rested the Sabbath-day. And upon the first day of the week, very early in the morning they came unto the sepulchre, and certain others with them." And if the disciples who walked and went into the country, regarded that day as the Sabbath, they were less pious than some few professed disciples of our time, although many think there is no harm in taking a walk after having been to church. Surely there is no account in the "Volume of the Book" of any one resting on that day, or any commandment to that effect.

O, what a round-about, dark, laborious way those are obliged to take who would do away the Sabbath of the Lord, forsaking the path which is as a shining light, and becoming more and more luminous as the perfect day draws near.

How astonishing, how grievous, that Adventists will pursue such a course! From such as reject, and oppose the coming of Jesus, nothing better can be expected. But will those who look for, and love his appearing, endeavor to shun the cross? Why else will they "darken counsel by words without knowl-

edge?" They have ever taught that except we abide in Christ, we cannot be prepared to meet him at his coming, and we cannot abide in him unless we, also, walk even as he walked. He declares that he kept his Father's commandments, and how can we follow his steps unless we do likewise. O, how appropriate at this time the admonition, "Be not deceived, God is not mocked!"

Dear Brethren and Sisters, let us who have seen this glorious light, and by grace divine been made willing to receive it, be steadfast immovable, not regarding the charge of "extravagance and folly," or the cold indifference and desertion of former friends and associates, but rather rejoice in such folly as will make us wise unto salvation, and will secure the everlasting friendship of Him whose favor is life, and whose loving-kindness, better than life. "This is my beloved, and this is my friend; O, daughters of Jerusalem."

ELIZABETH DOW.

Newport, N. H., Sept. 1852.

From Bro. Denison.

DEAR BRO. WHITE:—Since I came here I 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 result of my labor will be, I cannot tell. At present we are entirely alone in keeping the Sabbath, but the Lord is with us, and we can truly say that it is a blessed thing to obey God.

The paper to us is 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. Bro. Andrews' Letters to C. are just what we needed. He has wielded the mighty weapons, furnished in the word of God, in a bold and fearless manner, and in my mind has made a clean sweep of the refuge of lies to which those resort who oppose God's holy law, which the great Apostle pronounced, just, and good.

Although brought up to keep the Sabbath from my youth, I never saw the necessity of it as I now do, and never was so firmly rooted and grounded in the truth as at present. I do not feel like giving back, but by the grace of God am determined to press forward, keeping the commandments of God, and the faith of Jesus, until I pass through the pearly gates of the New Jerusalem, where I shall have right to the Tree of Life and drink of the pure fountain of living waters.

If any of the brethren come to Canada we hope they will not forget us.

Your brother in the patience of the saints, waiting for redemption at the appearing of Jesus.

S. R. C. DENISON.

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

From S. S. F. Richmond.

Answer to a Letter containing Objections to the Sabbath.

DEAR SISTER:—Your first state in your letter that you cannot see as the ten commandments are binding upon us as they were upon the children of Israel as a nation.

I answer, the commandments of God have been given in three different forms. First, in their verbal form. Second, they were written on tables of stone. And third, on the fleshly tables of the heart. Jer. xxxi, 31—33; Heb. viii, 10. But you may be ready to answer, that the law of God did not exist until it was given at Mount Sinai, and written on tables of stone. But if the law of God did not exist till then, then sin did not exist; for "sin is the transgression of the law," and "where no law is, there is no transgression." Rom. iv, 15; iii, 20. "For until the law sin was in the world; but sin is not imputed when there is no law." Rom. v, 13. Now if the work of the law had not been written in the heart before the giving of the written word, how could God have counted men sinners, when they had no law to transgress. If the transgression of the law has existed from the beginning, it follows that its requirements have, also, existed.

Again, what are the conditions on which Abraham was to have the inheritance? It was because Abraham "obeyed my voice and kept my charge, my commandments, my statutes and my laws." Then, in order that we may be heirs with Abraham to the same inheritance, we must comply with 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 are the ten commandments. The ceremonial conditions were the law of ceremonies 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 ten commandments, 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 giving of it on Mount Sinai, and because of its transgression the law of ceremonies 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 Christ, the promised heir, might come through the lineage of David, and the covenant made with Abraham still be good. But when Christ came, the law of commandments contained in ordinances was done away, and the law of God was written on the fleshly tables of the heart. It is called the new covenant, not because it did not before exist, but because its conditions are different, and the ceremonial law is done away. Now, instead of offering burnt-offerings and sacrifices, when we transgress the law of God, we have only to come to Jesus, and through faith in him find forgiveness for our sins.

Again, you say that Christ came to fulfill the law, and when it was fulfilled the inference is, that it passed away. But let us hear what the word of God says on this point: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v, 17. But if the Sabbath has passed, then more than a jot or tittle has passed.

