THE BEAUTIFUL WORLD.

by ANNE R. SMITH.

O, beautiful world! Where all is bright, 
Hence we shall have pleasant living light,
When the triumph of sin and sorrow come,
And all shall bow to the Prince of peace;
Where the weary pilgrim finds a home,
No more in this desert land to roam.
By this class of texts we learn, first, that the tables of the Mosaic law, contained in ordinances, contained in ordinances, were written by the hand of Moses. 2 Chron. xxiv, 26.

And the hand in their cars all the words of the Book of the covenant that was found in the house of the Lord, 2 Chron. xxxiv, 14.

And he declared unto you his covenant, which he commanded you to perform, even the tables of the covenant, and he wrote them upon two tables of stone. Deut. iv, 15.

And it came to pass when Moses had made an end of writing the words of this law in a Book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, take this Book of the law, and put it in the side of the ark of the covenant of the Lord thy God. Deut. xxxi, 24—26. See verses 9—11.

And when they brought out the money that was brought into the house of the Lord Hilkiah the priest found a Book of the law of the Lord, given by the hand of Moses. (See marg.) 2 Chron. xxxiv, 14.

And the hand-writing of Moses therein contained could be nailed to the cross, and the hand-writing of Moses therein contained could be nailed to the cross, (after a process of burning); but what was engraved therein could never be blotted out.

The law of God is founded on obligations growing out of the nature of men, and their relations to God, and one another; obligations binding on man before this law was written by the finger of God, and which continue to the close of time. The law of Moses, relating to outward observances which were not obligatory, was binding only on the Jews till the death of Christ.

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The Sabbath Law and the Ten Commandments.

The Sabbath is the day of rest that God gave to the Israelites as a commandment. It is the day that should be observed by all believers as a reminder of God's rest. The Sabbath is not just a day of rest, but it is a day of worship and service to God. The ninth commandment states, "Thou shalt not bear false witness against thy neighbor." This commandment is about speaking the truth and avoiding lies. It is a reminder to all believers to be truthful in all their dealings.

The Sabbath is a day of rest and worship, and it is a reminder of God's provision for the Israelites in the wilderness. It is a day to remember the Lord's provision and to offer thanks to Him for His goodness. The Sabbath is a day to rest from work and to worship God. It is a day to be spent in fellowship with God and His people.

The Sabbath is also a day of rest for the Israelites in the wilderness. The Israelites were commanded to rest on the seventh day of the week, and they were reminded of God's faithfulness and provision during their journey in the wilderness. The Sabbath is a day to remember God's provision and to offer thanks to Him for His goodness.

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great days. And how very unusual the inference that in his remarks he is mixing "mean," "drivel," "heathen" and even "sharpe." Of course, the Prophecy of Daniel referred to Babylon, and the two kingdoms of brass and iron are to denote the world under each of these circumstances, and no record that he held a meeting on any other day, for the space of one year and a half. As Philip has ranged them out of the city on the Sabbath, by a river side, where prayer was water to be made, (as Jew's synagogue there) and spake to those seated by the river, Luke i, 54-56.

At Antioch the Grecians besought Paul to preach to them the next Sabbath. And when the next Sabbath came, almost the whole city came out to hear the Apostle. Acts xii, 26, 27, which is a true indication of the Spirit's work to enforce the Sabbath to the Gentile, as it was to enforce it. When those who teach no-Sabbath will produce such testimony, that the first edition of the fourth commandment is abolished, than they may with propriety, ask us to render it as direst as that employed to enforce the Sabbath days. Acting the sin of Gentile by breaking the commandments, and grieving his people, by breaking the commandments, and teaching "men" on, because the fourth commandment is not given a second time in the New Testament.

U. This was because the Apostles could get access to the Jews assembled on that day.

B. You are not certain that this was his only reason for preaching on that day. How very singular that the Apostle should make such an excursion at the close of his work, and for a judicial purpose, and under such circumstances, and no record that he held a meeting on any other day, for the space of one year and a half. As Philip has ranged them out of the city on the Sabbath, by a river side, where prayer was water to be made, (as Jew's synagogue there) and spake to those seated by the river, Luke i, 54-56.

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I tend to fear you, contrary to you, and you decide to tell a Surgeon and have it set out and taken out of the way. The Surgeon came and pronounced the finger past cure. But I sometimes thought that I enjoyed myself when I was writing in hand in hand with the world, and locked up in the glittering star of pride and fashion. Church-members would occasionally try to persuade me to obey the holy law, and remind me of the dreadful scenes that awaited me. She would say that the Lord would help me if I would resign myself to him, and read to me texts of scripture to prove it. But how little did I regard her instruction. I sometimes wished that she would never let me see her face again, unless she would keep silent about my obeying the will of the Lord; notwithstanding, she was very kind, and seem- ed to be willing to do anything that would comfort me. I suppose they were too near, and far too near, on a fair way of recovering, and set my mind at rest about the future. But it seems as though it was God's only object in permitting me to recover sufficiently, that I might be removed to a more holy sphere, and be set free from the dreadful scenes that awaited me.

The Surgeon was called, and the finger was cut off, and I was left without care, except by a few dear friends who seemed to feel an interest in the welfare of my soul. I was visited daily (and some days several times) by a sister, who would try to persuade me to obey God, and remind me of the kindness of keeping the holy law, and the mercies of the dreadful scenes that awaited me. They would occasionally try to persuade me to join the church; telling me that there were many attractions and enjoyments connected with it. I was about to make up my mind to keep the holy Sabbath of our Lord. It is for those who do not observe it in the least to lose their lives a second time. I felt to praise him that he ever set his hand to the work and I am determined to live a life humble and obedient, and to the end. I have placed my feet upon a firm foundation, and the storms of Satan can never wash the sin-stained mortal as I.
I could not enjoy such meetings, and upon one occasion sick several days, I called a Physician. I took the medicine as prescribed, but grew worse instead of better. I was not willing to bear the reproach upon my head which brought no life to my soul. I was of God. I spent the Sabbath, Nov. 6th, with the brethren in the neighborhood around. The town authorities advertised the meeting King. A favorable impression was made on the minds of those who came in to hear; and some were moved to tears, and others were impressed with the earnestness of the message. The brethren were kind to the strangers and to the poor, and the charitable ladies of the neighborhood provided for the wants of the brethren and sisters who were in need. The divine presence was felt in interest until the close.

The brethren on the Island have been passing through deep trials, on account of the wicked course of F. T. Howland and some kindred spirits that have been among them, and succeeded in drawing two or three under their influence. But the rest of the church took a decided stand against their wicked course.—And although Mr. Howland and his associates were89 against them, they continued to cause disturbances at the meetings, yet they persisted, and when the brethren requested to cease their disturbance or retire from the meeting, they did not obey. The brethren were much enraged by these deep convictions in the hearts of some that were not in the faith of the third angel's message. The last evening I spent with them, when the little church came together to break bread, there was a season of deep interest. The presence of our divine Lord, by his Holy Spirit, was with us to own and bless. The saints wept and praised God for joy, and we parted in joyful hope of soon meeting our glorified Redeemer, with all the saints in the kingdom of our Lord.

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DEAR BRO. WHITE:—Some of those with whom I have formerly been associated, seem to express surprise that I should take the position which I have, (as they say) the light is so clear that the Sabbath law is abolished. A brother writing a few days since, makes this statement: Well, brother, why was it abolished? Was it because of any imperfection in it? Did it not accomplish what God designed it for? Or, why was it abolished, since, makes this statement: Well, brother, why was the Sabbath abolished? a brother who is a believer in, the sleep of the dead,—that is against the truth, I am going to blot out the hand-writing of ordinances, &c. This, you say, would it be a correct figure to speak of nailing it to a cross, or shall we say it was against man, and thus throw out the sanction of our blessed Lord's word?—I admit, that is against the truth, I am going to blot out the hand-writing of ordinances, &c. Thin, you say, has reference to the ten commandments. Now let us illustrate: I am walking through a cemetery with a brother who is a believer in, the sleep of the dead.—We read the inscriptions on the stones with earnestness. But you urge that the law is abolished: Where is the love that Jesus sends to call them to his flock. Some in Fairhaven. Castleton and Shrewbury, where I lectured two evenings to good congregations. The brethren asked me to speak to them in the afternoon, but in consequence of their not being agreed, I on- to the brethren said that a number of families were anxious to hear; some decidedly declared that the churches were fallen; and that they had wanted to have the first lecture, or that came along with our present truth, to call and give them light. Truly there is a famine in the land, not for bread, nor thirst for water, but of hearing the words of the Lord. The 17th, First day, we met with the Advent brethren in Brookline, where I lectured two evenings to good congregations. 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Have we not reason to rejoice, and give glory to God for his goodness towards us, unworthy creatures? Yours in hope of soon seeing Jesus,

MARRIOTT, Vs. Oct. 17th, 1852.