Does not the apostle Paul say, in Rom. viii, 4, "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Then, if we are are to fulfill the righteousness of the law it has not yet passed away. We may, by keeping the commandments, fulfill the righteousness of the law; but by so doing we shall not destroy it.—Paul says, in the 7th verse of the same chapter, "that the carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be."

Again, you say, in regard to the ten commandments, that you now see that they did not have to be abolished and re-enacted by the Lord, but were in force until fulfilled by Christ, and thus had their desired end, and Christ came in as lawgiver.

In regard to Christ coming in as lawgiver it is sufficient to say that there is but one lawgiver, and that one is God. And if he has abolished his law, a part of his own constitution, he alone can bring it back.—If God abolished his law because man did not need it, and then Christ comes in as lawgiver and gives it because man does need it, then they are divided against themselves. As its re-enactment cannot be shown, I must believe that it is not abolished, but stands the same as when given on Mount Sinai, only now it is written on the fleshly tables of the heart.

If the law of God is abolished and none of its pre-

cepts re-enacted, then we are at liberty to have other gods before us, or make graven images, or kill, or break any of the commandments and still be without sin; for sin is the transgression of the law, and where no law is there is no transgression.

Suppose for instance, that I should break the first, second or any of the commandments except the fourth, would you fellowship me as a Christian? I answer, No, you would tell me, at once, that I was a sinner in the sight of God. But were I to enquire, why I was a sinner, you could not show me, without referring to, or quoting from the ten commandments, which you cannot do, as you believe they are abolished, destroyed and not re-enacted. O, my soul mourns over those who, for the sake of getting rid of the fourth commandment, are willing to abolish all the commandments, which Paul delighted in, and called holy, just and good.

Again, you say that were you to embrace the view that the ten commandments were 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 branded in this manner.

I answer, in Dan. vii, 25, the Papal power is brought to view, "and he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time times and the dividing of time," or 1260 years. During this period of 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 into use the first day of the week, upon their own authority. This could not have reference to human times and laws, for those he has the power to change. But he was to think to change the times and laws of God, by treading down his immutable precept, 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 principle in the religious church upon which 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 beast, or receiving his mark. And has he no mark to administer? Yes, he has the seal 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 one of them has been trodden down more than 1260 years, and although nine have been kept, it could not be said that they were keeping the commandments; because it is written, "whosoever shall keep the whole law, and shall fail with respect to one precept, has become guilty of all." Therefore, the trodden-down commandment must be restored and kept. And it is now being restored, and the breach is being made up in the law of God. God's people are turning away their feet from the Sabbath, ceasing to tread it down, and 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. lviii, 12, 13.

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 sack-cloth during the same period. Since that time, light 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 much is given much will be required. And as they did not

have the true light upon the commandments, but conscientiously kept the first day of the week as a Sabbath, and lived according to the best light they had, therefore, they were guiltless; for Jesus stood ready to blot out the errors of his people.

But now, in these last moments of time, God is preparing a people to stand when Jesus shall leave the Heavenly Sanctuary, and shall take his seat upon the great white cloud, clothed with the garments of vengeance, 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 passed, he that is unjust and filthy let him be so still.—He that is holy, and righteous let 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 is the time to confess 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 would be glad if all Christendom were keeping that day, because if we keep it as a Sabbath 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 keeping the Seventh-day a test of Christianity, it brings us under the law, and methinks the Apostle would tell us that we were fallen from grace.

According to what you say, you believe us to be in error, yet would be glad to see all Christians keeping the seventh day. In reference to our making the seventh-day Sabbath a test, I would say we do not make it a test. But God's word says, "he that shall break one of these least commandments, and shall teach men so, shall be of no esteem in the reign of heaven." And again, "he that shall keep the whole law, and yet offend in one point, he is guilty of all." And again, "he that saith, I know him, and keepeth not his commandments; is a liar and the truth is not in him." 1 John ii, 4.

I am willing to abide by His Word, to walk out upon his truth, and keep the commandments of God and the faith of Jesus. And I feel that my feet are planted upon a sure foundation. Though the storm and tempest may rage, the seven last plagues be poured out upon this ungodly world, yet if I stand firm upon the commandments of God, and the testimony of Jesus, I shall be covered with the covering of Almighty God, so that I shall pass through the time of trouble, see the King in his beauty, and at last stand upon Mount Zion with the 144,000, that are redeemed from the earth. LOIS J. RICHMOND.

Ashfield, Mass., Sept. 1852.

From Bro. Cornell.