From Bro. Sheffield.

DEAR BRO. WHITE:—The paper you have read with much pleasure and profit. There are some things that seem discouraging, but I feel to thank the Lord that there is much more to encourage than to discourage. There are many things which I have heard of the right way, and have walked therein for a little season, have become discouraged. But I find new cause and new hope, and see how precious and how certain is the promise, "He that keepeth his word shall be preserved unto life forever." And so I say, "Blessed are they that do keep the commandments of God and the faith of Jesus." Amen, amen, my soul replies,

"I'm bound to meet you in the skies,
Now here's my heart and here's my hand,
And claim my mansion there.
"To meet yon in that heavenly land
Where we shall part no more.
In Jesus' ways go on.
And taste the sweetness of his word,
And claim my mansion there."
For the Review and Herald.

J. H. Cook's "Third Fact."

The above is a portion of a letter from the pen of J. H. Cook on the Sabbath Question, addressed to Bro. O. Nichols. We wish now to notice only the writer's "third fact." He says:

All moral truth—nay, all the ten commandments are expressed, expanded, and enforced in the gospel, save the fourth. The first, Matt. v. 34; the second, 5; the third, 21; the fifth, 38; the sixth, 26, 31, 34; the seventh, 10, 14, 19, 27; the eighth, 19; the ninth, 29; the tenth, 19, 31, 34. In the book of Matthew, the phrase "to commit adultery," the commandment is, "Thou shalt not commit adultery," and not "Thou shalt not desire" the wife of another. In the next chapter, St. Paul says, "Let not your heart covet," and not, "Thou shalt not covet." The whole moral law is given in the new testament, the first six being expanded, and the last four very truly interpreted, on their expanded meanings.

That J. B. C.'s "third fact" may be seen in its true light, we will quote the texts which he refers to, as the ten commandments, commended over again by Christ:

1. And Jesus answered him, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord.
2. And he said unto them, take heed, and beware of covetousness: for a man's life doth not consist in the abundance of the things which he possesseth.
3. For God commanded, saying, Honor thy father and mother; and, that curseth him, let him die.

In the text referred to for the third commandment, [Ex. xx. 12] it is written: "And he said unto them, take heed, and beware of covetousness: for a man's life doth not consist in the abundance of the things which he possesseth." Luke xvi, 19.

But it was soon visible that he was not entirely free from the influence of spiritualism. This deceptive, blinding influence led somewhat to hardware, and an unsectarian, independent spirit. The young men seemed to be losing the grip of the old and dear truths. It was a favored period indeed! Since Oct. 15, I have held two-days meetings in Melbourne, C. E., and Vergennes, Vt. You can get the "Bible Sabbath" of first part of Northern New York. Br. Wyman and Sperry have spent one Sabbath with my family and brethren in Fairport, N. Y., and N. H. Since Oct. 15, I have held two-days meetings in several other places in N. H. I spent the last week with Bro. Backer and family. He is arranging his domestic affairs so as to meet the Lord refreshed his people and renewed their strength.

Appointments.

Performance permitting, I will hold a meeting at Wentworth, Nov. 10th, and hold Sabbath and First-day Joseph Bates.

Rev. W. Sn. Inglish without that he will meet with the brethren and friends in Starksville, Oct. 28th. We hope there will be a gathering of the brethren and friends. Bro. Inglish designs spending a few weeks in the vicinity.

Letters received since Oct. 28th.


Young men said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, etc." Do we understand the expanded meaning of these words? The young men saith unto him, "Which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, etc." Do we understand the expanded meaning of these words? The young men said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, etc." Do we understand the expanded meaning of these words?

But, thank God for what he has recently done for him and his family. They are kicking up a stink, have fully confessed and renounced them, and sworn union is again restored. We humbly extend to them the hand of Christian fellowship and sympathy. We pray the Lord may again bless his family, and God bless his followers, as he did, in his happy oneness with Christ, and feeding the flock of God. In a recent letter he says: "I have many times, in my heart, to calmly revolve my soul, and I am strong in the present truth of the third angel's message. I am determined to know and do my Master's will in all things. By his grace sustaining, I mean to overcome and inherit all things.

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Performance permitting, I will hold a meeting at Wentworth, Nov. 10th, and hold Sabbath and First-day.

J. W. Sn. Inglish.