DEAR BRO. WHITE:—I have just returned from the West, on a tour through Michigan and Indiana, in company with Bro. Case. Our tour was very fatiguing, being constantly engaged, while not traveling, in trying to persuade and urge ("compel") the honest in the "high ways and hedges" to come in and receive the heavenly food, embrace the *present truth*, by which we are to live, and "not by bread alone."—Fourteen or fifteen were convinced, and joyfully confessed the truth, and vowed to keep the commandments. And as many more are "almost persuaded," but wish to investigate more thoroughly before deciding. The saints, in the different places we visited, were not a little comforted, encouraged and strengthened by the abundance of clear evidence presented by Bro. Case, from the word of the Lord. The field of labor seems very large, and the laborers are very few. O, that the Lord would send forth more laborers, and qualify them to give the message in a *clear, persuasive*, and yet in a powerful manner, that many, even all of the honest, may see and obey the truth.

Your unworthy brother, in hope,
Plymouth, Mich., Sept. 1852. M. E. CORNELL.

From Bro. Ingraham.

DEAR BRO. WHITE:—From the consideration of the fulfillment of prophecy in our Advent history, I see we are living in a time unparalleled by any that ever preceded it. The church never occupied such a position as now, since the creation of the world. We are hastening with the velocity of an angel to the unseen, untried realities of the eternal world.—The days of Noah, when compared with this day, is but a shadow to the substance. The days of Lot, in which God rained fire and brimstone upon the inhabitants of Sodom, and also, the destruction of Jerusalem, when contrasted with the scenes which are soon to be ushered in upon us, are but rays that point to a greater time of trouble. The morning will soon dawn upon the chosen and lost. The morning cometh, but is this all? If so, all might rejoice. The day of glory is not only soon to come, but a long, dark, dreary night to commandment-breakers, and beast-worshippers, in which no lone star is seen to direct the guilty to the Lamb of God. The scenes of earth are closing. The last message of mercy is now being proclaimed. The life-boat is out, the standard raised, the flag unfurled, on which is written the commandments of God, and the faith of Jesus.

The dividing line is now being drawn. Take sides we must. No intermediate or neutral ground. All shall worship the best whose names are not written in the book of life.

I often find in my travels, some that are convinced of the truthfulness of our position, but for fear of losing this world's goods, or a good name, they choose to keep silent. Such must expect the wages due them for pursuing such a course. God's Word says, they shall be beaten with many stripes. If heaven is not worth sacrificing all things of an earthly nature, then it cannot be so glorious as described in God's Word.—Many sell their birthright for the trifling things of this 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 when Christ shall appear, I can rightly appreciate the exhortation of Christ, "to strive to enter in at the strait gate." If we come to the conclusion, because we have the theory of truth, the work is accomplished, we surely surely mistake the work to be done for the remnant.—Permit me to urge forward the saints in the glorious work of the third angel's message. We have no time to idle away. A great work is to be wrought in us. The old man is to be crucified, and put off, with his deeds. Our minds are to be brought in subjection to the mind of Christ. The tongue is to be bridled, foolish talking to be put away, a victory to be gained over our doubts and fears, and we are to walk with God as Enoch did, having the same testimony, that our ways please God, if we expect to be translated. The thought of exchanging this world for another, is one that brings great solemnity to my mind.—And this change will soon take place. Notwithstanding the solemnity that enshrouds my mind, my heart leaps forward to that time when God's people shall return to Zion, with songs and everlasting joy upon their heads, and shall obtain joy and gladness, and sorrow and sighing shall flee away.—Bright scenes of paradise are just before us. Can we bear the thought of losing that world of glory. It is too much to indulge in such a thought for one moment. What though the billows of life darkly roll, and the combined elements of earth throw up a breastwork, mighty and strong, against the truth. The time will soon come when the 144,000 will rise, and wing their way upward to the sea of glass, and shout victory over the beast, and over his image, and over his mark, and over the number of his name. They will pass lightly over the sea of glass, and enter the Holy City, the peaceful home of the righteous.

"Forward, then, with courage go,
Long we cannot dwell below;
Soon the joyful news will come,
Child, your Father calls—Come home."

WM. S. INGRAHAM.

Bath, N. Y., Sept. 24th, 1852.

From Sister Shoudy.

DEAR BRO. WHITE:—Although a stranger personally, I feel it a privilege to write. I have had the *Review and Herald* a short time, for which I am truly thankful.

In taking a retrospective view of my past life up to the present time, I have abundant reason to praise God with all my soul; for while I was traveling the downward road to death, God called after me to seek the preparation requisite to an admittance into his Kingdom; while tempted and severely tried by the adversary of my soul, and almost ready to sink beneath the load, the presence and Spirit of Jesus has sustained me thus far. I can truly say, I know the blood of Jesus Christ cleanseth from all sin, and a witness, short of this, can never satisfy me.

I have started for Canaan, and on I must go. I praise the Lord that I ever heard the first and second messages, and was enabled to rejoice in the glorious prospect of the speedy coming of Jesus. Notwithstanding all this mercy bestowed upon me, I had, in a measure, wandered from God, and become cold

and indifferent. Then he sent our beloved Bro. Rhodes with the third angel's message. This seemed to sum up the whole, and show the right track. I was led to acknowledge the truth, and rejoice in the same. With regard to it, I can say, with the Prophet of old, "O, how love I thy law!" I feel unworthy of a name with you, but I am willing to endure the whole truth, and be identified as one who keeps the "commandments of God, and faith of Jesus." I can now see a vast difference between the law of Moses and the law of God. I can now understand the Apostle's argument. The Word truly is a light to my feet and a lamp to my path. It shines more and more unto the perfect day. I am fully determined to go through, at the expense of every thing else.

Unwavering faith in the present truth cuts us loose from every tie that binds us to earth, and makes us pilgrims and strangers here. A view of the glorious inheritance, the rich reward is enough to stimulate us to action. In view of all this,

And can I yet delay
My little all to give?
To tear my soul away,
For Jesus to receive?

Your unworthy sister,
Syracuse, N. Y., Sept. 22d, 1852. SOPHIA SHOUDY.

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.—They feasted on the precious truths now shining so clearly to illuminate the pathway of the just.

In 1844, multitudes in C. were rejoicing in the termination of the 2,300 days of Daniel's vision, and shouting, "Behold the Bridegroom cometh, go ye out to meet him!" that are now moving the very opposite way.

The large brick Tabernacle where they had so frequently met to offer prayer, and praise to God for the true light that was then shining from the first angel's message, is now a wholesale cider and vinegar store. Another house was also built to advocate the Advent truth; this, also, is now in other hands. A few still meet at a private house in the city, on the first day of the week to worship, but their views of scripture testimony are so discordant (so I am told) that no two of them can patiently listen to the argument of the third. Thus the great truths that once delighted them, are abandoned, and it seems to afford them no pleasure to listen to any one that labors to prove that they were then walking in the path of the just, and if they would admit the 2,300 days ended where they were clearly proved to be, and embrace the third angel's message, peace and harmony would prevail with every honest soul.

Some that attended this meeting, admitted the scripture truths as they were set before them. Some that had not heard before, listened with attention. One fully embraced the message. Bro. Moran, Gould, and others, were with us from Lawrenceburg, Ind. The Lord blessed and strengthened his law-loving, Sabbath-keeping children.

Sullivan, Sullivan Co., Ind. We were in this place and vicinity, from Sept. 9th to the 14th, holding a series of meetings on the *present truth*. We gave eight lectures in the Christian meeting-house. The people seemed much interested to hear. This was the first time the subject of the Advent had ever been given in the place. During the progress of the meeting, and especially at the close, many questions were asked. I send you the names of sixteen heads of families here who wish the *Review and Herald* sent to their address, that they may more fully investigate the subject. Seven of them (heads of families) are connected with the C. church, and professedly keeping the Sabbath. These eagerly grasped the truth in the message, and wish to know all about it.

These seven families with their children, which they have trained to keep the Sabbath, number about sixty. They wish to be remembered by those who love God and keep his commandments. JOSEPH BATES.

Jeffersonville, Ind., Sept. 16th, 1852.

Appointments.

THERE will be a Conference at Mill Grove, N. Y., to commence Friday, Oct. 8th, at 2 o'clock P. M., and hold several days. Bro. Rhodes and others may be expected. Brethren in the vicinity are invited to attend.

In behalf of the brethren, G. W. HOLZ.

Letters received since Sept. 16th.

E. Dow, M. Leadbeater, H. B. Steadman, M. E. Cornell, M. L. Bauder, S. R. C. Denison, Wm. S. Ingraham, Z. Marsh, J. Kemp, G. Huse, J. Bates, A. A. Dodge, J. Hebner, Wm. A. Raymond, S. F. Pike.

Receipts.

P. Gibson, C. A. Curtis, L. Kellogg, S. Shoudy, E. F. Clark, M. H. Cobb, R. Cochran, L. Harrington, A. H. Huntley, L. Knight, each \$1.
L. Marsh, J. G. Smith, each \$2. P. Dickerson, C. Stevens, C. Smith, each \$3.
D. R. Palmer, I. D. Cramer, each \$5.
I. F. Day, \$2.75; B. G. Jones, \$1.75; Bro. Kelsey, E. Bugbee, each \$1.50; A. Thayer, 85 cents; N. R. Rigby, J. Locke, each 75 cents; C. L. Winship, L. Bolton, each 50 cents.

For Printing Materials.

Otis Nichols, \$10; Josiah Hart, \$2; J. G. Smith, \$1.